

## DECOLONIALITIES AND MULTIMODAL LITERACIES IN A TEACHER TRANSFORMATION COURSE

DECOLONIALIDADES E LETRAMENTOS MULTIMODAIS EM UM CURSO DE TRANS-FORMAÇÃO DE PROFESSORES

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### ABSTRACT:

Coloniality can be so subtle that most of us are not able to see it or recognize it as such. The world of the so-called “mankind” belongs exclusively to the “white man”, and not to a woman, or the subjects of any other “colors”. Coloniality is so deeply ingrained in our minds and bodies, represented and reinforced by the media and textbooks, that we hardly perceive how we and the Others, subaltern subjects, are made invisible by abyssal lines (SOUSA SANTOS, 2010), many of which are based on the construct of race (QUIJANO, 2019 [1998]), a construct created by the Eurocentric modernity-rationality project (QUIJANO, 1992), and widely accepted throughout the world ever since. By having the Epistemologies of the South (SOUSA SANTOS, 2010) as one of the possible methodologies of knowledge co-construction from the Global South in the Global South, this article intends to discuss some possible ways to deconstruct some colonialities and foster processes of decolonialities in a teacher *trans*-formation course through meta-classes (SAITO, 2021), and hopefully provoke some other movements of the thought. Deterritorializations and reterritorializations (DELEUZE; GUATTARI, 2011) of some constructs elaborated by this Eurocentric paradigm of modernity-rationality, is mediated by some pedagogical materials developed with the intention of making teachers *in-devir* reflect upon multimodal literacies, and how each one of us, teachers *in-devir*, could use them to *transread* and *transwrite*, “transgress” with multimodality the hegemony of graphocentric literacy, focusing on our *lifeworlds* (THE NEW LONDON GROUP, 1996) situated in social, cultural and school ecologies, in which we belong and transit, and their implications in the processes of coloniality and decoloniality of which we are all part.

KEY WORDS: Decoloniality Processes. Meta-classes. Multiple Literacies. Teacher Formation.

### RESUMO:

A colonialidade pode ser tão sutil que a maioria de nós não é capaz de vê-la ou reconhecê-la como tal. O mundo da chamada “humanidade” pertence exclusivamente ao “homem branco”, e não a uma mulher, ou sujeitos de quaisquer outras “cores”. A colonialidade está tão profundamente arraigada em nossas mentes e corpos, representada e reforçada pela mídia e pelos livros didáticos, que mal percebemos como nós e os Outros, sujeitos subalternos, nos tornamos invisíveis atravessados por linhas abissais (SOUSA SANTOS, 2010), muitas das quais baseadas na construção da raça (QUIJANO, 2019 [1998]), um construto criado pelo paradigma Eurocêntrico da modernidade-racionalidade (QUIJANO, 1992), e amplamente aceito em todo o mundo desde então. Ao considerar as Epistemologias do Sul (SOUSA SANTOS, 2010) como uma das possíveis metodologias de co-construção de conhecimentos a partir do Sul Global no Sul Global, este artigo pretende discutir algumas formas possíveis de desconstruir algumas colonialidades e fomentar processos de descolonialidades em um curso de trans-formação de professores por meio de meta-aulas (SAITO, 2021), e esperançosamente provocar alguns outros movimentos do pensamento. Desterritorializações e reterritorializações (DELEUZE; GUATTARI, 2011) de alguns construtos elaborados por este paradigma eurocêntrico da modernidade-racionalidade, são mediadas por alguns materiais pedagógicos desenvolvidos com o intuito de fazer com que professores *em-devir* possam refletir sobre

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os letramentos multimodais e como cada um de nós , professores *em-devir*, poderíamos emprega-los para transferir e transcrever, “transgredir” com multimodalidade a hegemonia dos letramentos grafocêntricos, focalizando em nossos *lifeworlds* (THE NEW LONDON GROUP, 1996) situados em ecologias sociais, culturais e escolares, às quais pertencemos e pelos quais transitamos, assim como as implicações em processos de colonialidade e descolonialidade da qual todos nós participamos.

PALAVRAS-CHAVE: Processos de Descolonialidade. Meta-aulas. Letramentos Multimodais. Formação de professores.

