The pluricentric kaleidoscope: a corpora-based case study on Portuguese Critical Language and Lusophone varieties /

O caleidoscópio pluricêntrico: um estudo de caso de corpora em português língua crítica e variantes lusófonas

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ABSTRACT

While pluricentrism has become an increasingly central component of Portuguese Foreign Language Education, there is an ongoing debate around the representation of peripheral voices for critical languages, especially in regard to global competence purposes. In other words, pertaining literature informs that less commonly taught languages in the US, as the case of Portuguese and Lusophone varieties, ought to be inclusive and balanced in a holistic intercultural relatability (NUGENT; SLATER, 2017). The present study explores how the access to authenticity, namely unaltered or unabridged resource, on the Internet reflects the pluricentric nature of the Portuguese language. Data triangulation from video realia reveals there is a top-down lack of instruction capacity building, starting at defining target audience and moving onto content alignment. The results also confirm research findings and implications that further measures are needed beyond district level so that Portuguese is treated as a language for international communication (MENDES, 2014).

KEYWORDS: Pluricentrism; Critical languages; Global competence; Holistic intercultural relatability; Authenticity.

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RESUMO

Enquanto o pluricentrismo vem se tornando um componente central no ensino de Português como Língua Estrangeira (PLE), há um debate paralelo sobre a representação de vozes periféricas para línguas críticas, especialmente no que tange a competência global. Ou seja, a literatura pertinente demonstra que línguas menos comumente ensinadas nos Estados Unidos, como PLE e suas variantes lusófonas, devem ser inclusivas e equilibradas com habilidade intercultural e holística relacionável (NUGENT; SLATER, 2017). Este estudo explora como o acesso à autenticidade, fonte inalterada e integral, na Internet reflete a natureza pluricêntrica do português. A triangulação de dados oriundos de vídeos revela uma deficiência decrescente na formação do professor, desde a definição do público-alvo até o alinhamento do conteúdo instrucional. Os resultados também confirmam as descobertas e implicações que apontam para a necessidade de medidas além do nível distrital para que o português seja reconhecido como língua para comunicação internacional (MENDES, 2014).

PALAVRAS-CHAVE: *Pluricentrismo; Línguas críticas; Competência global; Habilidade intercultural e holística relacionável; Autenticidade.*

1 The Landscape of Key Language Education in the United States

Portuguese is considered a language of international communication under the scope of multilingual and multicultural instruction (DA SILVA, 2014; MENDES, 2014; REIS, 2015; SOARES DA SILVA, 2010). Yet, one could ask why Portuguese in the first place? For one thing, the United States has a fast growing Portuguese-speaking community and heritage learners, as it is the official language of rapidly expanding political and economic powers from nine countries and two regions with +270 million speakers (Portugal, Brazil, Angola, Mozambique, São Tomé and Príncipe, East Timor, Cape Verde, Guinea Bissau and Equatorial Guinea, besides the island of Goa in India, and the autonomous region of Macau in China)[1].

For another, Portuguese is considered both a less commonly taught and a critical language in certain layers of the U.S. Government. Simply put, there are fewer than desired U.S. citizens holding strategic positions in agencies, such as Peace Corps, the Federal Bureau of Investigation (FBI), the U.S. Agency for Global Media, and the U.S. International Trade Commission, among others, with a near-native or a native-like Portuguese proficiency (EISEN, 2014; SOLLAI; PARMA, 2018).

The concept of critical languages was originally introduced by the Department of State, the organization that still devotes the most scholarships, fellowships, and other funding to the learning of key languages by U.S. citizens. Key languages are defined as most essential to meeting the

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[1] Community of Portuguese Languages Countries namely Comunidade dos Países de Lingua Portuguesa (CPLP). Retrieved from www.cplp.org. Ferreira and Gontijo (2011) point out that Goa and Macau are not members of CPLP.

diplomatic, defense, and economic needs of the country. Thus, the list that defines the forefront of a defense language strategy varies based on current political and other entanglements.

