The coloniality in english teaching: challenges and perspectives for a decolonial approach with the inclusion of digital technology In basic education /

A colonialidade no ensino de inglês: desafios e perspectivas para uma abordagem decolonial na inserção da tecnologia digital na educação básica

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ABSTRACT
The present article addresses the challenges and perspectives of implementing a decolonial approach to English language teaching in basic education, highlighting the transformative role of digital technologies in this process. Through a theoretical review grounded in authors such as Mignolo, Walsh, and Lévy, it discusses how decolonial pedagogical practices can challenge Eurocentric structures and promote the appreciation of cultural and linguistic diversity. The study explores how digital tools, such as interactive platforms and social media, can facilitate access to content from different anglophone cultures, creating more inclusive and meaningful learning environments. It concludes that English language teaching can be transformed into a critical and adaptable pedagogical practice, contributing to a more equitable and plural education.
KEYWORDS: English teaching. Digital technologies. Cultural diversity.

RESUMO
O presente artigo aborda os desafios e as perspectivas para a implementação de uma abordagem decolonial no ensino de inglês na educação básica, destacando o papel transformador das tecnologias digitais nesse processo. Por meio de uma revisão teórica fundamentada em autores como Mignolo, Walsh e Lévy, discute-se como práticas pedagógicas decoloniais podem questionar estruturas eurocêntricas e promover a valorização da diversidade cultural e linguística. O estudo explora como ferramentas digitais, como plataformas interativas e redes sociais, podem facilitar o acesso a conteúdos de diferentes culturas anglófonas, criando ambientes de aprendizado mais inclusivos e significativos. Conclui-se que o ensino de inglês pode ser transformado em uma prática pedagógica crítica e adaptável, contribuindo para uma educação mais equitativa e plural.
PALAVRAS-CHAVE: Ensino de inglês. Tecnologias digitais. Diversidade cultural.

1 Introduction

When we look at the contemporary world and recognize the influence of coloniality[1] in globalization processes, it becomes necessary to reflect on how this affects our teaching practices,

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[1] Aníbal Quijano (2005) defines it as the domination of one people over another in the realm of ideas, subjectivities, cultures, arts, languages, genders, sexualities, beliefs, nature, and natural resources, among others. Coloniality stems from

especially in English language education. We observe that, both in language institutes and in mainstream education in Brazil, practices rooted in colonial logics still persist. One example is the continued use of a monolingual approach, which tends to ignore the linguistic diversity present in educational contexts even though English is often presented as a "global language." Another point of concern is the centrality given to teaching materials, methods, and technologies developed in the Global North. In classrooms, for instance, the frequent use of songs, films, and audiovisual resources from the United States or Europe ends up invisibilizing other anglophone cultures and disregarding students' local realities.

In this context, the decolonization of English language studies emerges as a critical movement that aims to challenge and reconfigure traditional ways of teaching and understanding English. This movement questions the power structures, Eurocentrism, and colonialism that have historically shaped how the language is presented and used around the world. Its focus lies in recognizing the linguistic and cultural plurality of the contexts in which English is used, and in questioning its imposition as a global "standard" — a concept often upheld by colonial ideologies (PENNYCOOK, 1994). By embracing this perspective, we can contribute to a more inclusive and representative form of language teaching, one that respects students' identities and broadens their possibilities of expression.

Decolonizing English language teaching in basic education is essential to promoting pedagogical practices that respect and value students' cultural and linguistic diversity. As Catherine Walsh (2019) argues, decoloniality in the educational field requires a movement of "unlearning to learn, deconstructing to reconstruct," recognizing subalternized epistemologies and fostering dialogue that values the realities and identities of the subjects involved. Walsh, whose trajectory lies in decolonial pedagogy and intercultural studies in Latin America, invites us to rethink language teaching not merely as the transmission of codes, but as a political and pedagogical practice. Drawing on her contributions, we propose applying her perspective to English language teaching in basic education with the goal of challenging the Eurocentric logics that shape curricula and instructional materials.

