

Teaching additional languages in Brazil: Ivanete da Hora on answering back from the South

Ivanete da Hora Sampaio

Interviewers:

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PALIMPSESTO

1) Conceição Evaristo's concept of *escrevivência* (Evaristo, 2020) runs through your research. How can writing about oneself become an epistemological and political practice in the field of teaching and learning additional languages? What relationships between subjectivity and research have been established in your career as a Black woman and research professor in this field?

IVANETE DA HORA SAMPAIO

To begin with, I would like to congratulate you on the term *additional languages*, because I understand from your question that you are also part of this decolonial opening movement and that additional languages are part of these discussions. Since we want to turn the corner, let's look at the issue of *foreign* languages: foreign to whom, after all? Starting our conversation with a discussion about additional languages is already a decolonial movement that we are undertaking, based on the things that interest us and our territory. It starts there. When you talk about additional languages, I think of the people who are discussing this in Critical Applied Linguistics - I am part of this field, I graduated from the Federal University of Bahia (UFBA) and I'm part of the Applied Linguistics group. I identified with Critical Applied Linguistics, which has brought about a whole movement of discussion on racial issues. This movement, these groups, these people, when they start discussing racial issues, they discuss them based on their own experiences. And what are the black experiences that Conceição Evaristo synthesized with *escrevivência*? Mainly because I am a black woman, it is Conceição Evaristo's *escrevivências* that translate my feeling of being in certain spaces, in different spaces.

Getting to this point of writing about myself was not an easy path, because I entered academia at a very young age. I have a degree in Language Arts, I studied English and Physical Education. I graduated at the Catholic University, then I went to do my master's degree here in Germany, then I went back to Brazil and did my doctorate. These universities shaped me, but they did so within a space of very linear ways of thinking.. In order for me to break out of that space and be able to talk a little about myself, about my journey, there was a lot of pain, a lot of setbacks, a lot of discrimination. Being in that space, I grew stronger through my peers, my friends, my students, my colleagues, my family. When I started my doctorate, I immediately thought about incorporating all these discussions into the teaching of German. As I always say in my lectures, I was part of these Applied Linguistics groups, I saw people discussing Spanish from South America, French from French-speaking countries, English from Nigeria, India, the Caribbean. So, I had already been thinking: if these people are shifting these so-called hegemonic languages to our side, to reflect on them from other spaces, what about the German language? Who is talking about the German language outside of Germany, Austria, and Switzerland? How are they talking about it, from whose perspective, based on what? I was curious about this and started to look into it. For my dissertation proposal, I came up with the initial idea for my doctoral thesis project to discuss these issues in the training of German teachers. It was my idea, because my advisor, Professor Edleise Mendes, and later my co-advisor, Professor Terezinha Oliveira Santos, are part of the teacher training field. I thought that my research, my project that would become a thesis, would also involve creating a teaching unit, conducting workshops, and forming groups with teachers. However, I had two issues: first was the pandemic, which made it impossible for me to conduct interviews and carry out this research with the teachers. When the pandemic arrived, I was already waiting for a response from the ethics committee to hold a workshop, observe classes and interview teachers. But when the pandemic hit, I didn't have the courage to ask any teachers to be my research subjects and answer my questionnaires. It was a long and painful period, with many losses, and our teachers—my colleagues—were under immense emotional and psychological strain. It was extremely difficult. I simply didn't have the opportunity to do this work directly with the teachers.