Currently, the interest in Portuguese is significant enough for federal and state-level funds to be allocated as guarantee the sustainability of English-Portuguese dual language immersion programs, Portuguese Summer Camps to all ages (including undergraduates and graduates, and aspirant federal employees), and to foment research in Portuguese pluricentrism (RAMOS SOLLAI, ALVIM, BIANCONI; PARMA, 2018).

Boren Award, Foreign Languages and Areas Studies (FLAS) Fellowship, Title VIII, the Critical Language Scholarship (CLS) under the National Security Language Initiatives (NSLI) offer funding to those in pursue of key language education immersion opportunities. Thus, the exposure to existing varieties is not a deviation from the norm, but a growth of awareness of significant pluricentricity (BAXTER, 1992). More specifically, the most exponent initiative in the U.S. key language education landscape for Portuguese is the one-year long Flagship Program, whose main goal is to enable students to graduate with high proficiency level after studying and working at the critical language country, where they use their daily language capability professionally (NUGENT; SLATER, 2017).

This growing demand for Portuguese courses for global competent citizens could flag and justify the need for a wider range of information source than what is currently found in the U.S. publishing market (BATORÉO, 2014; BATEMAN, 2014; JOUËT-PASTRÉ, 2011). After all, despite the fast pace of information exchange, access to linguistic policies within variation manifestation is yet scarce. Class practices still do not balance all the Portuguese-speaking voices, let alone the maintenance of the Lusophone culture beyond class. Similarly, Luedi (2012) points out that French is not a monolithic block practices and norms wise. In fact, Luedi (2012) refers to a coexisting destandardization movement, even though it is perceived top-down, or hierarchically.

Pluricentric advocates defend the view of a balanced representation of Portuguese language and the Lusophone culture, in which all its varieties are equally valid. This study examines whether the historical background and functions within each nation, state, and / or region are inserted in the corpus of the avant-garde World Language Approach, since it promotes intercultural language acquisition for global citizenship (ACTFL, 2012; Engel, Fundalinski, Cannon, 2016). Scholars claim that the contemporary study of the Portuguese language and the Lusophone culture carries a political and ideological agenda, so it is responsible for balancing all their worlds (MENDES, 2014).

No systematic investigation or narrative exploration has considered Portuguese pluricentrism as a continuum around teaching, learning, and content to date. This study, however; does not intend to be exhaustive, as the fields of Foreign and Second Language Acquisition, Linguistics, Cultural Studies, and Learning and Cognition themselves are under constant reconfiguration and work as an interdisciplinary net for languages and cultures that are nested in more than one center, or with multiple standard versions. The overarching question of this study is how inclusive is the pluricentric Portuguese content in U.S. schools today? A large number of existing studies looked into the various modalities of Portuguese instruction in the U.S. For instance, while Brito (2015) researches gender in interlanguage, Osborne (2017) looks into film and content alignment. Nonetheless, no systematic narrative has cross-examined corpora raw data to code, interpret and represent peripheral voices during the very earliest phases of foreign language acquisition, especially in regard to global competence and intercultural relatability.

2 Theoretical assumptions

Some scholars claim the term pluricentric language was introduced by Russian and German sociolinguists in the late 1950s as the evolution of a language marked by differences in prestige according to its contingent political and cultural scenarios (BARTORÉO, 2014; SOARES DA SILVA, 2010). Nonetheless, Reis (2015) indicates that the concept has evolved as the centers have also expanded to language communities, dropping the need for a physical territory for pluricentrism to be embodied. Still, a pluricentric language somehow revolves around the dichotomous notion of variety in relation to a standard language (AMMON, 2005).

Muhr (2012) describes a monocentric language as when it is given proper name and a single linguistic rule. Moreover, a language is monocentric if it represents a specific nation (and vice versa, if a nation represents a language), with immeasurable symbolic value and appeal. Muhr (2012) explains that speakers of a monocentric language tend to reject any movement that endangers the linguistic and identity unity of this centralist nation in their view.