This critical process requires more than merely acknowledging diversity; it demands an understanding of how Eurocentrism has historically shaped language education. This influence can be

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colonialism (which is historically dated) and consists of the political-administrative and economic exploitation of one nation over another, of an institutionalized power - with all its legitimized structures - over the other, of one people over another.

seen, for instance, in the emphasis on British and American varieties of English as the only legitimate or "correct" ones, the exclusion of non-Western cultural content, and the devaluation of students' mother tongues. In this context, Eurocentrism determines not only what is taught, but also who is authorized to teach and which knowledges are considered valid. Decoloniality thus proposes a break from these structures, making room for a pedagogy that values multiple voices, realities, and ways of knowing.

To transform this reality, the curriculum must go beyond presenting English as a "standard" language and instead approach it as a communicative process that can be adapted to the students' contexts and lived experiences. Understanding English as a communicative process in constant construction - rather than as a fixed external tool - opens the way for a more critical, sensitive, and student-centered approach. It is also crucial to consider that other factors such as race, class, and gender contribute to the idealization of English, often leading both teachers and students to feelings of inadequacy and frustration when their lived experiences do not align with dominant language models. According to Walter Mignolo (2017, p. 15), decoloniality does not propose a new universal, but rather an epistemic option that detaches itself from the timelines established by dominant modern logic. As he explains:

> Decoloniality does not consist of a new universal presented as the 'truth' that surpasses all others; it is, rather, another option. As an option, the decolonial opens a new mode of thinking that detaches itself from the chronologies constructed by new epistemes or paradigms (modern, postmodern, altermodern, Newtonian science, quantum theory, relativity theory, etc.). It is not that epistemes and paradigms are irrelevant to decolonial thinking.

This proposal aligns with the idea of a decolonial pedagogy, that seeks to break with imposed models and open paths for new meanings in the educational process. It is from this opening that technology starts to play a fundamental role. With the advent of digital platforms and interactive tools, teachers have the opportunity to access and share materials that reflect a variety of anglophone cultures. These include not only countries where English is a first language (such as the United Kingdom, the United States, and Australia), but also contexts where English is an official or additional language (such as India, Nigeria, and the Philippines), or a foreign language, as is the case in many Latin American countries, including Brazil. This broadened perspective challenges the traditional focus

on British and American models. As Pierre Lévy (1993) asserts, contemporary technologies offer opportunities to access diverse and authentic materials that counter the limited, standardized view of English. This view is reinforced by Catherine Walsh (2019), who advocates for the use of technologies and pedagogical practices that challenge Eurocentric hegemony and uplift local knowledges. Tools such as videos, apps, and social media allow students to explore English in more diverse contexts, listening to voices that are often silenced in traditional textbooks. Consequently, by incorporating a decolonial perspective into the use of technology, education takes on a transformative role, promoting more inclusive pedagogical practices that affirm students' diverse identities and cultures.

This scientific manuscript addresses the following research question: "How can English language teaching in basic education be transformed into a decolonial pedagogical practice, and what role does digital technology play in this process?" In other words, how can digital technology facilitate collaboration among students from different regions and cultures, promoting a more dynamic and interactive learning environment? By incorporating digital technologies, educators can design learning experiences that not only teach English but also develop students' critical thinking and reflection on language and its role in the world. Indeed, digital technologies have the potential to transform education by creating collaborative and culturally inclusive learning environments. These spaces allow students to explore their own identities while developing the global skills needed to engage in an interconnected world.

Thus, educational technology must be seen as a tool that goes beyond the simple transmission of knowledge. It can be used to foster critical engagement, encourage cultural diversity, and create opportunities that challenge and rebalance the power dynamics that have historically shaped access to knowledge. In this way, pedagogical practice becomes a space for collective and critical construction, where students' identities are not only respected but also become central to the teaching and learning process. This appreciation can be realized, for example, through the selection of materials that reflect students' realities, the encouragement of writing in different English varieties, the critical analysis of cultural representations in content, and the use of technology to foster exchanges with diverse communities. In doing so, we contribute to the development of an education that is more just, inclusive, and aligned with the complexities of the contemporary world.

