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Summary Overview

This paper describes a research collaboration between Diana Brydon (Manitoba), Lynn Mario Menezes T. de Souza (USP) and Walkyria Monte Mor (USP), which is about to enter a new and more intensive phase. The collaboration crosses several divides to address literacy needs of the global twenty-first century. It is designed to link Canada and Brazil, curricular research and pedagogic research, theory and practice, English studies and studies in the new englishes, in order to link expanded technical and multimodal competencies with analytical and critical thinking through modes derived from local needs in a globalizing world. Through a focus on local and global English, developing englishes, and a consideration of their implications for global democracy, the project addresses the expanded literacy needs of local communities undergoing changes in the context of a rapidly changing world environment. We argue that educational research and practice under conditions of globalization require questioning how the goals and methods of an education for autonomy need to be revised in light of postcolonial critique.

More specifically, we are concerned with strengthening literacy at a time when there are pressures toward narrowing its focus to solely instrumentalist purposes. In contrast to those who see education as a market-oriented service, we affirm its value as a public good. With Jane Fenway and Johanna Fahey, we believe that "students need to understand *where* and *how* they are situated 'in' knowledge" (2009: 32) if their learning is to be meaningful for them. Because their situatedness—and ours, as teachers who are also lifelong students— will always be complex and multiple, as well as locally specific, we think it helpful to establish a dialogue across our different disciplinary specializations—in anthropology, education, linguistics, and literary studies—as well as across our national and translocal locations within North and South America.

History of the Collaboration

Diana Brydon and Lynn Mario Menezes T. de Souza have been collaborating in the field of postcolonial critique since Brydon visited Brazil to teach three intensive graduate classes in postcolonial theory and literature at three universities in 1995. In an encyclopedia entry in 1994, Brydon argued there was "tremendous potential within postcolonial studies for developing a revised curriculum, taught through a redesigned pedagogy that rejects authoritarian structures, within a more multiculturally diverse and inclusive educational system" (91). That potential has not yet been realized, although recent years have seen important contributions being developed in this area (Lunsford & Ouzgane 2004, Kanu 2006). Globalization brings new challenges to such endeavours but also opens new opportunities for cross-cultural collaborations devoted to expanding "cognitive justice" (Coleman/Dionisio 2009). Lynn Mario and Walkyria Monte Mor have collaborated in literacy research and curricular design for many years. Through research in State secondary and primary schools in Sao Paulo, Menezes (1999) describes the discourse of Foreign Language teachers in these schools as "marked by a search for transparent univocity which appeared as a desire for a monolithic and univocal view of the foreign language, a univocal teaching methodology and a univocal and transparent teacher-student hierarchy in the teaching-learning process" (21). That desire, he notes, was "constantly cut short by the complex heterogeneity of the classroom," resulting in "a chronic misfit between the needs/expectations of the learner and those of the teacher and/or school institution" (21). To help address this situation, Menezes and Monte Mor (2006) designed "The Foreign Languages Teaching National Curriculum for Brazilian Secondary Schools." The project described here derives from that initiative, seeking to work collaboratively with teachers in their classrooms to make best use of the new curriculum and adapt it to their local needs.

Brydon began to involve herself more closely with their work when she moved to the University of Manitoba in 2006 to take up her Canada Research Chair and assume duties as Director of the Centre for Globalization and Cultural Studies. Monte Mor spent time at the Centre on her sabbatical leave in Fall 2007 where she presented her work on "Critical literacies in the Brazilian university and in the elementary/secondary schools: the dialectics between the global and the local." Since then, several of Monte Mor's and Menezes's PhD students and colleagues have advanced their research through study at the Centre.

The Mandate of the Centre for Globalization and Cultural Studies

The Centre for Globalization and Cultural Studies, founded in connection with Brydon's Canada Research Chair project on national and global imaginaries, provides a venue for pulling together disciplinary and interdisciplinary research in the fields of globalization and cultural studies. The Objectives of the Centre are: to advance research on globalization and culture within a Canadian-based international dialogue that involves collaborative, interdisciplinary investigation drawing on the strengths of humanities and social science perspectives and methodologies.