In light of that, it is fair to denominate Portuguese a pluricentric language, once its several major blocks in the world have their identity units, subsequently forming various consortia of institutional policies in-between. For instance, the very constitution of the Community of the Portuguese Language Countries (namely, Comunidade dos Países de Língua Portuguesa – CPLP)

is a political activity that seeks to support this idea of unity in heterogeneity. Likewise, the organization with the six African Countries of Official Portuguese Language (namely, Países Africanos de Língua Oficial Portuguesa - PALOP) is an interstate initiative to preserve postcolonial Lusophone culture and pluricentric Portuguese education legacies (MITTELSTADT, SCHOFFEN; SCHLATTER, 2019; CAHEN, 2003; MACQUEEN, 2003).

Researchers, such as Batoréo (2014), Da Silva; Gunnewiek (1992) and Mendes (2015) have already shown concern with the implausibility in tracing a sustainable plan of access so as to include all the representations of Portuguese variations in teaching material across South America with Brazil; Europe with Portugal; Africa with Angola, Mozambique, Guinea Bissau, Cape Verde, São Tomé and Príncipe and Equatorial Guinea; Asia with Macau, Goa, India, and Oceania with East Timor. This suggests there are two main reasons: Portuguese variations and variants within each of these countries or regions unfold into innumerous others, and its statuses in each of these countries or regions shape its pluricentrism, as well.

In other words, variations can be transcontinental and transnational; ergo, linguistic differences among the different CPLP members, and in the countries, respectively. Brazil, for example, is linguistically heterogeneous (MOREIRA; SILVA, 2013). According to Zoppi Fontana; Diniz (2008), the process of raising a grammar unity for the Brazilian Portuguese language integrates the process of generating a national language, too. As a result, this process of building the imaginary of linguistic unity helped to create the feeling of belongness, a nation with a single language as part of the Brazilian identity (MOREIRA E SILVA, 2013).

Moreover, there are several dialectal varieties within the Brazilian territory as much as any other Lusophone pluricentric geographical territory or contingent political, educational and cultural scenarios. After all, one must take into account internal variations, dialectal differences, (de) colonization processes, historical backgrounds, cultures and subcultures with which each variety was exposed throughout its solidification (MITTELSTADT, SCHOFFEN; SCHLATTER, 2019). Muhr (2012) reinforces that with his view that linguistic pluricentrism develops in different ways.

According to Muhr (2012) there are pluricentric languages without territory or official recognition. At this stage of development, there is both a linguistic distance between varieties and a strong awareness of national and ethnic identity. There are also pluricentric languages with varieties awaiting recognition. Despite their large communities, these languages do not even hold a minority language status. A third case described by Muhr (2012) and emphasized by Batoréo (2014) is the pluricentric language without an appropriate formal status. Another example is a

language in which its pluricentricity is denied by the dominant variety form (BATORÉO, 2014; MUHR, 2012). Some linguistic non-dominant varieties are overseen in education, but they do not get enough space in the school curriculum (BATORÉO, 2014).

The Portuguese language fits in the categories of languages whose pluricentricity is deliberately practiced by speakers of a national variety with specific pronunciation, lexicon, and languages in which a non-dominant variety is taught in schools, while their other pluricentralities are mostly ignored or marginalized. Finally, pluricentricity also develops in languages in which its pluricentric status is recognized by a standard variety to the extent that its linguistic characteristics are codified, inserted in the dictionaries and recognized in reference books (BAXTER, 1992; CLYNE, 1992; MUHR, 2015).