2 Coloniality in English Language Teaching

The consolidation of English as the dominant language of modernity is directly linked to a combination of historical, economic, political, and cultural factors. To understand this process, it is first necessary to reflect on the very concept of modernity. Modernity is a civilizational project originating in Western Europe that, from the 16th century onward, expanded globally through colonization, promoting values such as progress, reason, science, development, and universality - always based on a Eurocentric logic (QUIJANO, 2005). From this perspective, modernity cannot be separated from coloniality, as both walk hand in hand: while modernity promotes the idea of an "advanced" and "rational" world, coloniality sustains this vision through the domination and subalternization of other peoples, cultures, and knowledges.

It was within this context that English expanded, initially through colonization led by the British Empire and later through the political, economic, and cultural rise of the United States. At the height of the British Empire (19th and early 20th centuries), English was introduced as an official or administrative language in many colonies, covering vast territories in Africa, Asia, North America, and the Caribbean. This laid a solid foundation for the use of English across continents. As Pennycook (1994) argues, the spread of English is not merely about the diffusion of a language, but also about the dissemination of Western ideals such as progress and modernity, which reinforce colonial dynamics.

Even after the end of formal colonialism, its effects remain. The impacts of coloniality go beyond the colonial period and persist in current practices, discourses, and social structures. According to Maldonado-Torres (2007), although colonialism - as the direct domination of one nation over another - has formally ended, coloniality endures and continues to shape how we think, educate, consume, and relate to one another. It constitutes a matrix of power that organizes the world according to racial, epistemic, and linguistic hierarchies, and in the educational field, it upholds the notion that only certain knowledges, languages, and cultures are legitimate. In other words, "although colonialism emerged before coloniality, coloniality persists after colonialism" (MALDONADO-TORRES, 2007, p. 131).

The effects of coloniality extend to the present day, shaping our ways of thinking, acting, and organizing the world. This persistence manifests in the systematic marginalization of social groups and forms of knowledge historically located outside hegemonic centers of power. As Ramón Grosfoguel

(2013) points out, coloniality operates by producing hierarchies between subjects and knowledges, rendering invisible everything that does not conform to the logic of modern European capitalist thought. Contrary to what a superficial reading might suggest, it is not European knowledge that is marginalized, but that of Indigenous peoples, Africans, Latin Americans, and other formerly colonized territories, deemed inferior or illegitimate within the logic of the modern/colonial world-system.

The Industrial Revolution began in Britain in the late 18th century. Technological innovation and new forms of economic and social organization, widely disseminated from that moment on, were largely communicated in English. This created a strong link between the English language and technological and industrial modernity.

According to Portuguese sociologist Boaventura de Sousa Santos (2007), the European colonial project created an "abyssal divide" that reflects a persistent inequality generating exclusion and ignorance of other realities and knowledges—particularly between what we now call the Global North and Global South. This logic of epistemic exclusion is intensified by symbolic lines that divide the world between North and South, as explained by Sousa Santos (2007). These lines are not merely geographical or economic but are epistemic and civilizational: on one side lies the "universe on this side of the line," composed of knowledges, languages, practices, and institutions recognized as legitimate - typically from the Northern Hemisphere, Western, European, and American; on the other side lies the "universe on the other side of the line," where peoples and knowledges are discredited, subalternized, or rendered invisible. This is not strictly a division between East and West, nor a rigid geographic boundary between North and South, but rather a civilizational and colonial logic that structures global and epistemological inequalities. It is in this context that coloniality is updated and interwoven with globalization.