## COVERED, DISCOVERED, UNCOVERED, REDISCOVERED HISTORIES

the idea of race is certainly the most efficient instrument of social domination  
invented in the last 500 years  
(QUIJANO, 2019 [1998])

Coloniality<sup>1</sup> has been telling us histories of mankind, some of which have been whitened, others made invisible or hidden, and many simply erased from the multimodal media we can access, mostly screens and books. Anti-racist Educations must try to discover other histories, other versions of histories, uncover and rediscover subtle discourses that permeate and mask the versions of history we learn, and also those versions of histories that we have not learned.

The history of the creation of the concept of race is one of them. Our mindsets are somehow programmed to recognize race and color as an ever-existing concept of classification of human beings. Yet, during the XV and XVI Century, the period in which the Invasions of America and other continents and the domination of the local populations initially occurred, such classifications did not exist.

[...] the Iberians, who lived by the Mediterranean Sea, “did not identify themselves as “white”. This “color” was not constituted itself as so until one century later, among British-Americans during the XVII century, with the expansion of African slavery in North America and the British Antilles. And obviously, there, “white” is a construction of identity of the dominators, opposing to “black”, the identity of the dominated. This “racial” classification is clearly consolidated and “naturalized” for/by all colonizers and, maybe, including among part of the colonized”. (QUIJANO, 2019 [1998], p.356)

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<sup>1</sup> Coloniality is different from colonialism. Colonialism denotes a political and economic relationship in which the sovereignty of a nation or of a people rests on the power of another nation, which makes that nation an empire. Coloniality, instead, refers to long-lasting patterns of power that emerged as a result of colonialism, but which define culture, labor, intersubjective relations, and knowledge production, well beyond the strict limits of colonial administrations. (MALDONADO-TORRES, 2007, p.243)

This construct of race reinforces “the exceptional efficacy of this modern instrument of social domination, being an ideological construct [...] related to the history of the relations of power of the worldwide, colonial/modern, Eurocentered capitalism” (QUIJANO, 2019 [1998], p.352).

Perhaps, by listening to other versions of histories, it would be possible to uncover this hegemonic version of the history we learn, and parrot as we teach. Perhaps by listening to other versions of histories, it would be possible to learn other Histories of Glory, learn how other subjects and their voices, individually and collectively, are silenced, and make these other versions of their histories visible to the Others.

## COLONIALITIES AND THE DANGER OF A SINGLE STORY

The Colonialities of Power and Knowledge (QUIJANO, 2000; MIGNOLO, 2007) offer us “*The danger of a single story*” (ADICHIE, 2009. [video]). We are made to believe in one hegemonic power and their hegemonic methodologies to construct knowledge by the discourses that are also part and parcel of the inherited colonial Institutions in our colonized societies and our colonized minds.

[Coloniality] was the product, in the beginning, of a systematic repression not only of beliefs, ideas, images, symbols and specific knowledge that did not serve for global colonial domination. Repression fell, above all, on the ways of knowing, of producing knowledge, producing perspectives, images and systems of images, symbols, modes of signification, on the resources, standards and instruments expression, formalized and objectified, intellectual or visual. This was followed by the imposition of the use of patterns of expression specific to/of the dominant, as well as their beliefs and images related to the supernatural, which served not only to prevent the cultural production of the dominated, but also as very effective means of social and cultural control, when immediate repression is no longer constant and systematic. (QUIJANO, 2019 [1992], p.105)