With infrastructure initially funded by the Canadian Foundation for Innovation, the Manitoba government, and the Faculty of Arts, the Centre has hosted researchers from Australia, Canada, Brazil, and New Zealand on short and long term research visits. It has developed a special relationship with the University of São Paulo, Brazil, sponsoring a total of ten PhD students on GSEP or ELAP fellowships at the time of writing to study with Dr. Brydon on short-term research fellowships. These research connections have led to the formation of two research clusters within the unit, working on critical literacies and global and national imaginaries respectively. Plans in progress include building stronger connections with colleagues in Australia, Italy, Jamaica, and Germany. The Centre's state of the art videoconferencing equipment enables researchers to share their work on a regular basis, cutting down on travel.

Although the Centre has no operating budget, it has been designed to leverage funds researchers bring from other sources and provides a resource that can support researchers in their applications for funds from elsewhere. Centre activities are designed: to promote a deeper engagement with research questions; to develop a more profound understanding of how globalization, local culture and global cultures interact; to strengthen Canadian perspectives on globalization and culture; to advance the research training and mentoring of students and colleagues at every level (from undergraduate through graduate to postdoctoral and pre-tenure); to promote broader public awareness of the issues arising around globalization and culture and the implications of different policy initiatives that might be taken in relation to them. Through the research of the Director, the Centre is currently participating in the Building Global Democracy project: www.buildingglobaldemocracy.org. This project includes a focus on Citizen Learning for Global Democracy and Including the Excluded, two themes that are also central to the Centre's work with Brazil. In addition, the

Centre maintains an active web page on Facebook, which currently includes well over 1000 fans, and an active twitter feed.

The National Curriculum Project

We expect an intensified period of collaboration arising from the Monte Mor/Menezes initiative in relation to the new national foreign language teaching curriculum in Brazil (Monte Mor & Menezes 2006), which was launched at a workshop the University of São Paulo in August 2009 by Walkyria Monte Mor and Lynn Mario Menezes T. de Souza (2009) and for which Diana Brydon delivered an inaugural lecture.

The Rationale for the Project

Issues have recently emerged in the world debate leading to the understanding that societies have changed whereas the education practiced in them has not always followed these changes. The phenomenon of globalization has been seen as the driver of changes perceived in these societies. These changes end up in meaningful and sometimes rather radical transformation in various social or study areas: economics, anthropology, geopolitics, education, communication. These changes in turn require revisions in matters such as market values, welfare, educational and epistemological perspectives, views about citizenship, identity and alterity, making the phenomenon itself show its many faces, which are seen on the one hand as progress or social, economic and technological advancement, and on the other hand, as a threat to localized traditions that support various cultures, religious identities, authority structures, social and moral values, views of society and of the world. Suárez-Orozco & Qin-Hilliard (2004, p. 3) share the latter premise, stating that globalization "unmakes the coherence that the modernist Project of the nineteenth-and-twentieth century nation-state promised to deliver – the neat fit between territory, language and identity".

The same thought is found in Appadurai's premises (2000) in which he shows his belief that there is much anxiety around the theme of globalization. To Appadurai, for example, some political scientists fear the loss of the nation-state, their category of specialization, in the borderless world created by globalization. He includes himself among "those analysts who are inclined to see globalization as a definite marker of a new crisis for the sovereignty of nation-states" (p. 3).

As the phenomenon of globalization is assessed, education gets central attention as a challenge still to be solved on a worldwide scale. Suárez-Orozco & Qin-Hilliard (2004) add, however, that there is not enough attention registering the impact of the acceleration of these transnational dynamics over education. The authors claim that, with few exceptions, the educational systems of the whole world keep repeating curricula, and mechanically copying the methodologies and evaluations of each other, and thus preserving practices that were appropriate two decades ago but may have outlived their purpose. As these authors note, "youth in school today, whether in Bali, Beijing, Beirut, Berlin, Boston or Buenos Aires, will encounter a vastly different world from that of our grandparents" (p 2).

Various authors seem to agree that the development or enhancement of critique would be more appropriate in the education of citizens of the new digital and globalized societies, arguing in favor of a revision in the epistemological focus. In relation to this focus, Appadurai (2000) sees it as a generator of tension in society, mainly in the debates concerning social exclusion that involve less privileged or underprivileged people. He understands that social exclusion is strictly connected with epistemological exclusion, considering that the underprivileged do not participate in the construction of discourses, communication and meanings, when they are denied access to this language and new media of communication. In the global-local discussion, Appadurai perceives a double apartheid, then. One leads to the divorce between the debates on exclusion and global/world discourses that protect the cultural autonomy and economical survival in particular local, national or regional spheres; the other refers to the fact that the poor still find themselves distant from the debated anxieties about national discourses and globalization, and, implicitly, about business, work, environment, welfare and diseases. The Concerns of the elite may not be their concerns.