In my thesis proposal, when the examination board read the very first pages of my thesis, they were unanimous in saying: “Look, from your career, from the lectures you've given, from your publication, it's clear that it would be much more important for people who are in college, for people who are interested in becoming German teachers, that they would learn about your story and that this story would serve as inspiration, as motivation for them to realize that it is possible”. I took this to my heart, and I was distressed for several months. How could my life, my journey, become a doctoral thesis? No. We fall into self-sabotage, into a lack of self-esteem, we fall into all these boxes that society has always put us in, and when I say put us in, I mean in the place of Black women. I myself didn't value myself and didn't think it was possible to turn my journey into a thesis. I resisted this possibility for many months, and it was difficult for me to embrace this position and truly begin writing from my own perspective. So it took a lot of therapy, *babalorixá*, *yalorixá*, all the saints, all the Buddhas, all kinds of positive energy. I do thank all of that in my thesis, because there were people from different religions praying for me and giving me strength to believe that this power of writing about oneself was writing about *myself*. I thought: if I'm going to write about myself, if I'm going to talk about my entire journey so far, then I have to seek out my peers, because I don't want it to simply look like a diary. I really had to incorporate it: I am an academic preparing a thesis to become a doctor. Academia is not prepared to receive me, but I have to prepare myself for it to accept me. These are two different things. As much as we want to think about subjectivity, about a turning point, we need to have tools. We need to have weapons, so to speak. I looked into epistemology, into science, to those who were already discussing all of that, people who could be my “delegates”. That's why Conceição Evaristo was there with me the whole time, by my side. I sought out Aldri Anunciação, who is a playwright, a film and theater director. With him, I brought elements of theater so that I could use them in my text, not in a dystopian way, because my trajectory is not a dystopia, my trajectory is a reality. I wanted to flip the switch in the tradition of academia in a consistent, conscious, and epistemological way. I sought out contributions from research on biography, narratives, and autobiography, for example, within this book organized by Professor Ronaldo Corrêa Gomes Júnior (UFMG). I sought out Professor Aparecida de Jesus Ferreira, now retired,

a professor at the University of Ponta Grossa. I realized that her research resonated a lot with me, because Professor Aparecida bases her work on Critical Race Theory, which originated in the United States in the field of Law and which came to translate all this black epistemology, came to show that the stories brought by people Black women are indeed part of science. They are part of everyday life and also bring knowledge. We have to learn how to make these stories visible. Professor Aparecida Ferreira studied all these theorists and brings the discussion of Critical Racial Literacy to us in Brazil. It was this kind of literacy (*letramento*) and this researcher that also accompanied me on my journey to complete my doctorate. Bringing this writing about oneself to our field of teaching, undergraduate studies, and critical linguistic education, it speaks of the place of someone who built her life as a girl who dreamed of being a teacher. Being a teacher came naturally to me because I had liked it since childhood. Academia shaped me, but I managed, in a spiral movement, to go around in several circles. I won't say it was the last circle because I always like to learn, but in this last circle, which was completing my doctorate, I made sure the South would answer back. This answer happened by saying to academia: look, you tried to shape me, but I am the one shaping you, because my thesis was an autobiographical narrative, talking about science, talking about teacher training, criticizing the whole process inside and outside academia. It wasn't simply destructive criticism, because criticizing is not destroying anyone. Criticizing is showing that you understand and know what you're talking about and are looking for change and improvement. I was very respectful in my thesis and very specific about several things. I talk about how academia managed to shaped me and what I managed to achieve in academia. That is why writing about oneself is important for our process, because we are training teachers who will influence other people. These people need to be sensitive and understand that every student who comes into our classroom comes with a treasure trove of knowledge. This knowledge needs to be respected. It can be adapted or made adaptable to many academic rules that we sometimes have to wait a long time to change. But it should not be erased or made invisible. That was my contribution to autobiographical writing, and that is how I understand it for academic work.

PALIMPSESTO

2) You mention having observed discussions about including other speakers in the context of teaching additional languages. But, in the case of German, this movement was lacking. This makes me think a lot about the fact that German researchers speak very fondly of the so-called *DACH-Prinzip*¹ (IDV, 2013). For them, the great contribution they were making was to shift the focus away from German in Germany and include Austria and Switzerland. But looking at your career, leaving Germany and expanding to Austria and Switzerland is nothing. It's the fold on the first page of the book you write.