Image 1 - SANKOFA



Sankofa is an Adinkra symbol that is represented as a mythical bird that flies forward with its head turned back and carrying in its beak an egg, the future. It also appears as a design similar to the western heart. The Ashante of Ghana use the Adinkra symbols to represent proverbs or philosophical ideas. *Sankofa would teach the possibility of going back to our roots in order to fulfill our potential to advance. Sankofa is thus a realization of the self, individual and collective. Whatever has been lost, forgotten, renounced or deprived of, can be claimed, revived, preserved or perpetuated. It represents the concepts of self-identity and redefining. It symbolizes an understanding of the individual destiny and collective identity of the cultural group. It is part of the knowledge of African peoples, expressing the quest for wisdom in learning from the past to understand the present and shape the future.* From this African knowledge, Sankofa molds a projective vision to millenary peoples and those deterritorialized by the colonial modernity of the “West”. It admits the need to recover what has been forgotten or disowned. It brings to the fore here the importance of studying African and Afro-American history and cultures, as alternative lessons of knowledge and experiences for contemporaneity. Thus, it reveals, from the African and diasporic experience, an opening to the real heterogeneity of human knowledge, so that we can observe the world in different ways. In short, understanding our problems in other ways and with other knowledge. In times of homogenization, this is the greatest wealth a people can possess. (REVISTA SANKOFA São Paulo, my emphasis)

Which is the version of history we are told? History frequently in the singular form, rather than in its plurality and accompanied with other versions of this same history. “Histories of Glory that are not told, but retold, by other versions of the history, narrated by subjects, traffickers of subjects” (SAITO, 2021).

Due to the coloniality of histories we hear and read, learn and teach, *discovering, uncovering and rediscovering* histories of the Others, including the histories of our ancestors, shall be part of Freirean literacies, which would also make us reflect upon our relations to the Colonialities of Power and Knowledge (QUIJANO,

2000; MIGNOLO, 2007) and the Colonialities of Being<sup>2</sup> (MALDONADO-TORRES, 2007).

## DECOLONIALITIES AND THE CO-CONSTRUCTION OF KNOWLEDGE

Uncovering and rediscovering other versions of Histories may provoke movements beyond our comfort zone. Processes of decolonialities can deconstruct some of our colonized dreams, a dream of becoming the colonizer Other. When “Education is not liberating, the dream of the oppressed is to become the oppressor” (FREIRE, 1969).

We shall be aware that decoloniality does not deny or tries to counterpoint coloniality. Decoloniality dialogues with coloniality, and if we wish, we can conquer our agencies<sup>3</sup> (PRIESTLEY et al. 2015; SAITO, 2017) and supplement<sup>4</sup> (DERRIDA, 1993) processes of decolonialities otherwise.

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<sup>2</sup> The concept of coloniality of being was born in conversations about the implications of the coloniality of power in different areas of society. The idea was that colonial relations of power left profound marked not only in the areas of authority, sexuality, knowledge and the economy, but on the general understanding of being as well. And, while the coloniality of power referred to the interrelation among modern forms of exploitation and domination (power), and the coloniality of knowledge had to do with impact of colonization on the different areas of knowledge production, coloniality of being would make primary reference to the lived experience of colonization and its impact on language. (MALDONADO-TORRES, 2007, p.242)

<sup>3</sup> “The slipperiness of the notion of ‘agency’ can be clearly seen in the common tendency to conflate agency and action (PRIESTLEY; BIESTA; ROBINSON, 2015). Saito (2017, p.82-89) reflects upon the concept of agency by adding the concept of temporality (EMIBAYER; MISCHÉ, 1998), in which agency is an action that can be conquered according to one’s own life histories and how one dialogues with its past-present and present-future experiences, as well as the social, cultural and educational environments the subject is at the moment of their agencies.

<sup>4</sup> For Derrida (1993), a supplement is something that is added because there should be something else, what he calls *différance*. Supplement moves beyond the simple binarism of the Eurocentric modernity-rationality paradigm. A supplement becomes a supplement for it wants to transcend its own boundaries. The supplement dialogues with its other supplements without being an origin or the end, but supplement. One of the various supplements present in this article is the pronoun we. *We* is present in order to make us, you, the reader, and I, the writer, to connect and reflect together. This article is not about the result of investigations, only. More than that, this article is being written as a mediation tool to make us reflect upon our actions as researchers and teachers *in-devir*, also having in mind my students of Licenciatura em Letras, who are also teachers *in-devir*. In this sense, the pronoun *we* becomes a supplement, that transcends the binarism you and I, provokes rhizome-movements that makes us reflect upon the “textual genre” we have in mind. Hence, supplements *can* also promote processes of decolonization of our minds, in our minds, our ways of expressing and using the words to represent the worlds we live otherwise, or not.