By presenting this argument, Appadurai thus defends what he calls "grassroots globalization" or "globalization from below" (p 03), showing opposition to the impositions that are exerted from above and that tend to dominate the globalization debates. His terms describe the creation of projects concerned about knowledge transfer and social mobility, as Appadurai acknowledges in a series of social actions currently underway, which then generate "strategies, perspectives, and horizons for a globalization in the name of the poor" (p 3)

Definitions such as Appadurai's should, according to Canagarajah's reasoning (2005), converge to context-built knowledge, that is, a knowledge that should also consider what is specific to a group or community, its

determining practices, through a knowledge that is not systematic, that is not built according to a standard or pattern. Still concerning the global-local knowledges, Canagarajah positions himself in relation to two fundamental aspects: the power relations and the practice of local knowledge reconstruction. Concerning the power relations between the global and the local, the author observes a mixture between center and periphery, new and old, in the two concepts of knowledge. He asserts that the 'locality' of what is local is constantly changing due to its practical relations with what is global, either for resistance or survival. The global, in its turn, absorbs local resources and knowledges for its own purposes of renovation and status maintenance. Those relations would then show that both local and global exploit and benefit from one another.

As for the second aspect, the author thinks that local knowledge reconstruction requires constant practice. He understands that all knowledge is local and that we interpret other knowledge constructions and social formations from our locality. However, this locality is impregnated by western and modernist paradigms, imposed by standard knowledges of society and education. For this reason, the epistemological practice needs to renovate not only the content of knowledge but also the bases of knowledge construction. Such a practice would require a dialectical project of deconstruction and reconstruction: deconstructing the dominating knowledge set to explain the local configurations, which would involve more than showing the biases of dominating constructs; it would also require reconstructing local knowledge in the face of its needs, understanding that its needs may be transient, and considering that all knowledge constructs must be constantly reinterpreted and thus reflect the contemporary in its conditions.

Those ideas find echo in Morin's perspectives (2000) when this author states that the changes observed in societies nowadays are not only social but also epistemological. In relation to the needs raised by such changes, this author advocates that conventional epistemology promotes reproductive education, instead of the development of a creative mind through the pedagogical action which is a requirement of the new societies. He explains that conventional epistemology concentrates on constructing knowledge according to the principles of *reduction* – knowledge is reduced or fragmented from the whole to the parts – and *grading* – learning is designed in a pre-established scale of complexity that starts from an easy bottom line that gradually advances to more complex levels of difficulty of the subject to be apprehended by students.

Morin's reasoning is corroborated by the studies developed by Lankshear & Knobel (2003) towards what is identified as digital epistemology. These researchers show that the new languages and technologies in the digital society introduce another way of constructing knowledge. They name it "performance epistemology" and explain it as "knowing how to proceed in the absence of existing models and exemplars" (p. 173). They verify that this way of building knowledge is highly stimulated in the user's interaction with the Internet and in the interactions with the new languages, new language modalities and new technologies to which, in the absence of specific knowledge of a required interaction, the user needs to create his or her own knowing.

As for the changes in teaching and education, society has been transforming languages, communication modalities, ways of communication, of interaction, of knowledge construction at the same time that it is dialectically transformed by these new languages, new communication modalities, ways of communicating, of interaction, of knowledge constructing. The search for knowledge uniformity and for a standard guidance in teaching should thus succumb to a diversity of pedagogical and curricular possibilities which appear to be more congruent with the changes in the contemporary societies. It is noticed that in this process the predominance and dominance of methodologies have become less important than the necessity to reexamine practices, with the support of pedagogies and philosophies of education.