2.1 Pluricentric representativeness and authenticity access

Pluricentric Portuguese content in the United States follows two strong strands: Portugal and Brazil. Portuguese and Azoreans are mostly concentrated in the New England region (Massachusetts, Rhode Island, Connecticut) and the state of California; while Brazilian are more significant in numbers in the states of Florida and Georgia. There is very little information about Lusophone representation from Africa, Macao, and Goa in the U.S. publishing or educational market. Geographically speaking, this has a negative repercussion in displaying Lusophony. Baxter (1992) lists a Galician-Portuguese strengthening beyond North America.

Mendes (2014) outlines both challenges and trends that permeate the contemporary debate around professional development, vocational training, and content material for the teaching of Portuguese as a Second, Additional, or a Foreign Language. Mendes (2014) lists four major challenges for institutions in a multi-centric agenda: informational, professional, social and political.

In regard to information, its flow, production and sharing should be responsible for spreading knowledge in educational settings. Professional challenges include the absence of a multidisciplinary approach and a pragmatic preparation, as the lack of teacher trainings for pluricentric Portuguese. In the social and political spheres, the challenges are the promotion and access to a welcoming and indiscriminate education for all, with equivalent and prominent importance as seen in French language policies, for instance (SANTOS, 2016; ZAMPIERI; GEBRE, 2012).

Mendes (2014) stresses that current educational trends, such as World Language, focus on social memory as a technique of problematization and intercultural relationship. Needless to say, social memory comes from a comparison between the group we belong to and the group of the others. Every social memory is in permanent reconstruction. Cabecinhas (2015) adds that social memory is biased, selective, as it fails to be neutral, there could be generalized caricatures. Koury (2010) adds on with the notion that social memory depends on belonging - a sense of identification that unites diverse individuals via collective values, fears and aspirations, but they can be reported differently, as each person has his or her own repertoire. Hence, social memory may favor either pluricentrism diversity or stereotypical readings.

In a comparative study about textbooks for Portuguese Foreign Language audience in France, Valdez (2011) warns us about the importance of deconstructing stereotypes in the classroom, especially when conflicting social memory information is passed on from previous generations to heritage speakers, and the responsible source comes across divergent linguistic and cultural content due to a gap in context, repertoire, and experience with the Lusophone world.

Historically speaking, social memory has elements of relevance, justification, and mobilization that can be attributed to various parallel or hierarchical social groups, but not necessarily to transnational levels. An analogy would be the mobilization for a collective action, and not appreciative adherence. The celebration of a national holiday, for example, has in its own narrative circulating from generation to generation and projecting social identity, but this does not always mean recognizing uniformity within a given group (CABECINHAS, 2015).

Santos (2016) points out that a language, for better or worse, is associated with a national awareness and historical circumstances. In the case of Portuguese, from the perspective of Pluricentrism, if its peripheries are volatile, it is undeniable that a language with several standard versions in various national codified norms will not have homogeneous speaker identities. Then, the literature debates the deficiencies in representing heterogeneity (ZAMPIERI; GEBRE, 2012).

Several authors criticize the lack of representativeness of Portuguese-speaking countries in daily interaction and in education, so they commit to promoting a language-culture continuum in which its ideological, identity and cultural matrices strengthen tolerance to ambiguity (GOGLIA; ALFONSO, 2016; MENDES, 2015; OLIVEIRA, 2013). Along those lines, this study proposes the analysis of authentic samples designed for teaching as sources to inform us of the trends and implications.

3 The present study

Considering that experiencing another culture can enhance foreign language acquisition, this study analyzes how the interviews with native Portuguese speakers from ten countries in a website addresses pluricentricity, based on two pillars: video realia authenticity and global competence. To this end, authenticity here is any text that is unaltered or unabridged and designed to native speakers, as proposed by Gilmore (2007) in his research on authenticity in foreign language education; and global competence comprehends the investigation of the world beyond one's surroundings, the recognition of others' perspectives, the effective communication with diverse audiences, and actions for life betterment (CLTA, 2019).