IVANETE DA HORA SAMPAIO

This is a delicate issue, because the gap is too wide for people to grasp this position. It takes a lot of courage. You see yourself within a decolonial, anti-racist, feminist discussion, within a discussion about accessibility. You need to understand yourself and recognize where you belong. Who am I within these discussions? If you can't see yourself within these discussions, you either remain in the role of victim, or you isolate yourself, shut down, and think, no, I can't handle this discussion. I can't discuss anti-racism because my parents have always been racist. So, I'm not going to fight with my whole family over this. I can't handle the feminist discussion because I have a very sexist husband. I'll lose my husband, I'll lose everything else, my brothers are sexist, I'll fight with my brothers. In other words, you have to be very sure of yourself, of where you are, where you want to go with this discussion, and how you can contribute to this debate. Yes, Germany has opened up, the DAAD² has opened up to partnerships with other German-speaking countries. Then there's Austria and Switzerland. But Namibia also speaks German. South Africa as well. Papua New Guinea, near Australia, also speaks German. It's not possible that I, at almost 60 years old, am just now discovering that Papua New Guinea has a

¹ The DACH principle broadly refers to the inclusion of linguistic variants and cultural issues relating to German-speaking countries in German language teaching. In the acronym, “D” stands for *Deutschland* (Germany), “A” stands for Austria, and “CH” stands for Switzerland (*Confoederatio Helvetica*).

² DAAD (Deutscher Akademischer Austauschdienst) is the German academic exchange service. It promotes the exchange of students, teachers, and researchers, offers scholarships, and supports the internationalization of German universities.

German-based creole language. I just found out about it now. So, where is this information? We have a university here in Augsburg that has been researching this for a long time, but I've never heard Jena talk about it, or Heidelberg, those are universities I've been to. It's a very comfortable place when you say, no, I'm anti-racist, I even have a Black friend — that's a very traditional phrase. Well, that person only managed to get that far. They won't get any further than that. And that's fine. That person won't get any further, but as long as they don't harm me... Because that's the thing with politic practices: if you don't want to participate in the anti-racist struggle, then do everything you can to not harm the struggle. We talk about “chickening out”, which is this: if a person doesn't see how they can help the anti-racist practice, they end up harming us, because they will end up making decisions. They are the ones with the pen in their hand, and if they don't see it, they will give opportunities to other people and not to us, Black women. And then they say, "Oh, I didn't know!" or "I'm sorry!" These excuses are sometimes difficult to accept. That's how I see it. So, for me, I don't expect much, you know? That they'll move beyond Germany, Austria, Switzerland. They won't. And whoever moves forward, great, thank you very much. That's how I see it.

PALIMPSESTO

3) In your work, language appears as something in constant motion, intertwining time, space, and language, dialoguing with the concept of Sankofa. What does this perspective allow us to see about language in general and language teaching in Brazil?

IVANETE DA HORA SAMPAIO

When I use the Sankofa perspective, I use the representation of the bird with its feet and body facing forward, but its head turned backward. And in its beak it carries something, a sphere, an egg, a ball, the world. I sought the definition of Sankofa in the research of Abdias Nascimento and Elisa Nascimento, his wife, anthropologists and researchers who made a huge contribution to the Black movement in Brazil, especially Abdias Nascimento. When we talk about languages, about language teaching, we need to take a look back. If we think, in this case, about German teaching, we have to think about how

