



RADICAL SOCIAL TRANSFORMATION, TRANSLANGUAGING, AND DECOLONIAL LANGUAGE EDUCATION FOR SUSTAINABILITY

TRANSFORMAÇÃO SOCIAL RADICAL, TRANSLINGUAGEM E EDUCAÇÃO LINGUÍSTICA DECOLONIAL PARA A SUSTENTABILIDADE

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Resumo: Questões acerca da sustentabilidade, tais como equidade social, saúde pública, energias renováveis, conservação de recursos e alterações climáticas induzidas pelo homem, entre outras, estão em debate em diversas esferas acadêmicas e não acadêmicas. Este artigo aborda a agenda 2030 e enfatiza que a sustentabilidade pode reproduzir um modelo universal alicerçado em uma ideologia ocidental e neoliberal. Apesar das suas limitações, poderá fornecer uma plataforma para enfrentar os desafios atuais em todo o mundo e uma estrutura para dialogar entre diferentes geografias e disciplinas. No que diz respeito ao ensino de línguas, a agenda de sustentabilidade tem sido defendida por muitos autores, especialmente com relação à diversidade das línguas. Na tentativa de promover reflexões, propomos o conceito de transformação radical como elemento fundamental para apoiar práticas de educação translingue e decolonial. Mais especificamente, são discutidos os princípios da abordagem translingue de caráter enativo-performativo, com possibilidades para a concretização de práticas educativas transformadoras transdisciplinares e críticas. Concluímos oferecendo algumas reflexões iniciais sobre os efeitos de uma abordagem neoliberal à sustentabilidade e tentando oferecer alguma base para desafiar visões hegemônicas.

Abstract: Issues of sustainability such as social equity, public health, renewable energy, resource conservation, and human induced climate change among others are under debate in many different academic and non-academic spheres. This paper addresses the agenda 2030 and emphasizes that sustainability can reproduce a universal template grounded in a western and neoliberal ideology. despite its limitations, it might provide a platform to meet current challenges across the world and a framework to talk across different geographies and disciplines. As far as language education is concerned, the sustainable agenda have been defended by many authors, particularly with emphasis on the diversity of languages. In attempt to promote reflections, the concept of radical transformation as a fundamental element to support translingual and decolonial education practices is raised. More specifically, the principles of translingual approach with an enactive-performative nature, with interesting possibilities for the realization of transdisciplinary and critical transformative educational practices are discussed. The paper ends by offering some initial reflections on the novice effects of a neoliberal approach to sustainability and tried to offer some ground for us to challenge hegemonic views.

Palavras-chave: Translinguagem. Decolonialidade. Transformação social radical. Sustentabilidade.

Keywords: Translanguaging. Decoloniality. Radical social transformation. Sustainability

1. Introdução

In this manuscript, we resonate with the concept of radical transformation as a fundamental element to support translingual and decolonial education practices. In a world so drastically affected by oppressive inequalities, in social, economic, cultural, and onto-epistemic terms, it seems possible to assume that a kind of more potentially transformative approach to the way we act and respond to such constrain is necessary. According to Stetsenko (2019), it is time for us to take into deeper consideration the reflexive and critical dimension regarding the concept of agency when it comes to approaching socio-political, historical, ethical, and economic matters in present society. Aligned with the work by Stetsenko (2017, 2019), Tanzi Neto, Mazuchelli and Mota (2021) reiterate that radicality in relation to social transformation presupposes digging into the problem from its very core to confront the structural root of oppression and to provide possibilities of change that go beyond the status quo.

In other words, as Freire (1987, 2000, 2003, 2004, 2013, 2014, 2017) claimed, social transformation does not imply changing a pre-conceived reality. Instead, a liberating or radically transformative view should involve both changing the world and ourselves within a co-constitutive process that takes place “always on the cusp between what is and what can be, what already exists and what is just now emerging—on the cusp of novelty and creating of what-is-not-yet.” (Stetsenko, 2019, p. 148). The recognition that our reality is dynamic built in a complex, situated, and ideologically saturated process of incessant becoming is important to situate agency as co-experienced practice. As Stetsenko claims.