After World War I and II, the United States emerged as the leading global economic and military power. Its economic strength, combined with the influence of its multinational corporations, made English essential for international trade and diplomacy. The rise of English as a global language is directly tied to this process. Following the consolidation of the British Empire, the United States further strengthened English's international role not only through political and economic power but also through cultural industry, technology, and science. Hollywood films, pop music, the spread of the internet, and the dominance of major digital platforms have all cemented English as a global lingua franca. As David

Crystal (2009) observes, English has become the global lingua franca not merely for political reasons but because of its central role in media, diplomacy, commerce, and academia. However, this hegemony is far from neutral: it carries the values and worldview of those who hold power.

With the intensification of globalization at the end of the 20th century, these dynamics have deepened. Although often treated as separate phenomena, globalization and coloniality are interdependent. Globalization, as it has been configured, is based on the expansion of economic, linguistic, and cultural models from the Global North - and therefore reproduces the same logic of domination and exclusion instituted by coloniality. The English language is one of the main vectors of this process, promoted as the language of progress, innovation, and modernity.

Globalization is, to a large extent, articulated in English. While other languages coexist and are part of contemporary society, English holds a central position in the global landscape. This predominance is even more evident in cyberspace, where the need for a shared language to connect people from different parts of the world is amplified. Pierre Lévy, in his work Cyberculture (1999), reflects on the dynamics of cyberspace as an environment that expands access to knowledge and facilitates human interactions. However, he also warns of the dangers of cultural and linguistic standardization that may arise in this process. As English consolidates itself as the digital lingua franca, cyberspace risks reinforcing global patterns that devalue linguistic and cultural plurality.

For Lévy, the solution lies in encouraging "collective intelligence" that recognizes and values multiple perspectives and knowledges. Cyberspace, far from being merely a reproducer of hegemonies, should serve as a space for promoting cultural and linguistic diversity, countering the tendency toward homogenization imposed by the centrality of a single language. Thus, digital technologies can both reflect and rebalance power dynamics in access to knowledge. At no other time in human history have people needed a shared language as much as they do now, as they are brought together through cyberspace. According to Pierre Lévy, cyberspace is a concept that refers to the virtual space created by the interconnection of digital networks and the exchange of information in online environments.

> Cyberspace is the space of interconnection and interactivity enabled by information and communication technologies, where social and cultural relationships are transformed into a new type of space that is neither physical nor entirely virtual. (*Lévy, 1999, p. 152*).

In this sense, Lévy emphasizes that cyberspace not only changes how we communicate, but also reconfigures social, cultural, and economic relationships, creating a new environment in which knowledge can be shared and built collectively.

The cultural industry of the United States - particularly Hollywood - has produced films, TV shows, and music that have reached audiences across the globe. The widespread consumption of this media has made English familiar in many parts of the world, reinforcing its cultural importance.

English is also widely considered the language of modern science and academia. Scientific articles, international conferences, and academic collaborations predominantly occur in English, even among non-native speakers. Prestigious universities in the United States and the United Kingdom attract students from around the world, further reinforcing the status of English as the language of innovation and knowledge.

In summary, the hegemony of English in the modern world results from a convergence of historical colonialism, persistent coloniality, and asymmetrical globalization. The way English is taught and conceptualized around the world is anchored in perspectives that privilege certain ways of speaking, certain knowledges, and certain cultures over others. Understanding this intersection between language, coloniality, and globalization is essential to rethinking pedagogical practices and constructing more pluralistic, critical, and student-centered approaches to language education.

3 A Decolonial Approach in Basic Education

The proposal to implement a decolonial approach to English language teaching in Brazilian basic education involves confronting a series of theoretical and practical challenges. Unlike traditional approaches such as the communicative method—which emphasizes linguistic competence and interaction among speakers—the decolonial approach is grounded in a political and epistemological critique of how languages are taught. It prioritizes the recognition and appreciation of historically marginalized identities, knowledges, and cultures. From this perspective, teaching English through a decolonial lens means questioning the centrality of "standard" English, denaturalizing linguistic

hierarchies, and promoting pedagogical practices that acknowledge the students' diverse linguistic repertoires and lived realities.