the German language arrived in Brazil. And then we need to go back. Last year, we celebrated 200 years of German immigration. What do these 200 years mean? I am currently trying to finish an article that is precisely about my perspective as a Black woman on these 200 years of German immigration. How does a Black person see these 200 years? We are talking about the concept of language, of language in use. If you are going to teach German and you start from the principle that language belongs to those who speak it, that language has no owner, that language doesn't belong to the Germans, the French, the Italians, or the English, language belongs to those who speak it. The German I speak is my German - wheter it comes with a accent from Bahia, some declension errors and a different way of speaking, that's the way Ivanete learned it and the way Ivanete speaks. And it seems that she is being well understood, because otherwise she would not have been requested by professors and researchers at universities in Germany to be able to talk about these subjects in German. In other words, the German that Ivanete speaks is *her* German. If you are going to teach German, you need to know what language it's that, who speaks it, and where they speak it. If you are in a city like São Paulo, with a large number of immigrants, you look around your classroom, at the neighborhoods where the university is located, and you know that there are communities of German-Brazilian people. You need to know where they came from, why they came, how they came, so that you can try to understand and respect these languages, because they are Brazilian languages, German-Brazilian languages. How can we be teaching *Hochdeutsch* (Standard German) in the classroom and not know that there is *Plattdeutsch*, that there is Swabian, that there is *Hunsrückisch*, that there is Pomeranian, which are also German languages? I'm not saying that if you were hired to teach German, you should teach Pomeranian. I mean that, for the language to reach the student, we need to make that language, that culture, attractive. When a Brazilian understands that there are six German languages within Brazil, then that language and its culture are not so distant. How will this Sankofa movement influence language teaching and learning in the future? It influences us because I need to know how this language arrived, why this language is affecting me, why I was interested in learning it. We thus return to the past. Brazil is the place with the largest German settler communities. At a certain point in time, the Germans

arrived, received land, were supported by the government, and within these spaces there were enslaved people who did not receive a single square meter of land to continue caring for their families and themselves. They say that immigrants came with tools and technology. But we were the ones who built the pyramids, and AI algorithms were created by Africans. We can no longer accept claims that the enslaved people in Brazil lacked knowledge of how to cultivate the land. The *quilombos* were there, and the remnants of *quilombos*, the *quilombolas*, are there to prove us wrong. All of this is part of language teaching and learning. We don't need to be experts in history, sociology, or anthropology, but we do need to be somewhat aware that languages are spoken by people and that these people have origins. When we use the word *origin*, we are talking about the past, that's Sankofa. It's in this sense that I always repeat in my lectures, in my speeches, as I am saying to you: it's important for us to know the present, the past, and the future. In the past, in Brazil, Teuto-Brazilian immigrants arrived and their languages became a source of unity and strength for the people. But in that same past, the *Estado Novo* regime prohibited Brazilians from speaking any other language. It was persecution, a witch hunt against those who spoke Japanese, Italian, German, Croatian, or Russian. That is in the past. In the present, we are teaching German in private and public schools. And what is the future of this? That we transform this knowledge, this language learning and teaching, into possibilities and power. This language needs to be accessible to everyone. We have to think about these three dimensions of time, space, and territory.

PALIMPSESTO

4) We seem to be facing an ongoing decolonial shift. In this sense, how can we imagine teaching additional languages from a decolonial perspective? What could be our decolonial response, or, in the words of Menezes de Souza, our answer from the South?

IVANETE DA HORA SAMPAIO

As I mentioned earlier, when you bring up the term "*additional languages*," this is the south answering back. Talking about additional languages is talking about a decolonial perspective. Sometimes, after I hold a lecture, people expect a recipe for success: 'How

exactly do we become decolonial? I listen and say to myself: be patient, you're a teacher... Even when a child asks a silly question, you answer it. But, as I said earlier, the distance is too great. If people can't travel with us, if they can't pick up the speed to get to us... Look at the turtle: it moves slowly, but it still gets somewhere. But some people don't: they stop halfway. You are in Brazil teaching German, just as you could be here in Germany also teaching German. It's the class, it's the language, it's the teaching and learning that you take to all corners of the world. Let me give you an example: a call for proposals was issued to write a teaching module on racism that would be part of a continuing education course at the Goethe Institute³. I thought, let's go, let's form a team to compete for this call for proposals. Well, it's the Goethe Institute, their headquarters in Munich, it's the German language. There's a call for proposals to talk about racism. It has to be us! So what do I do? I form a team of students. I formed a team with master's and doctoral students who are on the frontlines teaching German. Who better than these frontline professionals - Black teachers of the language - to develop such material? This brings us back to what you asked me earlier, about writing about oneself. Those are the teachers who will develop this material. That's not to say that the team was 100% made up of Black people. We also need white people, non-Black people for this debate. Otherwise, we risk falling into yet another one-sided perspective. But what was it that displaced us? We were acting in several dimensions, because we were also trained by the Goethe Institute; we are its students. But we had to create material for teacher trainers, used to train teachers and used by those very teachers to teach students. We had to think in four different dimensions. We had to move to these four places, thinking about the sensitivity that the person who would use this material would have. Should we assume that the person already has some knowledge of the subject? What if it's a person who has no knowledge of the subject? But it needs to be something interesting, that is, what are we bringing into the material that is new so that it's not monotonous? There were many