[...] nothing is settled and set in place, nothing can be taken for granted and presumed to stay still, as somehow already “given,” such as the present status quo in our societies. Instead, there are ongoing transformations and transmutations, recursive transitions and back-and-forth interpenetrations—a comingling in which everything happens in the meeting, or encounter, of persons and the world that is always transformative of both sides since they are entangled in the flow of mutually co-constitutive and co-realizing changes (Stetsenko, 2019, p. 148).

As we see it, social transformation is intrinsically related to language since the inherent relationship of language, society and power exert profound effects on the organization and the (re)production of the social order. As McKinney (2017) reinforces, echoing the premises postulated by Bourdieu (1977), among others, language is a central element when it comes to the reproduction of social inequalities in our lives, in all its constitutive social fields, including private realms, as well as work, schooling and so on. Confronting reductive language views, Mackinney (2017, p. 2) echoes the ideas of Blommaert and Rampton (2011) and Heller (2007) by stating that language can presently be understood as “a socially, culturally, politically and historically situated set of resources”. In this bias, language integrates a multimodal, plurisemiotic, and multisensory repertoire, which is ideologically constituted and deeply rooted within our life histories.

From this perspective, many scholars, such as Canagarajah (2022, 2017, 2023), Li Wei (2018, 2021), Li Wei and Lee (2023), García and Li Wei (2014), García and Alvis (2019), among others, have emphatically problematized the hazardous implications of monolingual ideologies to language and educational practices, since they reproduce hegemonic discourses and perpetuate rationalist, solipsist, monological, and monolithic views. From this point of view, we argue in favor of the potentiality of translanguaging to confront hegemonic power and to promote radical transformation when experienced as situated praxis committed to social radical transformation. By doing so, we do not take a salvationist attitude towards translanguaging. On the other hand, we understand that

translanguaging as intertwined decolonial theory and practice can present potentialities that could offer grounds for us to act counter/anti-hegemonically (Rocha and Patel, forthcoming)

A translingual turn, as proposed by García and Li Wei (2014), represents an important shift from reductive and oppressive approaches, once it signals a move away from stabilized conceptualizations towards expanded and more complex understandings. In their turn, such expanded views offer conceptual possibilities for us to confront rigid boundaries and identifiable dualities in terms of mind, body, language, knowledge and affect in social praxis.

As we see it, the premises we have so far presented as potential resources to provoke radical changes by making a tangible difference in the material world show a profound connection with pluralistic and decolonial standpoints. It is so because translingual ideologies and practices presuppose the confrontation of both a monolingual view and of colonial discourses, in favor of more equitable, socially, and cognitively just, and sustainable forms of co-existence on this planet. Liberating transformation involves challenging colonial power (Quijano, 2000, 2007; Mignolo, 2008, 2017; Walsh, 2018). In short, as we see it, radically transformative approaches aim at disrupting the oppressive (material) effects of totalizing forces and of universalizing ideologies, discourses, and practices (Menezes de Souza, Martinez & Diniz de Figueiredo, 2019).

These issues become even more complex for us to respond to in a critical and radically transformative way in times of profound and fast-growing environmental devastation, when the planet and all the elements that constitute life suffer the lethal impact of neoliberal and wild capitalist forces. For Barbas-Rhoden (2021), language educators can assume a central role in this fight for a more sustainable world. In this authoress' own words:

In order to further equitable futures, language educators must consider ontological and epistemological concerns, including what knowledge and skills 21st-century institutions legitimize and transmit, and whether such knowledge and skills foster inclusive, life-giving futures. From a disposition of ongoing critical reflection about the historical roots of contemporary systems and cultural humility concerning what has been made marginal or silenced, it becomes more possible for educators to change the quotidian, such as the curriculum, lesson plan, or a publicly engaged project (Barbas-Rhoden, 2021, p. 18).