This is still an emerging discussion in academia, particularly within the field of Critical Applied Linguistics, which in recent years has increasingly addressed the effects of coloniality on language teaching practices. As a result, many teachers in Brazil's public basic education system still face difficulties incorporating such perspectives into their practice, whether due to a lack of specific training in decolonial pedagogies or the scarcity of educational materials aligned with this approach. Furthermore, the current school curriculum, largely structured based on Eurocentric references, tends to prioritize content related to Western English-speaking countries, neglecting the diversity of cultural, linguistic, and identity experiences present in the Brazilian context.

The educational system operates as an extension of the modern colonial system, as it is rooted in Eurocentric structures that uphold hegemonic ideas and standards, often excluding other forms of knowledge and their own ways of development. In this context, it becomes essential to dismantle and provoke change in academic relations, promoting what Catherine Walsh defines as the process of "unlearning in order to learn." This process requires breaking away from Eurocentric structures that have historically defined what counts as legitimate knowledge and who is authorized to teach it. To unlearn is to challenge the notion of language as a closed, standardized system centered on British or American norms, and to learn is to reconceive language as a situated, relational, and pluriversal practice - deeply rooted in the experiences, identities, and realities of subjects. As Catherine Walsh (2017, p. 65) emphasizes:

> We consider the question of decolonizing not only in epistemological, technical, ontological, and existential terms, but also in terms of subjects and structures; this is part of decolonial thinking, which is not satisfied with merely setting ourselves free to feel better or be happy in the moment, but also requires us to change structures and institutions, including the university, to begin paving the way for different types of pedagogy.

Decoloniality must guide educational practices by fostering students' critical awareness of power relations in knowledge production. This entails valuing students' cultures, languages, and identities. In English language education, it means recognizing different varieties of English beyond

British and American norms, and critically reflecting on the stereotypes and silences embedded in instructional materials.

This approach seeks to reframe education by promoting dialogue among different knowledges and experiences that have been historically marginalized. Decolonial pedagogy emerges as a theoretical and practical movement of resistance that challenges hegemonic educational structures. It is a concept that arises from a critique of the logic and rhetoric of modernity. It aims to reimagine education through a lens that values diverse knowledges and lived experiences silenced by coloniality. Decolonial pedagogy proposes a critical and transdisciplinary rethinking of education, fostering dialogue across educational practices that resist Eurocentric tendencies.

Digital technologies and pedagogical techniques, on the other hand, may offer new pathways to overcoming these challenges. The use of digital resources is a powerful way to access content that reflects a variety of Anglophone cultures, broadening students' perspectives on the English language. It enables learners to explore and respect different cultural contexts. Tools such as videos, interactive platforms, and collaborative online projects can amplify this movement, provided they are used critically and intentionally. The goal is not merely to change the medium, but to transform the purpose. For instance, a multimedia production project may invite students to reflect on their communities, their local languages, and their identities, bringing all of this into bilingual literacy practices. Social media and video platforms like YouTube and TikTok can be used to expose students to speakers of English from diverse backgrounds, fostering recognition of global linguistic diversity.

Adopting a decolonial perspective in language education means expanding understandings of language, culture, identity, and communication, going beyond normative views. English is no longer seen as something to be imitated, but rather as a communicative resource that students can re-signify. Pedagogical practices become dialogical, built from students' lived experiences, promoting plural and contextualized meanings.

In this context, it is essential to acknowledge that English teaching is deeply embedded in global power dynamics. As Pennycook (1994) points out, the spread of English is not merely the spread of a language, but also of a set of discourses that promote Western and modern ideals—such as progress, liberalism, capitalism, and democracy. Therefore, pedagogical practices must use digital technologies not just as teaching tools, but as means to question and dismantle hegemonic narratives,

creating opportunities to value cultural and linguistic plurality. As Pennycook states, "in this sense, the world is English" (1994, p. 52).

English language curricula and teaching programs, both in basic education and teacher training, typically prioritize authors and texts from Britain and the United States, reinforcing a normative and Westernized view of the language. This approach is prevalent in diverse educational settings, from public schools to bilingual and international institutions, as well as in undergraduate language programs, which often center on productions from the global hegemonic core.