A concentration on classroom practices alone reinforces technicist values in which the technique-methodology competence of teachers gains centrality and becomes the indication of pedagogical efficacy and effectiveness. As an alternative to this conventional view of education, the **new literacies** and **multiliteracies studies** are presented as a possibility to reinvigorate the perspectives in education. They have emerged from the observation that in spite of the literacy education practiced in various countries that has gradually lowered illiteracy rates and reached better results in the last few decades, many of those now defined as literate show characteristics of what can be identified as 'functionally illiterate' (Luke & Freebody 1997). These would be the literate whose reading ability is limited to literal comprehension of a text, representing a time in which literacy meant the teaching of reading and writing at a very basic level, as is also explained by Soares (2005, p 20): being literate would mean "the state or condition of one who reads and writes". This author thus adds that growth of the technological society has greatly contributed to changes in the meaning of 'reading' and 'access to reading'. If to be literate was once the ability to read a simple note or message or to write one's own name, nowadays it is the capacity to use reading and writing within a social practice. This observation comes from assessments done in various countries of several continents. The outcomes conclude that a great number of the investigated readers show difficulties in the comprehension of a text and in the

synthesis of its content. Even more difficulties are observed in the readers' capacity of inference, perception of ironies, and interpretation of the between-the-lines message; in addition, they lack their own critique of what they read and find it hard to relate the content of a text with the social context or reality in which they live. These perceptions become, then, some of the reasons for the renewal of studies on this matter. Acknowledging that social changes demand the inclusion of various abilities in how literacy works, various researchers have been developing studies in the new literacies area, aiming at enhancing visual literacy, digital literacy, multicultural literacy and critical literacy (Cervetti, Pardales & Damico 2001), among others.

In this new conception of literacy, Luke & Freebody (1997) state that within the understanding of what reading means, the teaching of reading should accompany the teaching of cultural modes of seeing, describing, explaining. According to these authors, the readers should be required to understand textual representations, values, ideologies, discourses, take positions, have views of the world, in addition to understanding that reading is related with knowledge and power distribution in a society. Within such educational parameters, it is expected that the interdisciplinarity in the areas of Literature and Languages, for instance, aims at reaching the objectives of reading as a social practice, as it is defended in these new studies.

In the current context of globalization and new paradigms in science, knowledge and culture, authors such as Sousa Santos (1989, 2001, 2006) and Bauman (1993, 1998, 2006) advocate for the high relevance of knowledge creation and social mobility projects, which has also been observed by Appadurai (2000). The proposal of this research concerns itself exactly with the relations between knowledge and social mobility in a way that narrows the distance between the university and the elementary and secondary schools to promote a dialectical relationship between the different sites. The research focuses on literacy through the teaching of English as a foreign language and the teaching of Portuguese as the mother tongue in Brazil, aiming at analyzing the (in)adequacy of global knowledges to local contexts. It thus involves collaboration in the reconstruction of pedagogical plans that represent local solutions, considering the analysis of local needs under the new literacies and multiliteracies perspectives. Such investigation may provide input into the design of a teacher education program that considers the different needs and contexts of the regions that participate in the national research.

Noticeably, thus, the proposal here described shows pedagogical-philosophical concerns, as it turns to a critical perception of the societies in which we all live, to the development of people who interact in these societies

having more capacity of choices and decision making. The proposal then concentrates on reviewing the notion of a 'standard-education', understanding that the standard stands for a knowledge that has been elected to be followed but should be seen as one of the various alternatives to be considered. This notion would not eliminate the value of what is a 'standard' or a 'pattern', but makes it 'relative'. The project then proposes the expansion of the educational perspective that would allow the reconstruction of the local-global knowledge relations, relational knowledge but not relativism, and the critical reflection on issues such as heterogeneity, diversity, different forms of knowing, inclusion/exclusion, curriculum, methodologies, new materials, new media / technology, new epistemologies, critique.

The changing Freirean concept of critical literacy

The National Project 'New Literacies and Multiliteracies Theories and Practices: critical education and the teaching of languages in Brazilian schools,' besides focusing on the emergence of new forms of literacy in the global context of new technologies of communication, focuses also on the changing concept of critical literacy. The National Curriculum for Brazilian High Schools (2007) authored by the coordinators of this project already pointed towards the extreme diversity of educational contexts within Brazil, in terms of teacher education, available resources, school attendance and student outcomes. In the face of such diversity within the same nation, seen as a microcosm of the diversity existent at a global level, the National Curriculum proposed de-centred forms of teaching objectives, syllabi and programs of teacher education. The basis of such a proposal for a de-centred National Curriculum was the need to address diversity without resulting in customary homogeneity which in fact masked a traditional, historical, aggressive conflict of the regional norms of the richer South being imposed on the rest of the country. This situation of conflict resulted in the rest of the country constantly being seen as deficient (in terms of the South) and peripheral.