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The Epistemologies of the South (SOUSA SANTOS, 2010) can offer some supplements (DERRIDA, 1993) for us, teacher-agents (SAITO, 2017), to create some rhizomes, other rhizomes, to move beyond this unique version of History and knowledge constructs created by the Eurocentric modernity-rationality paradigm.

The separation of the worlds into “metropolitan zones” that are allowed to invade, explore, extract and use subaltern bodies to their liking, and “colonized zones” to be invaded, subjugated, explored and raped, and the maintenance of the subaltern bodies, minds and souls silenced and invisible are some of the mechanisms of control and power (FOUCAULT, 1979) that is called Abyssal Line by Sousa Santos (2010).

The Epistemologies of the South refer to the Sociologies of Absences and the Sociologies of Emergencies as related to these histories that are not told, histories that are hidden or made invisible, if not completely erased by the colonizers, and the need to bring these histories back into our past-present lives, as Sankofa says. They can offer other ways of learning from knowledges that have been forgotten, silenced, murdered. Readings of the worlds that we are not told to feel proud of them.

The process of mummification by embalming the corpse was known by the Chinchorro culture, who lived in the region now called as southern Peru and northern Chile about 9,000 years ago (UHLE, 1917), two millennia before the oldest so-far known Egyptian mummy. How much knowledge about the bodies should these cultures have in order to preserve these corpses up to our days? What do we know about them and about these peoples and their processes of mummification? Why don't we learn about them?

When gold mining in Brazil is taken into consideration, this process of extracting gold would not be possible without the knowledge of the Western peoples of Africa. Along the rivers Senegal and Niger, countries nowadays called Senegal, Nigeria, Burkina-Faso and Guinea, were among those most important suppliers of gold between the years 400 to 1,500 (GEWALD, 2010). In order to mine the Brazilian gold, it was necessary to have people with knowledgeable skills on how to mine gold. Consequently, special orders of enslaved subjects, people with thorough knowledge on gold mining, were made, as the colonizers of Brazil, the Portuguese, had no clue how to do so. Similar practices occur nowadays with peoples of the Amazon basin,

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whose knowledge is being used by others to the benefit of the new colonizers of the XXI Century. Why are we not told these facts of our histories?

Although somehow simplistic, these examples can convey a symbolic system of meaning-making, signs and clues that could make us move beyond what our blurred eyes can see. They can illustrate new ways of reading the world we live in, of understanding other perspectives on cultural and social relations and perhaps transform our teaching and learning beliefs, as well as how we can understand told and untold histories.

The post-abyssal thought (SOUSA SANTOS, 2010) questions this hegemony of modern science, whose construct is based on “the Eurocentric modernity-rationality that has been established as a universal paradigm of knowledge and of relation of humanity with the rest of the world” (QUIJANO, 1992, p.438).

The modern trajectory of the idea of belonging or identity is marked by the abyssal line. [...] Disqualification [of the different and disqualified identities] does not occur only at the social and political levels; it also occurs at the ontological, epistemological and methodological levels. (SOUSA SANTOS, 2019, p. 25)

The Ecologies of Knowledge recognizes the plurality of knowledges, multiple and heterogeneous knowledges and their interactions, co-constructed and co-designed inter-relations that hybridize and create dynamics otherwise. The Ecologies of Knowledge is based on the idea that Knowledges are inter-knowledges, i.e., processes of interpretations that aim at identifying common issues, as well as differences, in order to interweave differences in political, social, cultural and educational systems of representation in different societies of the world

This Inter-knowledge Translation implies in the identification of the symbolic representation tools of societies and cultures of the Others, as well as their codes, which moves beyond the meaning-making processes of Multimodal Literacies (LANKSHEAR; KNOBEL, 2006) and Translingual Practices (CANAGARAJAH, 2013), co-creating new discourse and textual genres (BAKHTIN; VOLOSHINOV, 1929) that can offer new possibilities of reflections and responses to the hegemony of the Eurocentric modernity-rationality paradigm. The potential to create some discomfort

on control and power devices can, furthermore, provoke hybridizations and articulations of ideas and concepts in order to better understand the world we live in/with and reflect upon institutions localized in our own social, cultural, and educational environments.