Such a liberating position seems to resonate with Silva's ideas when it comes to the urgent need for everyone to pay proper attention to and to genuinely care for environmental issues nowadays, if we are really implicated with fighting against social and linguistic oppression nowadays, in favor of a more inhabitable world. According to Silva (2021), due to a rationalist, anthropocentric and modern narrative that has hegemonically been sustained for centuries, we have suffered the hazardous effects of an extremely egocentric mindset, which ends up support a relationship between people and nature based on exploitation and spoliation. From this perspective, Silva argues in favor of an implicated and transdisciplinary kind of language education, which shows more potential to confront Eurocentric and colonial narratives. This approach to language education can foster more implicated forms of relating to the planet that can also lead to a wider notion of sustainability.

Taking these ideas into consideration, in this article, we intend to problematize some constitutive features of a translingual approach that can be aligned with a decolonial and sustainable point of view.

2. Challenging universalizing forces and exploring the decolonial potentiality of translinguaging

As previously problematized, in face of the oppressive asymmetries of power and dominant narratives present in our times, it is urgent to free ourselves from oppression, by means of the insurgence of radically transformative, liberating movements, capable of effectively confronting hegemonic power, fighting universality, and disrupting social order. In other words, a liberating, transformative resistance force is needed.

As an example of transformative resistance, we believe we can bring the figure of Ailton Krenak, a Brazilian who is one of the most prominent indigenous movement leaders today (of Krenak ethnicity). He is also an environmental activist, a philosopher, an acknowledged writer, journalist, and now a member of the National Brazilian Academy of Letters. As we see it, Krenak is a very powerful figure who represents the force of radical resistance. When he accepted the invitation to become a member of the National Academy of Letters, Krenak said that he was not alone and that he would bring with him more than 200 native Brazilian languages. He also promised that rather than promoting Lusophony, he would promote a symphony.

We believe his statement was a strong attitude of resistance and of promoting social transformation, because, as we understand it, social transformation requires genuine commitment to the building of commonality in plurality. It requires a genuine collective interest in resisting, disrupting the hegemonic order, and, at the same time, reinventing the public space together, drawing on a logic that is totally different from the one that we are used to. What is more, we deeply believe it takes genuine interest in listening to the other, in making radical alliances, and in making invisible voices and forms of existence present in both private and institutional spaces.

Besides this, we think it is important to point out that, both as academics and an ordinary people, we get truly inspired by the work of Paulo Freire. As we may all well know, Paulo Freire can be described as a Brazilian educator whose ideas on the role of education for the poor, proved to be tremendously influential. One of his most famous books is the *Pedagogy of the Oppressed* (1972). In that book, he drew attention to the fact that a transformative education has a political nature and would have the potential to critically raise social and cultural awareness. This liberating force that Freire marked his philosophical work with is extremely potent and capable of disrupting hegemonic narratives. This way, Walter Kohan, another Brazilian educator, claims that Paulo Freire's educational philosophy is still urgently necessary nowadays, so that we can go on fighting against social, cultural, educational, and linguistic oppression from a deeply humanized, egalitarian, and affective liberating way. This is the kind of education that can promote radical change. By radical, we mean engaging in a kind of collective agency, which, on the one hand, helps us realize the drawback of an individualistic, salvationist attitude when it comes to social transformation. On the other hand, it provides a collective logic which can be empowering because it can foster other possible worlds; worlds that are socially and cognitively more just.

For us, Freire has taught on of the most important transformative gestures: the importance of truly listening to the other and of genuinely caring for the other; the importance of being kind, loving and humble; the importance of acknowledging our humanity, not as a symbol of power upon nature, upon other beings and presences in this world, but as a way to recognize our strength in being a very fragile, small part of a very complex, dynamic, uncertain, and potent whole.

As discussed in Rocha (forthcoming), there is this very meaningful passage from Paulo Freire published in one of his books. He was asked how he would like to be

remembered and this is what he said: “I would like to be remembered as a person that loved deeply: the world, people, animals, trees, waters, life” (Freire, 2013, p. 399).¹

When talking about how to promote this kind of liberating education, Freire (2014) stresses that it should be socio-politically transformative and onto-epistemologically humanizing, without being naively sweet; it should also foster solidarity; and make communities stronger. As educators and political beings, Freire (2014) emphasizes we should be critical regarding our positioning in the world. We should ask ourselves: Who and what does my (educational) practice favor? What do I work against? With whom and what do I form an alliance? What do I take up responsibility for?