³ The Goethe-Institut is Germany's international cultural institute. According to its website, it promotes "knowledge of the German language abroad and international cultural exchange" (Goethe-Institut, 2025).

details, but we managed to finish the material. This means that Germany financed Brazilian researchers to teach them how to deal with racism. This is a response. You were the ones who turned that key. When I say that, distancing myself from you, it's because you are teachers in training in graduate school. You are not even doctors yet, and you managed to put this material together! That's a response. And when we talk about decoloniality, we have to be very careful. We are talking about a counter-hegemonic movement, but it does not necessarily have to be South America against the North. Because even within our own country, within our own institutions, there are Norths and Souths. We had a bit of a struggle, let's say, to choose this team. People asked, "What do you mean, a team of students, when there are so many researchers you know, so many important, famous people you could call on to build this team?" But I wanted to give opportunities to people who are just starting out, to give visibility to those who are already discussing this at the grassroots level. This was a decolonial response in every respect. Today, while I wait for my "dream job," I am also working as a preschool teacher. And here comes my response. I am the one shaping the minds of those three-year-old children. I love children, I look them in the eyes and pass on my energy by saying: "Look, you are going to be the people who will live with my children and grandchildren and other Black people in the future." in Brazil and around the world. So, it is through me, through the affection I give you, that your minds will open up." Like the little girl who keeps asking me: 'Ivi, why is your skin so brown?'. I say: because my father is Black and my mother is too. But that doesn't convince her, because she wants to know where that color comes from. Something has already opened up in this little girl's mind. So, it's another response.

PALIMPSESTO

5) The teaching of German as an additional language in Brazil still carries a strong Eurocentric mark, centered on whiteness. In your research, on the other hand, you propose an Afrocentric and critically intercultural language education. In your experience, what pedagogical practices move in this direction? Which ones work(ed) and which ones don't?

IVANETE DA HORA SAMPAIO

As mentioned earlier, I was influenced by the Applied Linguistics team at the Federal University of Bahia's Institute of Letters (ILUFBA) in my graduate class, Professor Sávio Siqueira, Professor Marcia Paraquett, Professor Edleise Mendes, who was my doctoral advisor, Professor Ana Lúcia Silva Souza, and Professor Henrique Freitas, who are part of the Professional Master's Program in Letters - ProfLetras/UFBA. These people taught and guided me. From there, I opened my mind to this critical linguistic education, which is also a line of research or even a very strong theme in Professor Edleise Mendes' research. Since the first semesters of graduate school, in the doctoral program, we have been discussing these terms with her, in her classes, in the LINCE research group (Center for Studies in Language, Culture, and Teaching/UFBA), of which I am also a member. Most LINCE researchers come from PLE (Portuguese as a Foreign Language), but we also have research in other areas, in English, Spanish, and in German with my work. Just as Professor Edleise brought this term of interculturality to the field of Applied Linguistics and in one of her latest articles (Mendes, 2022), in the book organized by Professor Cristiane Landulfo on critical language education, I also brought this perspective to my thesis based on the discussions led by Catherine Walsh. Because it's not simply a matter of discussing different cultures, it's not a matter of comparing cultures. Interculturality is a movement of learning from one another, extending these discussions to issues of gender and race, and to the broader social and political spheres. Thus, we try to discuss the relationship between cultures, making it also a movement of integration, of non-exclusion. It's a political movement. The way I have seen this being possible (which is why I mentioned earlier that I have been trying to bring this discussion to German studies) is that I have seen and continue to see practical examples of how it works. For example, Professor Alyxandra Gomes from the State University of Bahia (UNEB) has been doing this work with her English students for many years. She also shared courses on the internet through Instagram, with the *Afro Class Collective*. Professor Kelly Barros does very good work at the Federal University of Recôncavo da Bahia (UFRB) also in the area of English; she works there with *quilombola* regions. Professor Joelma Santos, who is a professor at IFBA and was the organizer of the book *Black Matters Matter* (2022), of which I am also one of the authors. She has been doing