The project foresees that the educational space for critical literacies in such situations of diversity and conflict may be in promoting critical reflection on one's own context. In situations of conflict, if all parties involved read their positions critically, seeking to understand their own positions and their differences, violent confrontation, subjugations or elimination of regional particularities could be avoided. Here it is worth recalling Paulo Freire's reflections of the relations between "word" and "world". Freire (2005:151) spoke of the need to move away from "naive" ways of reading the world in terms of "common

sense", where meanings are taken to be given, apparent and uncontested (a form of knowledge described by Freire as "made from experience"), towards a more analytical ("rigorous") form of reading the world which Freire defined as "learning to listen": *"one doesn't learn to speak by speaking; it is by listening that one learns to speak"* (2005:157). This is part of the development of the eminently political process of critical reflection that Freire called *conscientização*, a politically aware understanding of the socio-historical world and its relationship to reading and knowledge-formation through an understanding of language and meaning-making (2005:242).

For Freire, this critical awareness of the word-world relationship, different from the common-sense awareness of simply "being in the world", involves the awareness of the connection and difference between being *in* the world and being *with* the world. Whereas the commonsensical awareness of being *in* the world leads one to believe that one learns to speak by speaking, the critical awareness of being *with* the world comes from a social consciousness that one is not alone in the world; one's awareness of self or "I" arises from the awareness of a collective "non-I" from which the individual "I" arises, distinguishes *and* attaches itself; this socio-historic "non I" is distinct from and constitutes the "I" of socialized identity (2005:252).

An important step towards perceiving the connection between the "non I" and the "I" in the educational process of raising critical awareness is *learning to listen*; in learning to listen, one perceives that one's world and one's word in fact originate in the socio-historic collectivity into which one is born, and of which one becomes/is a member. It is then the task of critical literacy to develop this awareness. This means that, rather than seeing the critical in critical literacy as a process of uncovering concealed truths in texts (truths constructed in and originating in the writer's socio-historic contexts) and perceiving, in Freire's terms, how texts and words are with the world, a new sense of the critical in critical literacy would focus on how not only texts and words, but also readers are not simply in the world but - more crucially - *with* the world. The process of critical reading then involves Freire's *learning to listen to* not only the texts and words one is reading, but again, more crucially, *learning to listen* to one's own *readings* of texts and words; for Freire, it is this that will make one more aware of the connections between *word* and *world*.

This critical awareness has been termed by Hoy (2005) as *"post-critique"*, as distinct from *critique,* which referred to a process of alleged unequivocal understanding-cum-revelation of concealed meanings (also contextually constructed). *Post-critique* feeds on the theories of Foucault and Nietzsche whereby meaning and interpretation *genealogically* originate and occur in

specific socio-historic contexts; *post-critique* emphasizes the fact that both, writers and readers, texts/words/worlds and the reading of these all occur in and originate in specific socio-historic contexts.

Thus, for Hoy, not unlike Freire, *post-critique*-type reading requires a necessary previous process of "self-genealogy" (what Freire would call *learning to listen* to one-self, perceiving the connection between the social *non-I* and the individual *I*.); this means understanding that one's reading of the World (often not even perceived as a "reading" or "interpretation", but simply as "seeing what lies before one's eyes") is not the simple, willful, individual construction of a perceiving individual subject, but the collective construction of a long and complex socio-historic process. One's meanings are not simply one's own, based on what one unequivocally "sees"; one's meanings are constructed in the words, accents and contexts of those that came before us, as Bakhtin would have put it.

For Freire, critical literacy promotes this perception of the "temporality" or genealogical origins of one's language and knowledge as having arisen in the history of one's community and affecting present perceptions; critical literacy, raising this awareness, contributes to transforming the effects of this knowledge inherited from the past into more desirable effects for the future: "Men relate to their world in a critical way. They apprehend the objective data of their reality through reflection, not by reflex… in the act of critical perception, men discover their own temporality. Transcending a single dimension, they reach back to yesterday, recognize today and come upon tomorrow" (Freire 1990:3).

Freire's proposal of reading the word-world as *critically learning to listen* and Hoy's proposal of *post-critique* as critical *self-genealogy* both emphasize the socio-historic, locally specific *construction* of meaning and self on the part of both, writers and readers. This may appear as a proposal of total relativism where any reading of any text may be equally valid. However, as we have said above, reading/interpretation and meaning are not the products of voluntaristic independent individuals; they are collective socio-historic products. This also does not mean that all readers/writers who come from the same socio-historic collectivity ("genealogies") will produce identical readings; socio-historic collectivities consist of various, diverse communities (regional, gender-based, age-based, socio-economic etc), not all of which everyone belongs to uniformly or homogeneously.