> Globalization is predominantly conducted in English. I say predominantly because other languages are indeed present in our contemporary world. Nevertheless, a single language among many holds a privileged position (Ortiz, 2006, p. 17).

The critique here is that such curricula reinforce a limited and Eurocentric vision of the language, disregarding the richness of literatures, cultures, and perspectives of English speakers outside the global "standard," particularly in former colonies. A decolonial perspective proposes expanding these references to include authors and voices from historically marginalized regions such as Africa, the Caribbean, Latin America, and Asia. This expansion goes beyond swapping names - it demands a deep revision of pedagogical practices and the meanings constructed in the classroom. This may involve, for example, using local texts in schools, facilitating critical discussions on English varieties in language courses, or conducting epistemological debates in teacher training programs. However, simply including new voices is not enough; a critical and transformative commitment is required to rethink education from its ontological and epistemological foundations.

Historically, English language teaching has favored "standard" English, primarily British or American, as the legitimate or "correct" forms of speaking and writing. However, decolonization challenges this hierarchy by arguing that other varieties of English - such as African, Caribbean, or Indian English - should be equally valued. When discussing varieties of English spoken in postcolonial contexts such as Africa, the Caribbean, or South Asia, it is necessary to avoid linguistic essentialism based on nationalist categories. The decolonial proposal questions the fixation on accents or ways of speaking as homogeneous representations of a nation. This critique has been noted, for instance, in the problematization of Kachru's concentric circles model (1992), which categorized speakers into "inner, outer, and expanding circles," inadvertently contributing to a new form of linguistic hierarchy.

Thus, it is not only theory that questions linguistic hierarchies imposed by colonialism - it is also teachers and researchers who, by engaging with decolonial epistemologies, begin to reconfigure their pedagogical practices. These individuals seek to understand language as a situated, relational, and pluriversal phenomenon, creating learning environments that legitimize students' diverse repertoires instead of imposing monolithic standards based on Euro-American models.

These English varieties carry the identity and historical experience of their speakers and should not be viewed as "subaltern" or incorrect. By legitimizing them, English language education can help decentralize dominant language norms and promote greater inclusion. Digital technology, in this regard, becomes a key ally in effecting this change. It enables the creation of more inclusive and interactive learning environments where diverse varieties of English can be explored and appreciated.

Digital platforms, for example, allow access to materials and content from a wide range of cultures and regions, offering students a more plural vision of English and encouraging the recognition of various accents, expressions, and cultural contexts. Thus, the use of digital technologies in English language education can democratize access to a diversity of knowledges, linguistic practices, and cultural repertoires that are often absent from traditional textbooks. When technology is integrated into pedagogical practices that challenge the hegemony of "standard" English, it becomes possible to promote a more pluralistic teaching model - one that values different ways of speaking, thinking, and existing in English, broadening students' perspectives and legitimizing historically marginalized voices in the Anglophone world.

Although digital technologies offer opportunities for decolonial practices, they can also reinforce dominant language ideologies, such as the native speaker myth and the standardization of English. Digital platforms and social media often promote normative models, complicating the implementation of a critical approach. For this reason, it is essential that educators use these tools consciously, interrogating the discourses they propagate and encouraging students to reflect on linguistic diversity and discursive authority. In doing so, technology can become an ally of a decolonial pedagogy that values the multiple voices of English around the world.

4 The Role of Technology

Technology has accompanied humanity throughout history. However, the modern concept of "technology" only emerged strongly in the late 18th century, during the Industrial Revolution, when innovations expanded beyond factories and began to enter homes around the world. Since then, discussions about technology and its influence on society and education have become increasingly profound and complex, especially with the expansion of digital technologies.