Trying to somehow respond to such challenging questions, we have adopted translanguaging and decoloniality as possible epistemological resources to engage in liberating research and current language educational practices, connected with the idea of sustainability. To develop such ideas, we will firstly discuss some premises related to what we believe can be called a liberating approach to life and education as social transformation. Afterwards, we will link such premises with the notion of a sustainable translingual epistemology.

3. Some Keypoints on Decolonial Approach to (Language) Education

Regarding some main premises that could integrate the notion of a transformative and liberating perspective, we believe that one important element would call for taking a decolonial standpoint. In short, as also discussed by Rocha (forthcoming), what we mean by a decolonial approach includes:

- Radical opposition to any form of oppression or subalternation caused by hegemonic power.
- An open, ecologic, and solidary attitude regarding all forms of existence and of knowledge expression in the world.
- A sustainable attitude concerning work and life on this planet.

In relation to the process of decolonial approach and praxis, it is important to highlight the need to critically reflect upon the power hierarchies that exist in our society and to problematize the effects of inequality for groups living within a marginal space. The aim of a decolonial approach is therefore to disrupt unequal relations, and oppressive limitations imposed by all sorts of identity categories underpinned by asymmetries of power, and unequal access to knowledge.

As we see it, another premise regarding a liberating, decolonial perspective implies resisting/re-existing strategically.

As Walsh (2018), Mignolo and Walsh (2018), and Kramsch, Castañeda-Peña and Gamboa (2024) claim in their work, to foster the development of non-hegemonic, decolonial perspectives, we should act strategically. To us, this has a lot to do with what Krenak said in an interview he gave, which was republished in 2015². On such an occasion, Krenak was asked how to swim against the tide, and he answered that we should not try to do that. We should learn from the waters, instead. This means that the lesson of the waters is to respect and follow their movement. He emphasized that, following the movement of waters like on a surfboard is one thing, and following that movement like a live fish is another, completely different. This is such a powerful way to depict strategic resistance.

¹ Originally: Eu gostaria de ser lembrado como um sujeito que amou profundamente o mundo e as pessoas, os bichos, as árvores, as águas, a vida.

² Krenak, A. Comece a mudança por você mesmo. In: Ailton Krenak/organização de Sergio Cohn. *Encontros*. 1 ed. – Rio de Janeiro: Azougue, 2015. p. 230-235.

As an example of resisting strategically, we can use the fact that the work by Racionais MC – a Brazilian rap group – was included in the mandatory reading list for the 2020 Unicamp entrance exam³. This is a very powerful way to promote disruption regarding hegemonic discourses and practices, because it allows for the voices of minoritized groups to be legitimated.

A third premise would relate global south epistemologies. It seems right to say that resisting in our times also involves making alliances with what we call epistemologies of the South. According to Pennycook and Makoni (2020), regarding the expressions ‘Global North’ and ‘Global South’ it is important to remember that they imply a broader idea than just geographical locations. As Kramsch, Castañeda-Peña and Gamboa (2024) emphasize, they refer to the contrasting mindsets of scholars/ people in general who understand the world from a Western modernist neoliberal perspective versus scholars/people who understand the world from the perspective of the unequal relations of power and social injustices created by capitalism, colonialism, and patriarchy. Global south voices and epistemologies, consequently, challenge all kinds of hegemonic discourses and practices that can cause suffering. Therefore, they resonate with anti-capitalist, anti-colonialist, and anti-imperialist positionings.

Take for example, the case of Luiz Rufino, who is a Brazilian educator. He discusses education based on the principles of Afro-Brazilian philosophies. His work clearly resonates with voices from the Global South. Rufino approaches education as a practice that is related to our being open to other cosmologies. This way, he highlights that it is necessary to expand our views about what it is to be human and about our relation to all elements (visible and invisible) that are bound up with our existence. From this standpoint, decoloniality is seen as a set of strategically related discourses and practices that allow us to challenge dominant power, by enlarging our world views, collaboratively, from an insurgent praxis that can only exist by and from a still unknown logic.