## TEACHERS *IN-DEVIR*

Becoming, *in-devir*<sup>5</sup>. Had I not become a professor at a university in the most African city in Brazil three years ago, the theme of Decoloniality would probably not be and become the supplements to many of my teacher-agent movements I share with my students, teachers *in-devir*.

As I landed in this territory, my senses showed to me some of the abyssal lines present in the lives of those who live here. Abyssal lines that separate the Big House and the Slave Quarters, as one in a local mall that maintain two food courts, one naturally lit with comfortable chairs *for the upper floor* and the other on the ground floor. Some of my students have told me how uncomfortable they feel when wandering around some territories in the city they live in and, unfortunately, their bodies, as well as mine, determine which territories we are allowed to enter.

Being an outsider-within<sup>6</sup> (COLLINS, 1986) in the most African city of Brazil also makes it more visible, at least for this ethnographer-researcher, what has already

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<sup>5</sup> In *Mille Plateaux*, Deleuze and Guattari (1995) precede some nouns with the word *devir*, *devir-man*, *devir-animal*, *devir-woman*, as a zigzag way to show we are always in the process of *becoming otherwise*. In the English translation, *A Thousand Plateau*, Massumi (1987) opts to translate *devir* as *becoming*, and we can read *becoming-animal*, *becoming-man*, *becoming-woman*. When we take into consideration the construct of Modernity, its concepts, and its linearity, *becoming-man*, may refer to someone not being adolescent anymore and “becoming” a man. However, *becoming-man*, according to Deleuze and Guattari, is not limited to neither an “end” in itself, nor a gender issue, as anyone can be/become a *devir-man*, *becoming-man*. *Devir* or *becoming* are processes in constant change, whose movements are somewhat deconstructed and reconstructed, sometimes randomly, by those of us who are in the process of “becoming”. In one of my former writings (Saito, 2021), inspired by Deleuze and Guattari, a decision to use the prepositional phrase *in-devir*, to reinforce through the use of the preposition *in* that *in-devir* is a never-ending process was made. Therefore, teachers *in-devir*, for example, can be understood, regardless how long we have been teachers, that we are constantly living multiple and heterogeneous processes of becoming teachers otherwise (SAITO, 2021).

<sup>6</sup> COLLINS (1986) discusses the status of the outsider-within, based on the example of the American black woman inserted in a white society as a domestic worker, who “demystifies the power of the white people, their intellect, their talent, their humanity, and realizes that their superior status is the result of the advantages of racism” (p.14). It is this “social insertion”, lived in the white house, that enables these black women to “produce different

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been naturalized by the locals as common practices. The abyssal lines deterritorialize these bodies within the limits of their own territories.

As a professor-*in-devir*, I have made one choice of utmost importance: to share teaching and learning experiences and my feelings with these students, teachers-*in-devir*. Mediated by what I call meta-classes, reflections are provoked.

One instance is a Japanese class<sup>7</sup>, taught in Japanese, whose students are these teachers-*in-devir*. By playing the role of real students, they have to struggle to cope with the flow of the class and try to learn what is being taught. No language “corrections” are made as I teach. These Japanese language students are supposed to learn with their peers, from their peers, by comparing and contrasting what they see and hear. When the class finishes, after having exchanged their business cards, we start sharing the experiences we have just lived, as students, as teachers, all of us, learners and teachers-*in-devir*.

First and foremost, we discuss and share our feelings and interactions, the co-constructed co-designed interactions the teacher planned before class actually started. Then, we revise the roles of the teacher and the roles of students. Next, we study the roles of the pedagogical materials used to mediate the learning experiences they lived.

Last, but not least, we try to create dialogues between the practices we have experienced and the theories, and not the other way round. By having in mind, the metaphor of a toolbox (DELEUZE, 1979), theories should be used by people, otherwise they would be useless and meaningless.