Moreover, each of the diverse communities which constitute a socio-historic collectivity (such as in the case of the Brazilian nation) is subject to change through time; it is this that generates the potential complexity and multiplicity of readings produced in any given socio-historic collectivity. However it must

be remembered that this *multiplicity* of readings are not equally valid even within the same socio-historic collectivity: if the meanings and language of the texts written/read by a specific constitutive community are the product of the socio-historic characteristics of that community, then their validity also pertains only to that community and cannot be simply substituted by other meanings and language of other communities. Thus, at the same time that this helps one to understand the multiplicity of potential or possible readings/texts, it makes clear that this is not the end of validity in interpretation but, on the contrary, demands validity and requires the critical perception that validity itself is the product of a particular community.

Given the absence in this approach of a single, stable, unchanging foundation for validity, its critics - besides accusing it of proposing total relativity and "anything goes" - claim that it has no political, ethical or moral usefulness. Rorty (1992) for example, would dismiss this approach as being purely subjective and voluntaristic, emphasizing "my perspective" and being only useful for one's own "private purposes" and for fashioning oneself as distinct from others. However, both Freire and Hoy reject readings as the product of the commonsense of an individual, as both see individuals (and commonsense) as constituted by and constituting social collectivities.

The criticism of the lack of the political utility of such an approach focuses on its refusal of universally valid criteria for meaning and interpretation and its rejection of normativity in favour of contextually-dependent, local criteria. As White (2000) shows, the lack of universally valid criteria and norms (as in this approach) does not necessarily indicate the non-existence of truths and the non-existence of a framework for the fundaments on which these truths are constructed - factors necessary for political action. What the approach indeed proposes is that the *frameworks* which produce the *fundaments* on which community *truths* are based (and in terms of which readings and interpretations are deemed valid) need to be seen as *contingent* (historically variable and contextually-dependent). This perception of the contingency (and *not* the lack) of socio-historic frameworks of fundaments of truth and ethics and social justice requires what Hoy calls *"critical self-reflexivity"* or more simply, the understanding that one's truths and fundaments are the products of one's own history and community.

The truths and fundaments of Others are also, like one's own, the products of the (*different*) history and community of those Others. How then to politically engage with such difference? The complex, humane, perhaps utopian, answer is *learning to listen,* in Freire's terms, both to one's Other *and to oneself,* perceiving how one's truths and history, like those of one's Other, are clearly

existent, affirmative and valid, but each in the context of one's own socio-historic collectivity.

The national project, different to other projects on multi- and critical literacies, chooses to focus on this new Freirean concept of the critical in its promotion of critical literacies.

Objectives

The objectives of this research involve A) investigation and B) collaborative work. The investigation aims at reporting, documenting, and analyzing the teaching of English as a foreign language and the teaching of Portuguese in state-run schools considering their educational role in the school curriculum; the concept of language and discourse embedded in this teaching; the development of citizenship and the promotion of an inclusive education through this teaching. To sum up, the investigation will 1) verify the local practices in the construction of knowledge in the teaching of languages in the regions that integrate the national project; 2) document the global-local notion that both teachers and students have in the pedagogical work; 3) survey and profile the main characteristics developed in teachers through teacher education programs of state universities of different regions in Brazil; 4) survey the epistemologies and methodologies practiced regionally in the teaching of languages. As for the collaborative work planned for the research, it envisages a continued teacher education program to be built collaboratively by the group of researchers engaged in the project, entailing a regional and local concern. There should be group collaboration to 1) design teaching programs and plans aimed at critical educational purposes that meet local and regional needs and specificities; 2) expand the teachers' ability to analyze didactic materials and teaching plans critically and enhance the teachers' autonomy to develop materials and plans appropriate to their regional and local contexts, as a way to deal with the global-local concepts and promote critical education through the disciplines they teach.

The methodological procedures of the investigation follow a qualitative and interpretive strand aiming to analyze the phenomenon in its process and the subjects that integrate its social and historic context. To reach such an aim, various research tools may be used, such as field diaries by participant observers, field diaries by those investigated (teachers and students), interviews with teachers and students, tape-recordings and transcriptions.