This study gathered original data from eleven video interviews (Brazil, Portugal, Angola, Mozambique, Guinea Bissau, East Timor, Equatorial Guinea, the semi-autonomous region of Macau in China, Cape Verde, São Tomé and Príncipe, and Goa in India) to news channels about the Portuguese language to analyze the corpora in four phases: raw data management (verbatim transcription); data coding (memoing); data interpretation (triangulation); and data representation (analysis).

Coding is a non-arbitrary application of names to text passages. Codes emerge inherently and vertically from the questions as umbrellas. The answers pull out the axial codes vertically to establish patterns between them. Memoing is the act of recording reflective notes from the data as data coder and analyst to control researcher's biases. Memos support research biases control as they contribute substantially to the qualitative research process and its credibility protocols, synonymous with validity in quantitative research. Data triangulation is a set of strategies that include the review of the detailed literature, the assumptions of this qualitative study, and the procedures for the data collection (CRESWELL, 2013; JOHNSON; CHRISTENSEN, 2008).

3.1 Methodological design

Bearing in mind Mendes' (2015) viewpoint that the Portuguese language is represented by different languages-cultures as it brings different ideological, identity and cultural matrices, we look into the extension of inclusion in the sense of representativeness in a metalinguistic comparison

for Portuguese language learners class settings, where time, language limitation and curriculum issues are at stake.

In other words, the umbrella and axial codes refer to how the Portuguese language is perceived by learners. Even though the idea was never to adopt a descriptive or a prescriptive grammar approach, the simple juxtaposition of two or more national varieties from the video clippings leads to a comparative analysis of latent news related to Portuguese status as the umbrella codes and the levels of the language as the axial codes. At this point, it is important to label the data source into three groups due to the presence of neologisms and loans that tackle on other aspects of varieties. The groups are aural text from native speaker (AP for *áudio em português*), aural text from foreign speaker/reporter (AE for *áudio em português, falante estrangeiro*), written text from the subtitles (L for *legenda em português*).

The interview themes evolved around daily life in Brazil, a perfect day in Portugal, the Portuguese language in Angola, East Timor, Goa, and in São Tomé and Príncipe, economy in Mozambique, political unrest in Guinea Bissau, Portuguese newspaper in Macau. There are subtitles for both when the interviewer speaks Portuguese and for when interviewees speak in any native language other than Portuguese. These subtitles are not the same as cloze caption or automatically generated. They are produced in the studio, television channels, platforms, or video-sharing websites from where the video interviews were taken. The eleven interviews are from 2013 to 2018, and together they summed six hours of transcription.

As for the source of the corpora herein handled (transcribed, coded, and analyzed), these are video extracts from *FluentU*® a self-proclaimed Portuguese language and culture blog. The blog offers hyperlinks to real-world videos from various websites as unabridged sources of Portuguese language and Lusophone culture learning. These video extracts include movie trailers, music videos, news, podcasts, talks, and others. In order to present key information in plain language, *FluentU*® disclosure statement explains they participate in advertising programs, including Amazon Services LLC Associates Program and its affiliates. Generally, advertising programs provide a means for sites to earn fees by advertising and linking their blogs to products and services belonging to the main logo and trademark, namely Amazon.com™.

4 Data interpretation

Interestingly, the axial data are captured by learners of Portuguese as a Foreign Language with emphasis on global competence in regards to lexicon, spelling, and the subsystems of syntax and pragmatics, as elucidated further in the literature on first, second and foreign language processing (ALMOR ET AL., 2017; RAMOS-SOLLAI, 2013).

Due to the fact that the questions were open-ended, the answers are not mutually exclusive; meaning the interviewees are given the opportunity to elaborate on their answers and have two or more contrasting opinions simultaneously.