A theory is like a toolbox. It has nothing to do with the signifier. It needs to serve. It needs to work. And not for itself. If there are no people to use it, [...] it is worthless or that its moment has not yet come. One theory is not remade, others are made; there are others to be done. (DELEUZE, 1979, p. 17)

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analyzes of race, class and gender” (p.15), in which the position of the ethnographic observer demystifies what is observable, their subjects from their actions. It is this social insertion, lived in this other territory, that makes it possible for me, as an ethnographer-researcher to observe these subjects and their actions, and to co-construct this research.

<sup>7</sup> It is possible to learn about this experience more thoroughly in Saito, 2021.

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Some of the reasons why colonized methodologies and approaches to teach languages do not work as presented are the fact that they are based on paradigms of Modernity (APPADURAI, 1996; VATTIMO, 1988), which limit the perspectives of teaching and learning languages according to the hegemonic view of a monolingual perspective, each language is in its own box.

This monolingual paradigm contrast with the idea that multimodal literacies bring into discussion the Translingual Practices that has always existed and has always been practiced by all of us (CANAGARAJAH, 2013). We do not learn monolingually. We learn translingually. We learn by seeing, and hearing, and touching, and sharing, and feeling, and interacting with one another, all together, and not isolated in each individual sense.

The deconstruction of such paradigms is the challenge to move these teachers-*in-devir* beyond the colonized hegemonic monolingual perspective we were taught, and we have learned to believe as a universal “truth”. Much to the frustration of teachers and students who cannot cope with the experience of learning a foreign language and quit.

## **MULTIMODAL LITERACIES AND MEANING-MAKING**

The overly importance of graphocentric literacy in our Western societies creates a movement in which the teaching and the learning of the ABC, generally disregarding other modalities of meaning-making, demean and neglect our senses and multimodal literacies, whose subliminal message is to maintain the hegemony of this code in reading the worlds we live, reinforcing that our senses should not be considered when learning and teaching, one of the reasons why most of us might still accept this idea of the graphocentric world as *the* only universal “truth” to be learned.

In order to offer learning and teaching experiences otherwise for these teachers *in-devir*, other literacies are explored and used as mediation tools to read the worlds otherwise. Pedagogical materials, however naïve-like they may seem, are designed by this teacher-researcher *in-devir*, and aims at provoking my students’ senses and hence, their other possible readings of the worlds by the affordances of other literacies

and its multimodalities that, when together, they deconstruct and reconstruct one another, as the memes that are shared on social media, with some unexpected and surprising results.

Learning to read the worlds otherwise and its processes of meaning-making can offer some challenges in a teachers' transformation course, as colonialities of minds, bodies and souls tend to validate what is valued by the Other, and demeaning who we are or what we feel, as the images projected on the walls of Plato's cave.

Some processes of decolonialities in a teacher's transformation course tries to deconstruct and reconstruct some of these beliefs, by making my students, teachers *in-devir*, live what foreign language learners experience when learning foreign languages, i.e., what foreign language learners do with the languages when they use these languages as social practices to co-construct meanings.

By making my students, teachers *in-devir*, revive the once forgotten experience of being language learners and what becoming a language learner is like, I create situations in which my students would experience language learning tasks language learners usually do using language as a social practice. Mediated by some pedagogical materials designed by me, they are offered opportunities to learn how to read the world otherwise, and hopefully, contribute for further discussions and reflections upon the importance of the creation and design of such inexistent material making use of multimodal literacies.

As these pedagogical materials are created, designed and transformed into mediation tools, they bring into life the multimodal literacies and can make these teachers *in-devir* afford reflections and discussions about colonialities and decolonialities and also about how teaching and learning processes can occur based on our shared meta-class<sup>8</sup> experiences.