The innovative trait of this research proposal is that it has been designed to be composed by a team of researchers from state universities situated in different regions in Brazil. These researchers work in the main field of the studies – teacher education, teaching of languages – and they responded positively a letter that invited them to integrate their work within what has been called a 'National Project on Teacher Education in the New Literacies and Multiliteracies Theories and Practices: critical education and the teaching of languages in Brazilian schools". Fifteen universities and twenty professors from the Northeast, Middle West, South and Southeast of the country have joined the networking project that has been structured to have a central coordination in a Host Nucleus at the University of Sao Paulo, under the coordination of Dr Walkyria Monte Mor and Dr Lynn Mario T. Menezes de Souza. The Host Nucleus works with 'Partner Nuclei' that are the universities that have shown interest in integrating themselves with the project. The University of São Paulo is both the Host Nucleus and a Partner Nucleus, in that it coordinates the networking project and also integrates the investigations and collaborative work through the team of researchers, many of them graduate students, on its campus.

In this four-year long project, a series of actions have been planned and organized according to the nature of the tasks, such as type 1: meetings and seminars led by the coordinators at the University of São Paulo (for disseminating/discussing new theories on "foreign languages and cultures as inclusive education in digital societies"); annual meetings for the exchange of experiences, outcomes, theories, and practices; type 2: selection of volunteer elementary and secondary schools for a qualitative and interpretive research about (a) the teachers' notion about global-local knowledge, teaching, methodologies; (b) how foreign languages and cultures may promote inclusive education; (c) the possibilities of new teachings on foreign languages and culture as well as in native language [mother tongue] following the new literacies and multiliteracies proposals and theories. The volunteer schools should be state-run, as a way to broaden relations and commitment between the university and the schools; doing the regional and local qualitative and interpretive research in the volunteer schools. Type 3 tasks involve analysis of collected data; design of regional teaching and teacher education programs considering analysis outcome; type 4 tasks: implementation and follow-up of the designed regional teaching and teacher education programs in the participant elementary and secondary schools; type 5 tasks: permanent reviewing and reinsertion of the designed regional teaching and teacher education programs in the participant elementary or secondary schools.

The National Project also plans to develop a website, aiming at expanding communication among the participants of the research (researchers and investigated), and the online publication of the research outcomes; a permanent long-distance teacher education program to integrate a program focused on present needs; dissemination of the research outcomes and theories in academic events and publications.

Our Evolving Collaboration

The Brazilian National Project described above is run in English and Portuguese by Dr Monte Mor and Dr. Menezes de Souza out of the University of São Paulo. Dr. Brydon participates as a co-advisor for some of the graduate students, postdoctoral fellows and visiting scholars who come to conduct part of their research at the Centre for Globalization and Cultural Studies. Her input comes at the level of integrating postcolonial critique of Eurocentric epistemologies and developments of alternative research imaginaries at local and global levels with interdisciplinary globalization research in the fields of higher education and learning for local and global democracy.

Brydon's research into evolving global imaginaries helps illustrate what Ravindewr K. Sidhu argues in *Universities and Globalization*, that "Global imaginaries throw light on the operations of power, knowledge, and desire in constituting personhood in a marketized, globalized world. How the global is imagined and translated into the social and cultural practices that define international education tells us something about the perceptions of otherness and the organization of relations of difference at this historical moment" (2006: viii). Sidhu's Foucauldian approach, in its attention to the power/knowledge nexus, complements our postcolonial and feminist awareness of what Walter Mignolo calls colonial modernity and the place of our cultures within it.

Sidhu argues that "Brazil offers a good case study of top-down globalization," asking "How can a democratic globalization-from-below be effected, what role can intellectuals and professionals play, and is there a place for international education in bringing about these changes?" (270). She explains that "Brazil is one of the most unequal societies in the world" (278). That inequality is reflected in its educational systems. This project is designed to counter that inequality by working to strengthen the autonomy of students and their teachers in specific localities while also enabling them to see the ways in which their lives are intertwined with the lives of others elsewhere. Sidhu asks "what responsibilities does this [inequality] place on Brazilian universities and on the educated Brazilian

subject?" (279). Our collaboration, with its developing extended horizontal and rhizomatic translocal relations across Brazil, represents our response to this question as we seek to model alternative forms of partnership to those usually practiced within local, national, and global educational arenas.