The interviewees shared their opinions about celebrations and household routines that described the Brazilian culture. When asked about something typically Brazilian, the vast majority of the interviewees used third singular person *a gente* with the sense of first plural person when they were referring to themselves:

> AP2: A feijoada eu nem sei se é típica de São Paulo, mas <u>a gente come</u> muito aqui.
> AP6: Vamos dizer, o futebol não é tanto, mas <u>a gente considera</u>, apesar de ser inglês.
> AP8: Ah, coxinha é uma massa. No nosso caso, <u>a gente faz</u> de batata.
> AP11: É, passeio em família também é bem brasileiro, <u>a gente gosta</u> de fazer.
> AP14: <u>A gente tem</u> uma grande mistura aqui.

Whereas the Brazilian sample does not show the presence of *nós*, the first plural person pronoun is commonly found in the conversation samples about Portuguese language, food, and the news in Angola, Goa, Mozambique, and Macau.

> L2: <u>Nós temos</u> milho, feijão vulgar, e temos feijão boer. Mozambique
> AP34: <u>Nós temos</u> que achar maneira de continuar a ser relevantes. Macau
> AP32: <u>Nós chamamos</u> os filhos mais velhos ou pessoas de mais idade de cota. Angola
> AP3: Que aconteceu no 3 de agosto era reclamação que <u>nós fizemos</u>. Guinea Bissau

It can be observed that both written and aural texts contain an explicit subject person relationship regardless of formal or informal register, that is, the journalist in Macau is more formal in explaining the need of keeping their newspaper relevant than the interviewee listing the types of beans grown in Mozambique. Likewise, AP32 informally uses *nós* to represent collective Angola when talking about a local lexicon for older child while AP3 narrates the historical Pidjiguiti Day, a

massacre in Guinea Bissau. This is an instance of balanced validity in pluricentrism advocacy, where the historical background merges into a social and political agenda (MENDES, 2014).

Equally revealing a political agenda is the use of *nós* and *a gente* in the same sentence when A50 claims for their right as taxpayers in São Tomé and Príncipe, "We pay for electricity. We pay and a very high price, but things cannot be this way."

> A50: Nós pagamos energia. A gente paga e mais um preço muito elevado, mas as coisas não podem ser assim.

On the one hand, the signals in the context above point to a mobilization movement, as suggested by Cabecinhas (2015) when forces recognize uniformity within a given group. A50 is speaking in the name of the group. The area is poor and the socioeconomic status (SES) is very low. SES is the social standing or class of an individual or group that often measured as a combination of education, income and occupation, according to the American Association of Psychology (APA). On the other hand, A51 uses *nós* and *a gente* in the same sentence not elements of uniformity or group voice, but as geographical locators.

> A51: Também nós comemos com garfo. Fora de Goa, a gente é admirado, é como nós admirar a chineses a comerem com paus. Pensam que nós não somos da Índia, somos de outro lugar.

The example above illustrates the issue of ethnicity belongness languages that are nested in more than one center, or with multiple standard versions have, "We also use a fork to eat. Outside Goa, we are admired, it is as we admire the Chinese people eat with chopsticks. They think we are not from India; we are from elsewhere."

The next samples bring *a gente* as the third plural person. Again, the circumstances inform of the interviewees' SES in Goa, where Portuguese is not the dominant variety: A51 explains that they (*a gente*) played instruments outside while the big house ladies sat and watched the soirees. A49 also reports that those (*a gente*) who used to teach Portuguese are deceased, as pointed by Mendes (2014) to be one of the four major challenges for institutions in a multi-centric agenda:

> A51: Havia uma banda de música que a gente tocava aqui fora. E as senhoras sentavam ali naquela varanda. Depois, é toda a ocupação que a gente tem.
> A49: A gente que falava português talvez faleceu em Goa.

A49 states there are few Portuguese speakers in Goa. Time has passed from the soirees to now, and the Portuguese language status has changed after the occupation, as in "after that,

there is all the occupation the people have." Historical social memory as a technique of problematization is in constant configuration due to its intrinsically multidisciplinary layers, for instance, the Portuguese language and the Inquisition in Goa is a self-standing complex research worth noting.