In our view, a fourth premise is deeply linked to an expanded view on language. Decolonial theories and practices challenge monolithic and monolingual ideologies. They show us that an expanded view on language is needed. From this perspective, as discussed by Rocha and Patel (forthcoming), by Rocha and Maciel (2024), among others, meaning making processes are embodied, ideological practices and go beyond the crossing of named languages, to encompass time, space and all the resources - multilingual, plurissemiotic, multisensorial – that are deployed in language practices. Also, such practices should be strongly committed to promote social and cognitive justice.

As Kramsch, Castañeda-Peña and Gamboa (2024) argue, a decolonial view on language implies the notion of *linguaging*, that is, the comprehension that language is a dynamic and situated process of embodied becoming. Linguaging actively produces meanings through its performative effects (Pennycook, 2007, p. 58; Kramsch, 2021, p. 82). Thus, an expanded view on language education should be aligned with a Translingual approach. The TRANS movement implies (re)considering the influence of spatiotemporal contexts on processes of meaning-making. Moreover, it urges us to recognize the performative potentiality of resources to critically affect and transform social structures, disrupting existing power relations and generating new meanings and practices in a creative way.

Among other possibilities, translanguaging can be defined as “the enaction of language practices that use different features that had previously moved independently constrained by different histories, but now are experienced against each other in speakers’

³ <https://www.unicamp.br/unicamp/index.php/clipping/2018/05/28/album-do-racionais-mcs-vira-obrigatoria-em-vestibular-da-unicamp>

interactions as one *new whole*”, as proposed by García and Li Wei (2014, p. 21). It seems important to add that García and Li Wei (2014) say that the Translanguaging Turn can be understood as a movement that highlights the urgent need for us to challenge the hegemonic impact that national languages exert on minoritized people’s lives. Such a liberating movement and practice fosters the reconceptualization of terms regarding language understandings that still reinforce coloniality. This translanguaging approach can nurture the way for broader conceptualizations, highlighting understandings that approach language as complex, fluid, dialogic, and embodied praxis. A translingual approach to language, therefore, tends to reinforce the intrinsic connection between mind, language, knowledge, body, and environment, as discussed by Rocha and Maciel, 2024 and Rocha and Patel (forthcoming).

Situated meaning making processes encompass the praxis of our biographic repertoires. This way, we believe that a translingual approach challenges the rationalist point of view as well as the idea of oppressive individualism. Consequently, translanguaging tends to pave the way for more genuinely solidary, critically, and creative practices which, in turn, favor the decolonial logic called by Walsh (2014) as *sentipensante*. As we understand it, this decolonial and translingual point of view is deeply connected with the premise that feeling/thinking/knowing/acting constitute one body. as corporified, situated practice, in material world. Our translanguaging in the world can be seen as corporified, situated praxis. Radical transformation, from this perspective, emerge by means of our commitment to social and cognitive justice and to our collective, genuine interest in making alliances with non-hegemonic cosmovisions and onto-epistemologies.

As we well know, however, translanguaging can be understood differently by different scholars. We particularly like the idea presented by Eliane Brum, as also discussed by Rocha (2023) and by Rocha and Patel (Forthcoming). Brum is a famous Brazilian journalist and environment activist in Brazil. As we understand, she holds a very interesting view on translanguaging because she believes that being translingual is our natural condition. She defends the idea of translanguaging as a permanent existential condition that implies a dynamic and continuous practice of crossing worlds, seeking for radical transformation. Being translingual, to Brum (2021) is a constitutive part of our human nature and should be deeply rooted in our social responsibility concerning changing the world.

4. Critical Sustainable Translanguaging

Despite considerable scientific achievements and technological advancements, humanity continues to wrestle with issues of sustainability such as social equity, public health, renewable energy, resource conservation, and human induced climate change among others (Ott, 2024).

In this regard, the 2030 agenda with its 17 global sustainable developed objectives (SDGs) listed below was proposed by all Nations member in 2015.