Digital technologies offer significant potential for teaching, enabling the creation of a learning space that transcends physical boundaries and allows for the diversification of content. Álvaro Bravo (2010) observes that technology is not inherently good or bad; its impacts vary depending on how it is used, with its utility and benefits determined by its social application. The author also emphasizes that such benefits are not distributed equally, which requires a critical analysis of its social and educational implications. While some groups may gain significant advantages, others may be disadvantaged, highlighting the need for a critical approach to the implementation of these tools in the educational context. Álvaro Bravo also emphasizes that social aspects should not be dissociated from technical and economic aspects, as it is humans who develop technology and it is for them that its use should benefit.

In the educational context, particularly in English teaching, digital technologies can be integrated critically, provided that they not only diversify content but also problematize the foundations that sustain traditional pedagogical practices. Historically, English teaching has been shaped by Eurocentric conceptions that treat the language as a normative, stable system belonging to central countries such as the United Kingdom and the United States. In this logic, culture is often reduced to superficial and standardized elements - such as holidays, typical dishes, or "acceptable" accents - erasing the power relations that shape these constructions.

When adopting a decolonial perspective, the use of technology serves not only pluralism but also the critique of hegemonic epistemologies and opens the space for other ways of knowing, being, and teaching. This means, for example, questioning the centrality of "standard" English, valuing students' hybrid linguistic repertoires, and creating pedagogical spaces where language is understood as a situated social practice. Technology, in this sense, can contribute to making historically silenced voices visible, but only if it is guided by a praxis committed to transforming the power relations that structure language teaching.

In his article "The Technologies of Intelligence, the Future of Thought in Informatics," Lévy (1993) discusses how technology can expand human capabilities, suggesting that the integration of digital tools in education can enhance student learning and creativity. However, he also warns of the risk of excessive dependence on technology, which could lead to the dehumanization of the educational process if human interaction and the critical dimension are neglected.

According to Conte, Habowski, and Rios (2019) in their article "Resonances of Digital Technologies in Education," there is an emphasis on the need for a critical and reflective approach to the use of technology in education. The authors argue that while digital technologies can create inclusive learning environments, they also have the potential to perpetuate inequalities and exclusions. To counterbalance these challenges, the authors advocate for the construction of spaces for interaction and mediation that promote collective participation and the re-signification of educational practices.

In this context, interactive digital platforms, such as Duolingo and Quizlet, offer resources that can be customized to include content from different Anglophone cultures. Through these tools, teachers have the opportunity to present cultural and linguistic variations from countries like India, Nigeria, and Jamaica, broadening students' perspectives on the English language. This diversity is crucial because it allows students to recognize and value the rich cultural traditions that the language carries.

The concept of "collective intelligence" proposed by Lévy (1994) highlights that, in the digital era, knowledge is constructed collectively and in a network, favoring exchange between cultures and the appreciation of local knowledge. This approach aligns with the goal of decolonial pedagogy, which seeks to break with the hierarchical structures of cultures and knowledges. In this sense, it proposes a learning environment where different cultural contexts are seen as enriching and valid, fostering a more just and inclusive education.

Social media platforms like YouTube, Instagram, and Twitter also serve as sources of direct contact with English speakers from various parts of the world. Students can follow influencers, educators, and organizations from countries such as South Africa and the Philippines, allowing them daily exposure to different accents, dialects, and cultural contexts. This type of interaction helps to value linguistic diversity and breaks the centralization of British or American English as the only "legitimate" models of learning. Moreover, the use of these networks reinforces the idea that knowledge

is dynamic and collaborative, as Pierre Lévy (1999) argues when discussing how "cyberculture" challenges centralized traditions of knowledge production and dissemination.

Digital tools like YouTube and Vimeo also provide access to educational videos, documentaries, and interviews that explore cultural realities from different Anglophone countries. These resources can be strategically integrated into English teaching, bringing a variety of cultural perspectives into the classroom that enhance students' experiences. According to Lévy (1994), cyberspace allows for the construction of new knowledge by connecting people and information, overcoming the physical limitations of the classroom. Applied to English teaching, this means that students can learn about the language in contexts that engage with their own realities and that value other cultures and forms of expression.