this work with English and Race for many years with her high school students at the Federal Institute of Bahia in Simões Filho. Professor Ayala Tude also has an Afrocentric English course on the internet, on Instagram. Professor Cristiane Landulfo (UFBA) published a book with her students, her advisees, on Italian from North Africa and Black Italian, with Black authors in Italy itself (Landulfo, 2024). Professor Deise Viana, who works with Spanish from South America, also at the Federal Institute of Bahia (IFBA), with elementary school students. So, these are practical examples that have been working for a few years now. The PPPL portal⁴ (Portal do Professor de Português Língua Estrangeira), for example, is free, available on the internet, and has many teachers from all over the world, from different countries that work with the Portuguese language. They upload their teaching units to this portal, and they are accessible to everyone. It is a very well-organized portal that considers the relationship between teachers from different countries and different cultures who are focused on the same goal: the dissemination of the Portuguese language. So, these are practical examples that have been around for many years. Today, we use the word *decolonial response* or *answer*, we use *decoloniality*, *interculturality*, since our field loves to coin new expressions, but this movement, these attitudes, they came long before these discussions of the *decolonial turn*. Paulo Freire had already been doing this for a long time, as had Lélia González and Sueli Carneiro. These are people who have been involved in this movement for many years, without being labeled as *intercultural* and *decolonial*. But if this is the term in use today, I will embrace it. If I, as a Black woman, don't use it, I leave space for white people to appropriate it and then speak about me through it, and we no longer accept that..

PALIMPSESTO

6) Teaching German from a decolonial perspective calls for a more situated and culturally sensitive approach, attentive to local intersections of race, gender, sexuality, and class. On the other hand, it also establishes intercultural relations at a global level with German and other German-speaking countries, and wherever the language is learned and spoken.

⁴ Available at <https://ppple.org/>.

How do you see these local relations and how do they relate to decoloniality?

IVANETE DA HORA SAMPAIO

We talked a little bit earlier about *DACH*. So, I'm just going to expand on that discussion a little bit more, because we're talking about a decolonial perspective. Let's talk about it in a local way, let's talk about German spoken in other countries. I'm not going to limit myself to Austria and Switzerland. I turn to South Africa, where some groups still speak German. I'm going to refer to Namibia, which is a country with a colonial history with Germany. It's a very brutal and very sad story, where German troops exterminated some ethnic groups in Namibia. But today you can find communities there that speak German. I'm also going to mention Kenya, in Nairobi. There are groups there that also speak German. And there is the history of Papua New Guinea, as I mentioned earlier, where German missionaries went. The children who were "educated" by these missionaries mixed their own languages with the German brought by the missionaries. This evolved into a form of pidgin, a German-based Creole, the only existing one in the world. We have researchers from the University of Augsburg with articles and publications talking about this. So, when we talk about a displacement of German from Germany, we go to these people, we consider these other territories. And even within Germany itself, today, because we see that German is a pluricentric language, we are already making this decolonial turn. We are making this move because, if you say that German is not only centered in Germany, it will leave the walls of Germany to go to other places, and those other places will not only be Switzerland and Austria. That is what it means to shift that language.