Figure 1- 17 Sustainable Development Goals



Fonte: United Nations 2030 Agenda.

As discussed by De La Fuente (2022, p. 1), the United Nations' 2030 Sustainable Development Agenda, with its 17 Sustainable Development Goals (SDGs), can be considered “of the most significant attempts to address the complex global challenges of our time”. According to this authoress, this idea seems to make sense, because we all urgently need to learn how to live a more sustainable live on this planet.

The sustainable development objectives (SDGs) have both been received with optimism but also with criticism. Their critics rely on the argument that they can reproduce universal template grounded in a western and neoliberal ideology and have been assessed by depoliticized use of indicators. The SDGs are premised on principles of solidarity, human rights and an internationalism that echoes a humanist universalism that can be traced to the enlightenment project that also has its roots in colonial relations. It is worth mentioning that development is not free of its history of global inequalities and focus on growth dominated by powerful global actors. More specifically, Aroda-Jonsson (2023, p. 146) echoes the ideas of Ziai (2016, p. 94) pose the following statement: “if we adopt the concept of sustainability, the industrialized countries are developing countries’ because the resource use and environmental pollution caused by these countries indicate that this model of society cannot be universalized.” However, despite its limitations, Aroda-Jonsson (2023) argues that the *agenda 2030* might provide a platform to meet current challenges across the world and a framework to talk across different geographies and disciplines. She suggests us to use of SDGs as contact zones where local imaginaries may meet, collective imaginaries constructed and/or debated.

As far as language education is concerned, the sustainable agenda have been defended by many authors, particularly with emphasis on the diversity of languages. In the 1980, Garcia (2011, p. 5) used the metaphor of language garden to refer to the colorful and rich diversity of languages of the world. She posed the question: “what would a garden be without color diversity?” She defended the sustainable languaging and its core the grappling with social, economic, and environmental conditions by which systems remain diverse and productive over time. According to Garcia, “the concept of sustainability is dynamic and future-oriented, rather than static and past-oriented.” More specifically:

Language sustainability refers to renewing past language practices to meet the needs of the present while not compromising those of future generations. Thus, the sustainability of languaging is a *new* copy of the past, a dynamic relocalization in space and time, a fertile performative mimesis that brings us to a creative emergence, a new and generative becoming (Garcia, 2011, p. 7).

Similarly, Kleemann (2021, p. 1) points out that “Sustainability is an important issue for minoritized, indigenous, and threatened languages, including the three Sámi languages still spoken in Norway”. Her work exemplifies how kindergarten students use their multilingual resources in different translanguaging practices to create sustainable language practices in interactions. Relying on Cenoz and Gorter’s (2017, p. 17) five “guiding principles for sustainable translanguaging for regional minority languages”, Keemann brings out the ideas sustaining a minority language and translanguaging in a pragmatic way. Her study indicated that:

A sustainable practice in language contact situations could be to recognize and use minority language words and expressions in everyday majority language speech. The pedagogical translanguaging practices of the staff could contribute to providing the children with role models for spontaneous translanguaging practices where Sámi is not excluded from Norwegian language practices (Kleemann, 2021, p. 17).

In her turn, De La Fuente (2022) argues that sustainability should be approached from a genuinely transdisciplinary point of view. In her own words:

As social, economic, environmental, and cultural themes, problems, ideas, discussions, and debates start permeating the curricula across universities, these may soon realize that their old departmental, disciplinary divisions no longer correspond to reality because the solution to a sustainability problem cannot be found in one single department, not even in one single school (De La Fuente, 2022, p. 2).

In this article, we join Silva (2021) and argue in favor of a conceptualization of sustainability that can insurg from the alliance with decolonial perspectives, so that it is possible for us to promote racial transformation and foster a kind of translanguaging education that is deeply connected to social and cognitive justice. As Silva assertively point out, we do need to pave the way for a new narrative to emerge. To do so, we agree with Silva’s and Krenak’s ideas and understand that we should fight against the individualist, competitive, and destructive way of life which keeps the notion that the Earth and everything that is constitutive of our lives on this planet are mere resources at our disposal. Fighting this modern/colonial logic, marked by capitalist and neoliberal forces that stabilize the hegemonic narrative that we can control nature and work on a more sustainable way of live on the planet from an anthropocentric position. Radical change, as we believe, demands a more profound, radical kind of transformation, which implies thinking and acting sustainable from a non-hegemonic logic.