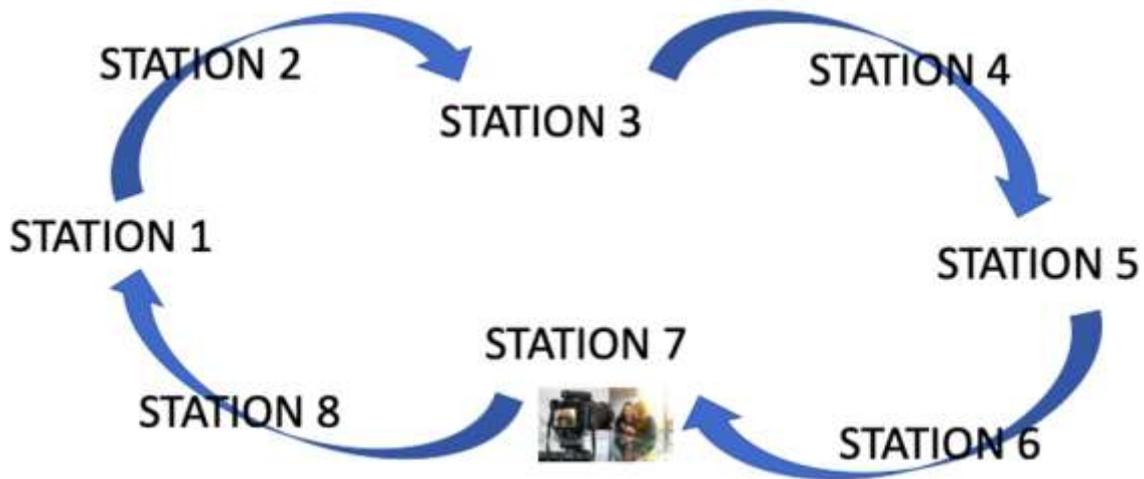
One of these shared experiences is an oral activity in which students are organized in stations and they work in pairs. Students work in pairs and it is created

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<sup>8</sup> A meta-class is the moment when my students, teachers *in-devir*, discuss one class they have lived, experienced with their senses, minds and bodies, be it by observing or by becoming and experiencing the language learner's experience. Further readings on meta-classes can be read in Saito (2021).

as many stations as necessary plus one, i.e., if there are 30 students in class, we need 15 stations plus one, which makes 16 stations.

Image 1 – Classroom station layout



Source: created by the author.

In each station, a card with photos and instructions is placed and two students at a time sit there and do the task.

Image 2 – station task sheet



**USE YOUR CELL PHONE TO RECORD THIS ACTIVITY**

(STUDENT A) should talk about the photographs and tell some of the advantages and disadvantages of eating and spending time together in these places. You should also tell how people would feel about when being in these places.

(STUDENT B) should time and write down the words (STUDENT A) say in Portuguese. As (STUDENT A) finishes, (STUDENT B) should say which place is preferred to have a meal and explain why.

Source: created by the author.

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My students are suggested to make *uso* of Portuguese words in the middle of their *sentenças* when they cannot *imediatamente* recall the words they need. This has been one common practice of mine when teaching languages. One of the advantages is that students can keep the fluency of their utterances without *interrupções* that could last precious *minutos* and many times end up in *frustração* as they cannot remember the word they need. By suggesting students to mix languages, not only are they being exposed to *experiências* in which they live the life of a translingual subject, rather than the “supposedly” monolingual subject, who does not actually *existe*, but also invite them to experiment with multimodal literacies otherwise to make meaning while speaking and listening and learning to read the world otherwise.

Although apparently a simple move, this translingual practice encounters great resistance among students, who are used to believing that the monolingual paradigm is the universal “truth” of any language learner. In the first semester of teaching at this university it took more than two months for students to start trying this out. Tirelessly this professor kept telling students the advantages of such practice, offering examples of other students<sup>9</sup> of mine who did that. By taking into consideration, we met three times a week, trying to convince students to consider such practice was a real challenge.

The completion of the task implies in students having to move to another station. Students A move clockwise, and Students B move counterclockwise and students pair up with another peer. The reason why this moving design was selected is to promote interactions with different students as they move. If there are 30 students in this class, each student would interact with 14 different students instead of talking to just one if moved together. Students move and the cards remain in the station. As students move from one station to another, their roles also change. This might seem confusing in the beginning, but as students continue moving, they get used to it. Moving the body is one way to provoke and create movements of the mind, too.

In one of the stations, there is a camcorder. That is the station where data is collected for further teaching decisions. As half of the group utterances will be recorded, there will be enough data to see what should be taught or reviewed in the

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<sup>9</sup> If interested, one case study is described in the section, **second act, scene 27, the book reader** (SAITO, 2017)

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following classes. The camcorder also offers data to have an idea of what kind of movements of the mind these students are making mediated by the languages they use.