The next sample is an institutional video. A20 is a recipient who advertises their machinery sponsor by saying "we were saturated" and "when we have a higher demand at a national level" to highlight advantages of the collaborative initiative.

> A20: Começamos a ter encomendas de Manpula, Maputo, Tete, Beira. Mas, só que pela máquina que <u>a gente</u> tava a utilizar não era possível. Se Deus quiser, brevemente, vamos ter que fazer já com volumes muito superior pra poder suportar o nosso mercado a nível nacional. Quanto maior trabalho <u>a gente tiver</u>, também temos condições financeiras pra tomar conta daquilo que é nossa família.

The global competence domain of communicating with diversity, just as the colors of the kaleidoscope, to improve life is stated in. As this corpora-based study involves a set of descriptive, methodological, and representational questions gathered from situational, social and discursive contexts, it looks into the relationship between meanings and interlocutors pragmatically applied (SARDINHA; FERREIRA, 2014).

The informal register suggests a subordinated status when a gente is used to refer to the people who work around the house or have a hierarchical status as opposed to the first plural person pronoun for we = nós.

All in all, the samples analyzed flag potential problems in defining the target audience that end up in misaligning the content in the videos to its viewers. In other words, authenticity means different things to different people.

For some, the authentic materials included in foreign language instruction counterbalance the artificial nature of a learning setting/classroom because they reflect how the language is really used. When that is true, they produce a sense of achievement. Extracting real information from a real text in a new/different language can be extremely motivating, therefore increasing students' motivation for learning by exposing them to 'real' language (BERARDO, 2006; GUARIENTO; MORLEY 2001).

For others, however, the authentic materials hinder progress. When it comes to pluricentric languages, they may even be considered too culturally biased or outdated. Again, in terms of

pluricentricity, many are the cases the content is taken as irrelevant because it is not finely tuned to its viewer or to the goal of its use.

By and large, when it comes to capacity building of global citizens, the results point to the need of discussing the benefits of the exposure to real and spontaneous repertoire, exploring pluricentric sources of information, and viewing Portuguese as a language for international communication. Nonetheless, strategy is key, especially for languages whose dialectal varieties are contingent to political, social, and collective identity complexities, as Portuguese is. There is the unprecedented plan of integrating a fluid exchange with the Orthographic Agreement of 1990 that did not quite happen, and there is also an entanglement of hybrid native, indigenous, and heritage dialects that compound this scenario.

Discussion and implications

The modern society requires that global citizens investigate beyond their surroundings to acknowledge diversity and effectively communicate ideas for life improvement. These video interviews in Portuguese are samples of how the Internet has unquestionably, yet interestingly, opened a new door for information gathering. So, it is very important that these global citizens understand that limitation to information is also influential in their choices. Access to plurality impacts their lives.

Undoubtedly, one of the most impactful implications raised herein is how the Orthographic Agreement of the Portuguese Language has unfolded in terms of adherence from its ratification in 1990 to now. The *Acordo Ortográfico* da Língua Portuguesa is an international treaty whose purpose is to reform and unify the Portuguese language. Moura Neves (2010) alerts its historical validity goes beyond an attempt to simplify orthographic fixations in the Lusophone World pluricentricity.

Another implication to pluricentrism is the overlap between post colonialism as a social construct and the Portuguese language status. Somehow, bilingualism builds in patterns and paradoxes that are identity related and transpose language varieties. Apropos to bilingualism and language ideologies, its speakers fluctuate between recognizing the low status of their language(s) across a wider society and stigmatizing in many public domains of use on the other. This is intrinsically connected to the language varieties that are available at a foreign language-learning

scenario beyond the U.S market. Challenging ideologies is important to continue to work towards expanding knowledge and access to plurality.

One can infer we could live by A49' words that there is not one Portuguese language, there are languages in Portuguese, "Não há uma língua portuguesa, há línguas em português" to recognize the others' perspectives and appreciate the world beyond.

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