From a counter-colonial perspective, Bispo dos Santos (2023) argues that we should fight against a modern, colonial, capitalist, and neoliberal logic, which tends to keep the status quo when debating sustainability. From his point of view, language (or translanguaging, as we see it) is a powerful tool to challenge hegemonic ideologies, discourses, and practices. Bispo dos Santos (2023) tells us about the power of confronting oppression by making the insurgence of other worlds. For instance, instead of perpetuating the common sense and keep using the word “development”, we could strengthen the idea of evolvment. Naturally, words can engender alternative realities, and, in this sense, he defends the notion of *biointeraction* rather than sustainability.

Based on a translanguaging standpoint, this liberating energy that emerges from defying universalizing ways of knowing, feeling, doing, and saying can raise critical awareness, widen our scopes, and foster the insurgence of different cosmologies and

cosmovisions and, therefore, of more just and equitable relations, from a non-hegemonic perspective. Krenak (2019, 2020a/b, 2022) echoes Bispo dos Santos (2023)'s ideas when he defends an expanded and more communal way of being on this planet. To reconnect with life, from a pluralist and decentralized way, it is urgent for us to reconnect with nature, making it possible for us to relate - in a more humble and sustainable way - with all the visible and invisible elements that integrate our existence. To confront the hegemonic power calls for everyday resistance, so that we can reconnect with ourselves, with the other, with nature from a completely different logic than the colonial one. As Krenak claims:

We are living in a moment on our Planet that suspends us all from our daily lives. And we cannot operate automatically. Each of us woke up this morning with the experience of rest and a welcome of a new day that appears before us. We cannot live automatically. [...] I invite you to experience some change in this contact and take some element of nature, such as leaves, stones, earth, a little water, or others. The idea is that you have some experience of what I call friction with life, so that we don't live in slow motion. To live in connection. This allows us to have a sensorial experience, which is exactly that of bridging this distance (Krenak, 2020b, p. 4)⁴.

As we see it, this profoundly transformative movement is what Brum (2021) calls translingual. A translingual, sustainable (educational) praxis would therefore imply a continuous, complex, tense, contradictory crossing of worlds, which should take up a decolonial tessiture to enable the fight against oppressive and violent political, economic, sociocultural, linguistic, and environmental views, practices and policies, as a whole. From this perspective, we believe that a translingual education would be genuinely interested in disrupting the colonial power so that we could reinvent and live sustainable praxis according to what Krenak (2020b) calls, *cultura do bem viver*. In his words:

Bem Viver is definitely not about having a leisurely life. Bem Viver can be the difficult experience of maintaining a balance between what we can get from life, from nature, and what we can give back. It's a balance, a very sensitive balance and it's not something we access through a personal decision. When we are inhabiting an unequally disputed Planet, and in the context of South America, of the country we live in, which is Brazil, which has a history deeply marked by inequality, we simply do a personal exercise of saying that we will achieve the state of *Buen Vivir*, it is very similar to the debate about sustainability, about the idea of sustainable development (Krenak, 2020b, p. 8-9)⁵.

⁴ Originally: Nós estamos vivendo um momento no nosso Planeta que suspende a todos nós do nosso estado cotidiano. E não podemos operar no automático. Cada um de nós acordou nesta manhã com a experiência de um repouso e uma recepção de um dia novo que nos aparece. Nós não podemos viver no automático. Eu convido vocês a experimentarem alguma mudança nesse contato e pegarem algum elemento da natureza, como folhas, pedras, terra, um pouco de água, ou outros. A ideia é que vocês tenham alguma experiência daquilo daquilo que chamo de fricção com a vida, para não vivermos em câmera lenta. Para vivermos em conexão. Isso permite fazermos uma experiência sensorial, que é exatamente a de transpor essa distância.