When students return to their original positions, the activity ends. This is the moment the meta-class gets started and the discussion of what happened occurs. It is always easier to start with actual actions, as they are easier to be spotted by these teachers-*in-devir*, like the design of the stations, the movements, the recording using their cell phones, the camera, and at some moment, there might be a comment on the pictures portraying just people of color. These photos had not been mentioned at any previous moment and the activity starts as if the cards were like any other regular cards that we use in a language class.

The discussion that follows right after students spot the people on the pictures become richer and richer as questions like where these people are on the media or textbooks are raised, and further questions are asked rather than offering “answers”, as I do believe that having provocative and genuine questions is more important than the answers. This is also the moment when it is tackled issues related to the feelings these teachers-*in-devir* had and shared during the activity as they played the role of students.

When we consider the formation of teachers-*in-devir*, and we think of exploring multimodal literacies as meaning-making, we shall also consider our students’ bodies and their feelings, as well as their minds, as forms of creating meaning while using whatever available tool to express our ideas and feelings beyond the graphocentric language we are taught to teach through this hegemonic monolingual paradigm.

## DECOLONIALITIES IN PROCESSES AND ITS CHALLENGES

The Eurocentric modernity-rationality paradigm creates concepts that are understood as fixed entities. However, I shall invite my reader to consider them as concepts-*in-devir*.

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“Freire verbalizes Education as a practice of freedom. Another concept that is verbalized is that of Culture, “the idea that culture never *is*, but does” (THORNTON, 1988, apud HEATH, S.B & STREET, B.V. 2008)” [...] When considering the concept of decoloniality as a verb, the processes of decoloniality become movements-*in-devir* and they are no longer “a condition to be achieved in a linear sense, because coloniality as we know it, will probably never disappear (WALSH, 2018, p.81)”. (SAITO, 2021)

By experimenting with processes of decolonialities and multimodal literacies in a teacher formation course, it is important to be aware that,

[...] the existing hybridisms between coloniality and decoloniality, contemporary processes that coexist in the 21st century, and their relations of forces and powers, makes the agencies, of most of us, subaltern subjects, move based on the constructs of Eurocentric rationalist-modernity paradigms. Despite this, they can compose escape lines and supplements, with the possibility of producing other reflections and perhaps other movements. (SAITO, 2021)

Last, but not least, we shall consider that

Racism, one of the most noticeable symbolic elements in the Coloniality of Power, still causes “its victims to fight [racism] for relations of equality between races” (QUIJANO, 2019, p.351). This equalization between the races can become a delicate social process, as it could only reinforce the maintenance of the *status quo* of this ideological construct, and thus maintain the processes of social domination and the exploitation of their work forces based on the same colonial paradigm that we live, and that we try to deconstruct. (SAITO, 2021)

## FOOD FOR THOUGHT

However appealing the theme of decoloniality might seem to be, not all teachers *in-devir* share the same opinion and feelings. There might be some wounds that still need to be healed and I have recently learned that some of my students, teachers *in-devir*, might prefer to maintain their lives under the Colonialities of Power, Knowledge and Being. For those I have touched more than I guess I should, I shall apologize for creating such discomfort in your minds, bodies and souls. On the other

hand, sometimes it is necessary to feel some pain, such as when a wound needs to be cleaned, so it would heal properly.

The task of creating and designing pedagogical materials is necessary if we, you and I, are to think of processes of decolonialities otherwise. The media and textbooks portrait mostly white people and families composed by a man and a woman, their children, and a dog. The challenge of finding images of people of other colors enjoying their lives, and not represented as exotic subjects in subaltern positions is time consuming and sometimes shows no results.

Furthermore, when searching for a picture of a family having a meal in an outstanding restaurant in 2018, the result was fruitless. Endless hours were spent to find a picture of a black person driving a car and enjoying it, driving for leisure rather than driving a bus or a truck, or being the driver of someone else. I wonder how white Google is in other countries, too.

Hopefully, all this effort might result into some movement, here, there, somewhere. Challenge accepted!

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