PALIMPSESTO

7) When we talk about *North* and *South* or the many "*Norths*" and "*Souths*" that exist, we can also think about this discussion that you are bringing to Germany itself. We often hear this: "This person speaks German, but does not speak *Hochdeutsch* (standard German), they speak a *dialect*". The very label 'dialect' is already exclusionary, as if what these people speak within Germany wasn't a language, but something less complex. German

citizens can see this discrimination within their own territory, and this may also be a key to helping them begin to understand the issues raised here. There is no need to go far, to Namibia, which may be too much to expect.

IVANETE DA HORA SAMPAIO

Exactly, when I once held a lecture to students in Jena, Germany, at first, the German people who were there in that room were all "de facto" German, they all spoke German. Then, when I started talking about these displacements and the importance of understanding Sankofa, the importance of valuing one's origins, they began to take a deep breath and muster the courage to say which language was spoken at home. I remember a girl saying that her brother still spoke her grandparents' language with her parents, but she, in the next generation, no longer spoke it. I find that sad. This is not about conservatism or nationalism – it's about our stories. It is important that the next generation does not let this slip away, because a language is only alive as long as it is spoken. And yes, languages do die. Languages die because their speakers die and because other speakers no longer attach importance to them. I think that after that day she must have reconsidered whether she would start speaking to her grandparents again.

PALIMPSESTO

8) What changes do you consider urgent in language teacher training, and what decolonial horizons do you envision for the future of language education in Brazil?

IVANETE DA HORA SAMPAIO

For the future of language education in Brazil, I think the most important thing, or a starting point, is to o strengthen public language policies. We need to make the Ministry of Education and politicians understand that language teaching needs to be urgent and accessible in public schools. Here, the discussion needs to move forward, regardless of whether it is a foreign language, L2, mother tongue, additional language, it doesn't matter. Because there are situations where there will be foreign languages, there are situations where we will have additional languages, because we have the fact that Brazil is very

diverse. We have more than 200 indigenous languages. They are accessible to few people. Many of these indigenous languages have already died out due to a lack of speakers. We need to have a stronger language policy. This is my wish for language education in Brazil, for it to take a turn: that public policies for language policies be more supported, receive more funding. It needs to be a government policy; it needs to be law. It is not just "Spanish stays!"; it is not just English as a "foreign" language in schools. We have public schools in regions bordering South American countries where there are no longer Spanish classes. In addition, there are local languages, that is, local indigenous languages. As for teacher training, I believe that universities that work with teacher training are already making this move, opening up, but we still have many teachers who, in practice, are still unable to make this decolonial turn. Regarding teachers, I think of the symbolic arrival of President Lula and Janja at the Planalto Palace: the president walked up the ramp with various representatives of Brazil, including people with disabilities, indigenous people, and waste pickers. There were several representations who walked up the ramp with the president. I just want to send a message to my colleagues, to fellow teachers, to the universities: it's time to step down from the ramp and pass the pen. This will not diminish anyone, it will not take power away from anyone, don't worry. The protagonists of this story are our students and our colleagues who are entering academia now and still encounter a lot of resistance. Racism makes both Black and white people sick. So, since racism makes Black people sick and makes white people sick, we have to find a way to work together peacefully. If I am inside a given university, I want that university to grow, so it's white and Black people working together. There is no other way. My desire for teacher training is this: that the university faculty understands that it is time to come down from the ramp and it is time to pass the pen.

PALIMPSESTO

9) Would you like to add anything else?

IVANETE DA HORA SAMPAIO

I want to say that I found the questions very intersectional. That also makes me feel

comfortable, it's all very positive. There is always a tendency, because I am a Black woman, for me to always have to talk about racism. When it comes to always talking about racism, people forget that I am a German teacher. I have a PhD in Applied Linguistics, that is, in language and culture. I am not a teacher of Black issues, nor am I a scholar of racial issues. So, don't reduce me to talking only about race because I'm Black, or about gender because I'm a woman. I am much more than that. So, I liked that you asked the questions that way, because those questions made me feel more comfortable bringing up both race and gender in an intersectional way, the way I wanted to. And that was respectful.

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