⁵ Originally: Bem Viver não é definitivamente ter uma vida folgada. O Bem Viver pode ser a difícil experiência de manter um equilíbrio entre o que nós podemos obter da vida, da natureza, e o que nós podemos devolver. É um equilíbrio, um balanço muito sensível e não é alguma coisa que a gente acessa por uma decisão pessoal. Quando estamos habitando um Planeta disputado de maneira desigual, e no contexto aqui da América do Sul, do país em que vivemos que é o Brasil, que tem uma história profundamente marcada pela desigualdade, a gente simplesmente fazer um exercício pessoal de dizer que vai alcançar o estado de *Buen Vivir*, ele é muito parecido com o debate sobre sustentabilidade, sobre a ideia de desenvolvimento sustentável.

Living within translingual sustainable crossings and going communally beyond them to reinvent other more genuinely connected forms of existence on this planet is the challenge we should be implicated with nowadays. Resonating with Sodré (2022)'s idea of Education, we argue in favor of a translingual, sustainable educational praxis that can be understood as a dynamic, rhizomatic journey that takes us from (un)desired, (in)visible, (un)imagined places to others equally open to be (dis/re)invented and experienced from alternative world sensibilities. There is no place to start from or to be reached. All of us and everything should be experiencing this kind of transformative energy simultaneously and differently, but with a genuine interest in (re)making counter-colonial alliances and (re)building our relations communally.

From a more practical perspective, we revisit propositions presented in previous work (Rocha, 2023, Rocha and Maciel, 2024). This way, from a translingual and decolonial perspectives, situated language educational practices committed to sustainability could be developed considering some didactic principles, which include:

- Educational work could be based on transversal themes and transdisciplinary, so that practice could be linked to socially relevant topics in global and local perspectives;
- Educational discussions and propositions would benefit from collaborative work, built from the perspective of equality of knowledges, so that translingual spaces could be lived polyphonically;
- Educational practices could involve as many different social contexts, activities and genres as possible to foster diversity and representation of marginal voices and spaces;
- Educational proposals could count on the presence of a varied range of different semiotic, media, identity, linguistic, and cultural resources in order to nurture the emergence of plurality;
- Educational praxis could encourage an active and creatively subversive response to hegemonic discourses and practices, to make it possible for radical change to insurg.

From this point of view, it would be important that educational practices approached the 17 SDGs previously presented could be discussed, reevaluated, confronted, expanded, and recreated, from a translocal perspective. This way, it would be possible to widen the possibilities for counter/non-hegemonic voices and practices to be collaboratively rebuilt and lived in classrooms and across them.

5. Brief Final Remarks

In this paper, we aimed at making discussions about possible links between a translingual decolonial standpoint towards life, language and education and planetary sustainability. To do so, we presented some premises regarding a liberating educational praxis, based on Paulo Freire's philosophy, and connected such principles with what we understand as a decolonial perspective. Afterwards, some key points concerning emergent sustainable policies were approached, so that we can have a more general view of what is being proposed in a global perspective. We ended the paper by offering some initial reflections on the novice effects of a neoliberal approach to sustainability and tried to offer some ground for us to challenge hegemonic views.

To help us nurture such urgent debate on sustainability in our present society, we would like to echo Krenak's words, so that we can maintain ourselves suspiciously alert and keep paths always open to more powerful, transformative discourses, practices, and policies in this field:

I once stated that sustainability was personal vanity, sustainable living was personal vanity. What I meant by this is that, if we live in a cosmos, in a vast environment, where inequality is the main mark, how, within this mark of inequality, are we going to produce a sustainable situation? Sustainable for me? Sustainability is not a personal thing. It concerns the ecology of the place where we live, the ecosystem in which we live. For example, if you are in the Atlantic Forest, on the coast, then the ecology is that of the Atlantic Forest. Our Guarani relatives and the people who live in Serra do Mar, who live on the large coastline of Rio, are in the Atlantic Forest, this wonderful place (Krenak, 2020b, p. 9).

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