Finally, the use of online collaborative activities, such as videoconferences and network projects, can allow students to connect with peers from other parts of the world, creating opportunities for contact with different cultural and linguistic practices. Tools like Google Classroom, Skype, and other digital educational platforms enable the sharing of experiences between students from different contexts. However, it is important to recognize that these interactions are not neutral nor necessarily symmetrical. The cultural exchanges promoted through digital technologies can also reproduce inequalities, exotifications, or reinforce hegemonic linguistic patterns.

This ambivalence requires that these practices be mediated critically, committed to a decolonial approach to language and communication. As discussed by authors such as Duboc and Siqueira (2020), Diniz de Figueiredo (2017), Jordão (2019), and Haus (2024), the concept of English as a Lingua Franca (ELF) must be considered in a situated and politically conscious manner, particularly in the Brazilian context. What is at stake is not just English as a global communication tool, but the values, ideologies, and power relations that circulate alongside it.

Thus, with the critical support of digital technologies, English teaching can move away from reproducing the idea of the language as a symbol of status and cultural superiority, and instead promote pedagogical experiences that recognize the multiplicity of English uses and legitimize students' local repertoires. From this perspective, learning English becomes not an adaptation to external models, but a space for negotiation, resistance, and the reconstruction of meanings.

In summary, the introduction of digital technologies into English teaching provides an expanded view of the Anglophone world and fosters a decolonial pedagogical practice that values the diversity and cultural identity of students. As Pierre Lévy (1999) argues, digital technologies allow knowledge to be constructed collectively and democratically, paving the way for an English teaching approach that breaks with Eurocentrism and respects the multiple cultural contexts that shape the contemporary world.

Final considerations

Reflecting on coloniality in English language teaching highlights the urgent need to rethink pedagogical practices still shaped by a Eurocentric and hierarchical view of the language. Adopting a decolonial approach to language education in basic schooling not only respects the students' cultural diversity but also enhances their learning experiences by incorporating multiple perspectives. In this sense, redesigning curricula to include voices from different Anglophone cultures and valuing the diverse varieties of English becomes essential. This approach recognizes English as a rich and multifaceted language, moving beyond the paradigm centered on "standard English" associated with the United Kingdom and the United States.

In this context, technology emerges as a crucial tool. Through digital platforms, social media, and interactive resources, it is possible to access content that reflects the cultural and historical plurality of English. These resources not only democratize learning but also create opportunities for interaction among students from different contexts, broadening horizons and promoting inclusion. Pierre Lévy (1999) points out that cyberspace transforms human interactions, enabling enriching cultural exchanges that can break with hegemonic structures in language teaching.

Therefore, transforming English teaching into a decolonial practice means re-signifying the language: not as a symbol of prestige, power, or cultural superiority, but as a means of plural, accessible, and adaptable communication suited to learners' realities. It is about shifting the focus of teaching from normativity to learners' agency, valuing their experiences, knowledge, and linguistic repertoires.

However, it is important to acknowledge that this movement does not occur in a neutral or guaranteed manner. It unfolds within an educational and sociolinguistic system still deeply marked by asymmetrical power relations, where certain English varieties, accents, and bodies continue to be more legitimized than others. In this scenario, the conscious use of digital technologies and the adoption of a decolonial pedagogy are powerful strategies — but not sufficient on their own.

The pressing question is: is it possible to break away from these structures? Perhaps the answer does not lie in denying their existence, but in creating fissures. Working with a decolonial pedagogy implies challenging these hierarchies, recognizing their effects, and at the same time, opening cracks for other ways of teaching, learning, and relating to the language. It means transforming the classroom into a space for listening, negotiation, and meaning-making that challenges the hegemonic model.

Thus, more than preparing students for an interconnected and culturally diverse world, the real challenge is preparing that world to welcome diverse subjects — with their languages, histories, and identities. And this is a long-term pedagogical and political task, carried out on the margins, in the detours, and in the micro-revolutions of everyday school life.

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