That inequality works within the national context of Brazil at a social and political level that carries consequences for knowledge production, and it also positions Brazilian researchers and educators unequally within global circuits of power. Sidhu notes: "Like other countries deemed to be outside of the key Euro-American knowledge nodes, the Brazilian academy faces the dual challenge of doing research deemed credible by international networks and retaining a focus on local problems" (Sidhu 285). We address this dilemma through our research collaboration, its attention to the overlapping nodes of the evolving national curriculum project, and its explicit focus on the power dynamics of additional language learning and the dominance of global English.

We are aware that partnerships come in many guises, so we must work hard to ensure that ours are reciprocal at each level of engagement: local, national, and transnational. Sidhu notes the ways in which a rhetoric of partnership, when used by the British Council, may "soften" commercial aspirations and a desire to spread the "imperial language" of English (289). Our partnership, in contrast, seeks to counter both the commercialization of English teaching and its links to imperial imaginaries, even as each of us recognizes the privilege of our particular positions. Saskia Sassen argues that "In order to understand the foundational transformations afoot, we need place-based knowledges from all over the world, rather than focusing only on the seemingly self-evident new subjectivity, new imaginary, new cosmopolitanism, new kind of power, emerging at the global scale" (118). Decision-makers and academics need this variety of perspectives if they are to comprehend how the world is changing and how best to address these changes, but more importantly, the world as a whole needs also to work toward achieving what Santos de Souza and his colleagues call "cognitive justice." A quest for cognitive justice may lead toward better knowledge production and the achievement of other forms of justice but by its very nature it will remain always incomplete, a task achieved through process rather than completion.

Our collaboration asks many questions about what work English teaching in different contexts can be expected to do in currently globalizing conditions. How can teachers at every level within the system prepare themselves and their students for the changes to come? We postulate that the closer integration of multi-sited responses to these questions, working across internal national divisions of geography and location within the educational system as well as

across external national borders and the linguistic divisions between speakers of English as a native language and speakers of English as an additional language, may help in addressing these questions.

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FINIBUSTERRE, FIN DEL MUNDO, TIERRA DEL FUEGO

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finibusterre. (De las palabras latinas *finibus terrae*; lit., en los fines de la tierra o del mundo.) m. Germ. Término o fin.

fin. (Del lat. *finis*.) amb. Término, remate o consumación de una cosa. Ú. m. c. m. **2**. m. desus. Límite, confín. **3**. Objeto o motivo con que se ejecuta una cosa. **4**. Fig. Al fin del mundo. loc. adv. En sitio muy apartado.

La desaparición de las "manchas blancas"

En el canto XXVI del *Inferno* de Dante, los pilares de Hércules representan el fin del mundo conocido y simbolizan el límite medieval a la insaciable curiosidad humana. Están localizados en el Estrecho de Gibraltar. Son estos pilares-signo los que un envejecido Ulises y sus compañeros atraviesan rumbo a lo desconocido, a pesar de que Hércules los había plantado como marcas para que ningún hombre pasara más allá. El orgulloso viaje marítimo de la curiosidad conduce al naufragio y la muerte. Por otra parte el cabo Finisterre, situado en la costa oeste de Galicia, incita al peregrinaje y los viajeros simbólicamente queman sus ropas o zapatos al final del viaje. Ello es distinto de Ushuaia, "la ciudad del Fin del Mundo" en Tierra del Fuego.

Veamos esta transformación del finibusterre en fin del mundo. En 1526 la nave *San Lesmes*, capitaneada por Francisco de Hoces, es arrastrada por la tempestad por la costa atlántica y obligada a doblar el Cabo de Hornos. Andrés de Urdaneta registra que los marinos dijeron "que les parescía que era allí acabamiento de tierra" (in Navarrete, 1955:228). La geografía austral impone un límite infranqueable a la navegación e impide el conocimiento del más allá. No obstante la circunnavegación del planeta entre 1519 y 1522, persisten los grandes espacios inexplorados. El mundo es extenso pero sus límites imprecisos, y la información producto de las expediciones es un secreto de estado sumamente valioso.

De los tres continentes conocidos hasta fines del siglo XV –Europa, Asia, África-, por primera vez aparece en 1507 en un mapa el cuarto continente, América. Todavía en 1750, el veneciano Giovanni Battista Tiepolo pintó en su "Alegoría de los Planetas y Continentes" al Dios Apolo y los 4 continentes: