EMOTIONING AND LANGUAGING IN ENGLISH LANGUAGE TEACHER EDUCATION

EMOCIONAR E LINGUAJAR NA FORMAÇÃO DE PROFESSORES DE LÍNGUA INGLESA

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Abstract: It is crucial to offer pre-service and in-service language teachers supportive and welcoming environments to reflect on beliefs and emotions. Based on a critical review of the literature, I aim at showing how certain dynamics in English language teacher experiences in Brazil are based on particular languaging and emotioning patterns. I introduce how Maturana's (2004) framework can help shed light into these processes. After indicating how English language teacher education is characterized by an emotional matrix evaluated as negative feelings, I interpret this context in light of the patriarchal-matriarchal culture with its patterns of languaging that constitute this emotional matrix. As a result, I highlight how languaging patterns based on a patriarchal-matriarchal culture generate contradictory emotions with consequent malaise on the part of teachers participating in pre-service and in-service teacher education programmes. I then discuss how reflective languaging based on liberating talks and mutual support make room for us to act responsibly. To face the many challenges ahead of us, strengthening relationships through care can broaden our actions on the basis of trust and with a gaze of hope within Applied Linguistics studies.

Keywords: languaging. Emotions. English language. teacher education.

Resumo: É crucial oferecer ambientes de apoio e acolhimento para que professores de línguas em formação possam refletir sobre crenças e emoções. Baseado em uma revisão crítica da literatura, eu pretendo mostrar como dinâmicas nas experiências de professores de língua inglesa no Brasil se baseiam em determinados padrões linguajeiros e emocionais. Apresento como a estrutura de Maturana (2004) pode ajudar a lançar luz sobre estes processos. Após indicar como a formação de professores de língua inglesa é expressa por vários sentimentos avaliados como negativos, interpreto este contexto à luz da cultura patriarcal-matriarcal com os padrões linguajeiros que constituem esta matriz emocional. Como resultado, eu saliento como os padrões linguajeiros estudados geram emoções contraditórias com o consequente mal-estar por parte dos professores em programas de formação. Em seguida, discuto como o linguajar reflexivo baseado em conversas liberadoras e apoio mútuo abre-nos espaço para agirmos responsavelmente. Para enfrentar os muitos desafios que nos esperam, é preciso fortalecer as relações através do cuidado mútuo que pode alargar as nossas ações com base na confiança e com um olhar de esperança no âmbito dos estudos da Linguística Aplicada.

Palavras-chave: linguajar. Emoções. Língua inglesa; formação de professores.

1. Introduction

The Biology of Knowing has based research on the role of emotions in language learning/teaching and teacher education in Brazil (ARAGÃO, 2007, 2008, 2011, 2014, 2017, 2022; ARAGÃO; DIAS, 2018; GUEDES; ARAGÃO, 2021; COELHO, 2011; FERREIRA, 2017; SILVA, 2020; MARTINS, 2017; REZENDE, 2014; SOUZA, 2017; SOUSA, 2021). This theoretical framework has provided researchers with an understanding of language learning and teaching based on ethnographic and narrative studies of their own experiences where emotions play a fundamental role. In Brazil, we have also seen an increase in research on the role of emotions in language teacher education with critical perspectives (see REZENDE, 2020; OLIVEIRA, 2021; BARCELOS ET AL., 2022). Particularly at this moment, we are living another critical time in history with the deepening of different social tensions, crises and suffering much associated to a certain way of living to which Maturana (2004) has referred to as a patriarchal-matriarchal culture. This culture is characterised by diverse structures of hierarchies, control, mistrust, fear, increasing violence and sheer irresponsibility with living beings (MATURANA; DAVILLA, 2009). As I have argued elsewhere, the pandemic of COVID-19 has evidenced crises in several spheres of social life, but now more interdependent and acute (GUEDES; ARAGÃO, 2021; ARAGÃO, 2022a; ARAGÃO, 2022b). This picture proves challenging as we consider that teachers' emotions interrelate to their teaching practices and influence how they respond to the many challenges they face within the diversity of educational contexts.

Teaching is a profession with multiple demands and has increasingly become a highly vulnerable job. Teachers are agents of various processes that occur in the school universe. Emotions surround teachers' work in many ways. Reflection processes provided by narrative research may help to strengthen relationships and to face challenges as we make room for teachers to be heard and cared for in their emotional demands. Although research in Brazil based on the Biology of Knowing has looked at different inter-related phenomena to emotions, we are still in demand to expand our understanding on how the flow of emotions, expressed in the term emotioning, may be interwoven with certain conserved languaging dynamics that impact English Language Teaching. To the argument made here, culture is related to the interdependent phenomena of language and emotions. A few authors argue that the approximate mark of the last 10 thousand years of an evolutionary drift marked by relations of appropriation, possession, control by submission of other living beings has led us into a cultural conservation of what Maturana refers to as the patriarchal-matriarchal culture (MATURANA, 2004; GIMBUTAS, 1991). Patriarchal cultural dynamics tend to generate suffering in human experience and this can also be expressed in various negative feelings expressed by persons involved in English Language Teacher Education in Brazil. Thus, on the one hand, my aim here is to explore the interconnected emotional and linguistic matrix of Brazilian English Language teachers' malaise and, on the other hand, I try to consider some research experiences that have shown alternatives to help us deal with this hardship. I argue that patriarchal-matriarchal culture has caused an emotioning that has led to diverse malaise, particularly here within English language teaching and learning in Brazil.

As we will see further on, Maturana (1997) argues that freedom has to do with the possibility of raising awareness about our actions, the relationship between emotions and actions, and the consequences of our emotions in our actions. This is the fundamental process of knowing about knowing, a recursive languaging experience. And from there on, we are able to choose whether we move on based on a particular emotion or not. Here we are free and we can consciously behave accordingly to our preferences, beliefs, ideologies, wants and desires. Recursion is a languaging operations that grounds reflective processes is in which opportunities are opened up for new experiences to emerge. Therefore, recursive languaging tends to be inter-related with changes in the dynamics of language teacher education (ARAGÃO, 2022, p. 279). It is trough languaging processes in reflection that we may reject the immersion in patriarchal cultures of increasing submission and control which are structured around the maintenance and conservation of a certain violent way of living based in action without reflection (ARAGÃO, 2007, 2022). In reflection, by observing our own living, we may act according to our preferences and interests in a responsible way. In the following section I lay out the theoretical framework. After that, I discuss research in English Language Teacher Education in Brazil in light of the theoretical framework. I then conclude with a few final remarks by indicating the importance for us to strengthen an ethics of mutual care in language teacher education within Applied Linguistics.

2. Theoretical framework

Humberto Maturana is a Chilean neurobiologist who in the 1960s, together with his student, Francisco Varela, developed an explanatory mechanism for understanding the differences between machines and living beings. In a classic work of cognitive sciences[1] - "The Tree of Knowledge", the authors developed the basis of what we now call The Biology of Knowing: a set of ideas to understand science and cognition (MATURANA; VARELA, 2001). For Maturana and Varela (2001), language plays a key role in cognitive and scientific processes. A key concept is that of *languaging*, or the activity of being with others in language (MATURANA, 1998). In its explanatory mechanism, Maturana tends to use verbs rather than nouns in order to impute the active, fluid and processual dynamical flow that these phenomena express. Thus, the word language is used in the Biology of Knowing to refer to: (1) the process of distinguishing objects, actions and relations in language - our basic act of knowing – and (2) to coordinate actions with others in consensual mutual domains of coordination of coordination of actions. knowing, a cognitive action, emerges together with the possibility of coordinating action in language, by using what is distinguished in this new experience where words obscure the first experience in which the objects in language arose. Our daily doings are fundamentally an embodied immersion in languaging and its interrelation with emotioning. Thus, in experiences of being in language, emotions accompany us, and thus we come to the second concept: emotioning which is the flow from one emotion to another together with changes in the domains of possible actions which specify what living beings are capable of doing at any given time. The transition

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[1] A transdisciplinary intellectual enterprise that addressed the problem of knowledge with the ultimate goal of developing a general science of the mind.

from one action to another is an emotional transition, which constitutes an emotioning, that is the flow of body dispositions that tend to specify possible actions. As bipedal mammals from a lineage of primates, our history began more than millions of years ago in the African savannahs and we continue to share some ways of living with our ancestors.

Maturana (2004) argues that human beings belong to an evolutionary history in which daily life was centred on cooperation and not on control. Cooperation in humans arises through the pleasure of doing things together in mutual trust, not through mistrust and the manipulation of relations. In this sense, humans belong to an evolutionary history in which the basic emotion was love and not aggression. Love is the domain of certain relations through which another one arises as a legitimate other in co-existence with oneself. To the author this a biological[2] claim. Relations based on love entail trust as well as the absence of manipulation in interpersonal relations that imply control. However, in a culture centred on relations of control we see submission that demands obedience that in turn creates fear and insecurity in order to keep sustaining submissive relations through diverse forms of social hierarchy. In this context, lack of respect for oneself and for others is generated with several implications which we will explore further. In other words, the origins of humanness are centred on caring relations with each other. Particularly, trust in being cared for by others, firstly in child-mother relations, in intimate relationships and in an extended relationship in which a couple who loves and cares for each other, their children and their intimate social group. Maturana (2004) refers to this first age of humanity as a matristic culture, a pre-patriarchal culture that took millions of years for its constitution. Matristic cultures are centered on the act of loving, what the author refers to as the biological foundation of social relations. Loving relationships have resulted in conserving certain ways of living based in language. Maturana (2004) argues that a matristic culture is grounded on the mutual oriented and coordinated collective actions, in which the activity of language is based upon. A living space in which the feminine represents mystical presence, systemic and welcoming coherence with the surrounding environment. This is a way of life that can exist outside authoritarianism, submission, oppression, and the centrality of hierarchical values.

Therefore, humanness has its origins in this first age, as a result of living in mutual care. This way of living occurs in languaging and a certain emotioning based in mutual trust, in the legitimate acceptance of the other, and in the pleasure of doing things together. In this self-constituting dynamics of care, the legitimacy of the caregiver also emerges. So the well-being of caregivers is also related to the well-being of the one who is being taken care of. This circularity of caring is constitutive of the human species. I feel good when I observe that those who take care of me feel good to see me well. This self-generating dynamics, Maturana (2004) argues, made us survive for over millions of years. However, when we speak of this foundational matristic culture may present us a sense of surprise after more than 10,000 years of living in

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[2] As I had argued before (ARAGÃO, 2017, p. 87), according to the Biology of Knowing, what I distinguish here as biological refers to the dynamics of a living being in its systemic experience of living. There is no living being without its ecological circumstances that is nested with a network of relationships. We are what we are in an environment. At case of human beings, language, cognition, and emotion are our most intimate phenomena in living experiences.

relations of ownership, appropriationl and submission through social and biological hierarchies. Religious and political systems that we have developed initially with the intent of generating wellbeing have also become sources of authoritarianism. These relationships underlie the second age of humanity: the patriarchal-matriarchal culture. We move to it now.

For Maturana (2004), a patriarchal-matriarchal culture arises with the ownership of grazing fields for agriculture. With the idea of propriety, new relationships based on possession and appropriation are developed. These relationships in turn define a set of other relations. Firstly, the focus is the possession of land, the flock of sheep, then, secondly, it is the possession of women and their children who also become owned by the patriarch-matriarch. In this line of thinking, the wolf, which is a dinner of grazing culture and feeds sporadically on sheep, emerges now standing for an enemy. And with the emergence of the other as an enemy arises dispute and war. In this patriarchal-matriarchal cultural processes, languaging about ourselves go through changes, as well as our relations with oneself and the others. From hunting to feed, we start to hunt for pleasure and fun. Competition becomes a sport and killing becomes fun. Possession, submission, and appropriation of other living beings, human or otherwise, also becomes central to this way of life. These changes in languaging and emotioning constitute over time a network of stabilized and entrenched patterns to what Maturana (2004) calls culture. Any form of a patriarchal-matriarchal culture is a mode of existence that values war, hierarchies, competition, authority, power, appropriation, and rational justification of the domination of others through the appropriation of truth. We live a culture centered on relationships of control, domination and submission. Control submits and submission requires obedience. Obedience creates fear and insecurity, and here comes the lack of respect for oneself. Patriarchal languaging is based on hierarchies and dichotomies.

In everyday living, which is predominantly guided by patriarchal languaging and emotioning, the feeling of threat is constant. These languaging patterns are based on opposed dualities, dichotomies and hierarchies that make us feel inferior or contradicted in relation to that what we want to do. We see here a languaging that generate contradictory emotions, which lead us to constant suffering. There is a predominance of *self-depreciating* languaging and emotioning based on self-derogatory dynamics, self-denial while dealing constantly with idealized models that are imagined as superior as oneself (ARAGÃO, 2011). As we will observe further on, patriarchal languaging and emotioning patterns are linked to colonial discourses through a cognition that works with hierarchal asymmetries and dichotomies, such as superior/inferior, native/non-native, reason/emotion, north/south, culture/nature. In this line of thinking, colonial discourses are derived from patriarchal-matriarchal cultures.

As we know from our daily living, denying our emotions or living emotions that are contradictory tend to generate suffering. In relation to these forms of living that generate suffering, we will look at certain languaging patterns present in patriarchal-matriarchal culture. When we live a conflicting situation, we know that by reflecting about it, possibilities for changing the emotions are opened up (ARAGÃO, 2022). It is by talking that we may reach a common understanding, so says the aphorism. Maturana (1997, p. 167) considers fundamental the role of languaging and emotioning in everyday life in order to understand human well-being or suffering. To reach this, he argues in

favour of the role of reflecting over these phenomena. According to the author, some types of languaging give rise to recurrent emotional dynamics. Some of these may bring forth contradictory emotions. As Maturana (1997, p. 168) puts it "some of these conversations give origin to recurrent emotional dynamics that bring forth contradictory domains of actions in the sense that the actions that constitute them mutually deny themselves". Based on Maturana (1997), I have selected two modes in which these languaging patterns are present in English Language Teacher Education in Brazil. As he argues, for a languaging pattern to cause suffering it is necessary for it to be recurrent and frequent. That is, it demands frequent repetition, becoming an implicit and repetitive mental mantra that we continually chant to ourselves in our self-talks.

The very first languaging pattern abundantly present in English Language Teacher Education in studies examined in Brazil is *self-depreciating* languaging. This example is a common pattern: "I'm incompetent and I do everything wrong." Or as a participant of one study that I conducted used to say: "I'm afraid of speaking English. I know I only speak nonsense " (ARAGÃO, 2007, p. 106). Through this way of talking to herself, the participant enters necessarily in a languaging flow that leads her to an emotional contradiction that interferes with the quality of her own actions (MATURANA, 1997, p. 179). It turns out that this self-talk is repeated so recurrently in a person's mind, in the form of an individual soliloquy, that the action ends up coming out the way the person talks about it. Therefore, the result of the actions confirms her *self-depreciating* talk. The situation here is that this self-depreciating talk is repeated recurrently that it confirms the action and the evaluation of oneself as incapable and the person suffers in wanting to do something while rejecting this doing or telling oneself that it is impossible to accomplish it. As I mentioned before, this is linked to a cognition that works through dichotomies and hierarchies. This brings forth a pattern of languaging and emotioning that confirms one's negative appreciation of oneself. In turn, this leads to the suffering of wanting and denying oneself at the same time and in this psychological context of seeing the impossibility of changing one's constitutive condition. This results in increasing malaise.

From the previous languaging dynamics, we move on to another common type of self-talk, the *should be* talk - that is when we attribute to ourselves the blame for not fulfilling a belief, ideology or a cultural norm. For example: "I will never be fluent. I'll only learn English if I live abroad or live with native speakers". This also generates frustration and the breaking of expectations. When I say, for example, "I like to do this," "but I don't like that people look at me when I'm doing it." I'm in an action in which the emotion is different from pleasure, which is the desire to be in a different place from where you are, which tends to generate frustration, or in expectancy, which is the desire to have the result of an action before completing it (MATURANA, 1997, p. 180). In the section that follows, we will look at how these languaging and emotioning patterns are present in Brazilian English language teaching experiences.

3. Languaging and emotioning in english language teacher education

In a recent special issue of the Brazilian Applied Linguistics Journal on studies of emotions with language teaching and learning, Barcelos et al. (2022) confirmed some results from a previous review (BARCELOS; ARAGÃO, 2018) that what prevails in research is an expression of negative evaluated emotions by English language learners

and teachers alike. In these reviews, for example, emotions of fear and lack of confidence to speak the English language are still predominant in addition to experiences of embarrassment and frustration in teaching English as an additional language. To understand the interrelationship of emotioning and languaging within the English Language Teaching profession in Brazil, I will look at four distinct phases. The first one is pre-service teacher education in the period when student-teachers have not yet had contact with teaching experiences in the practicum. The second phase is characterized by the transition period between being a student-teacher at University and starting the teaching experiences in supervised practicum. The third phase is what we can call the first years of the profession, which is characterized on average by the first five years of teaching. The last phase is characterized by staying in the profession for more than five years and the gradual consolidation of a career in it. We then proceed in the following sections to distinguish the languaging and emotioning bases of these different phases of the English Language Teaching profession in Brazil.

Based upon Brazilian narrative research and studies in Language Learning Beliefs, we are able to grasp that the wish to learn the English Language in Brazil is frequently contradicted with an opposition that denies this wish. These are commonly expressed as: "I really want to learn English, but I lack the ability"; or "the place to learn is abroad" (BARCELOS, 1995); or "I never took an English class, only in high school" (PAIVA, 2007); or "I can't speak fluently, only the native speaker". From this last expression it can be noticed that the desire to speak the language fluently is the greatest dream and at the same time the greatest disappointment (ARAGÃO; PAIVA; GOMES-JÚNIOR, 2017). It is in this languaging and emotioning of denying wants and desires that we observe many *self-depreciating* and *should-be* languaging that generate frustration expressed through various negative feelings. This pattern, that keeps on denying what one wants to do, can be characterized by the following expression: "I want to speak in English, but I'm ashamed". We often find students who want to speak, but feel fear, shame, inhibition. These are student-teachers who are constantly threatened by the judging eyes of their colleagues or the professor. The classroom is a threatening domain.

In fact, feelings of suffering that have to do with the desire to speak the English Language and the self-denial of its possibility is the experience that goes through all phases in the English Language Teaching Profession in Brazil as we can notice in Barcelos and Aragão (2018), Barcelos et al. (2022) and Aragão (2022). The conversations that underlie this relationship are also marked by ambiguities and ambivalences, with self-depreciating dynamics that involve self-evaluations of inferiority mostly in relation with the belief that speaking well is speaking like a native speaker of English (usually an idealized model of a North-American). In addition to that, there is the strong presence of the belief that the place to learn English is "out there abroad" and never at school as it is represented in the expression "I never took an English class, only in High School" (PAIVA, 2007). Research in Brazil has shown that the image of a fluent speaker is associated with images of native speakers and symbols of North American culture (ARAGÃO, 2007; PAIVA, 2007).

Julia's self-talk, a student-teacher in the study of Aragão (2007), was majorly characterized by a *self-depreciating* languaging pattern. She used to say she was a failure with learning the language and that had to do with this belief on her own

evaluation of her speaking skills in comparison to this superior idealized model of a native speaker. This imagined representation of a more perfect skilled English speaker was projected on to her professor as well as some of her classmates. Some of her metaphors in relation to English Language Learning were a battle with the seven-headed beast (English language), and being in class was like stepping on eggs or as if the air had flying knives. On this issue, two other studies have investigated the role of the Brazilian Professional Development Program for English Language Teachers (PDPI[3]) who sent several public school English teachers for courses in the United States of America (CRUVINEL, 2016; MARTINS, 2017). Although with different goals and frameworks, these two studies indicated that the pursuit of teachers to do the PDPI has to do with their desire to invest in a personal dream: speak English as a native speaker. Cruvinel (2016) shows, for example, the constant feeling of incapacity of these teachers, often reiterated by their Brazilian students themselves as well as their school community. These two social actors indicated constantly that teachers do not know English because they did not live "abroad in the USA". In other words, in Brazil a major societal belief is that one can only learn English if going abroad or learning English in a private language school. As Cruvinel (2016) points out, as the focus of US based courses is uncritical, several elements have combined to strengthen the native speaker's ideology as a model of reference for language learning, reinforcing here conversations based on the "place to learn English is abroad" which in turn is associated with 'should be' languaging patterns.

The majority of participants from these two studies, even those who have considered themselves fluent before going to the United States of America, just felt satisfied with regard to their competence in English after speaking with North-Americans. To the impacts of what Rajagopalan (2004) called the Brazilian non-native teacher's inferiority complex against the native speaker's "apotheosis" as a frame of reference, other researchers have shown how the ideological forces of the myth of the native-speaker remain persistent and continue to reproduce the native speaker's ideological superiority (KUBOTA, 2018). In the final section, where we discuss possibilities of dealing with this situation, I will refer to other languaging dynamics that may foster us to create ruptures with this discourse and ideological frame of reference. We move on now to the next phase in which student-teachers initiate their teaching practicum.

This phase is defined by the transition from being an undergraduate student of English Language Teaching to the first teaching experiences during the supervised teaching practicum. In Brazil, this tends to occur in the fourth and final year of the degree in English Language Teaching. Souza (2017) who did a study on teacher emotions in the teaching practicum, has shown that the moments that preceded the first teaching experiences in schools are filled with emotions of fear, anguish and anxiety. These are very often similar to the feelings student-teachers experience about learning to speak the language. There is often a languaging dynamics with contradictory emotions that are grounded in this duality between the desire to teach and not feeling prepared for it. These talks revolve around the expression: "I want to teach, but I don't feel prepared." Fear is the feeling most reported by the student-teachers at this transition period.

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[3] This is a programme supported by Fullbright and the Brazilian Ministry of Education.

In Souza's (2017) study, the participants' central emotioning and languaging regarding both learning to speak English and learning to teach the language at school is one of insecurity and fear. The process of learning to speak the language and learning to teach it was evaluated equally in a derogatory manner. The participants of Souza (2017) felt judged and intimidated by their classmates and were afraid to expose themselves in class. In Borelli's research (2018), who also investigated the teaching practicum, the hierarchical relationship between University and School tended to generate should-be and self-depreciative languaging patterns as well. Borelli (2018) and Souza (2017) point out that this moment of teacher education is decisive for future teachers. From the experiences in the supervised teacher education in schools, student-teachers tend to come to their decision on whether or not to follow the teaching career. As these studies suggest, it is within the early encounters with teaching experiences that many choose to pursue their careers or not. And it is for this phase that we move on into now.

In the beginning years of being an English Language Teacher in Brazil, we have a central self-depreciating languaging characterized by the duality of wanting to teach in a certain way, but not being able to do so (I want to teach like this, but I can't). A dramatic example is the case study of Liana, a young English teacher participant of the studies of Assis-Peterson and Silva (2010, 2011). During her initial teacher education, at the invitation of the researchers, Liana developed a series of reflective activities since the third semester of her degree. Then, when she was already a teacher at a public school, she was invited to write a retrospective narrative relating her experience in this context, which was followed by semi-structured interviews (ASSIS-PETERSON; SILVA, 2010, p. 154-157). As Assis-Peterson and Silva (2011) argues over Liana's narrative, a cheerful and respectful way of teaching, where Liana mirrored her experiences, along with her desire to relate in an affectively caring way with her students came into contradiction with what she experienced in school. During her first year, Liana faced a series of emotional issues that were followed by suffering and pain. These situations involved various interpersonal conflicts at her school environment. Based upon should-be languaging patterns, in which she was constantly contradicting her desired model of English Language Teaching, as well as consequently frustration over her expectations on her students and her school context, self-depreciating talks were generated as an aftermath.

Liana tried the following year to align herself with the more authoritarian way of acting and emotionally disengaged from the relationships of her school context. As the authors suggest, by exercising her authority, Liana distances herself from her students. This emotional contradiction characterized from what Liana desired to be and what she actually becomes, coupled with a constant depreciation of her profession, and a frustration of not behaving the way she wants to, leads Liana to decide for the abandonment of the profession indicated by "I have no stock of dreams to be standing up to".

Based on a self-study, Rezende (2014) researched her own emotions as a beginner English teacher in a public school in Brazil. The results pointed to a first phase where the author experienced emotions of sadness, frustration and indignation in relation to her own practice, and in relation to students, co-workers, educational policies, which in turn generated contradictory emotions and deep suffering for her. These were also based on self-depreciating and should-be languaging patterns. The

researcher almost gave up on her profession due to its emotional load. However, as we will see further on, Rezende (2014) opts for being happy in the profession and becoming responsible for that emotion. The result of her study highlights one of the arguments made here: that the conscious operation of languaging and emotioning may help us deal with our actions in a responsible manner. In addition, studies in the field of language teacher education has shown us how the experiences lived in the teaching practicum and early years of the profession are decisive. Some studies like Rezende (2014) and Souza (2017) indicate a high rate of abandonment in these early years in accordance with other international research in the field (ZEMBYLAS; SCHUTZ, 2009)[4].

In the period characterized by those who stay in the profession for over ten years, I have observed that the predominant conversations have to do with the expression "I have to stay here, but I don't want to". Coelho (2011) conducted a longitudinal study with in-service teachers during the continuing education project for English teachers in Viçosa, a countryside city in Brazil. Based on her doctoral study, we observe the consolidation of certain self-depreciating patterns that tend to dehumanize, as in the excerpt "we are machines without emotions" (COELHO, 2011, p. 63). Note here a continuous self-depreciating languaging in which self-denial becomes a systemic depreciation of everything surrounding the teacher. This process can be seen when the teachers participating in the continuing education project tend to refer progressively in a depreciative way towards their students as in the excerpt: " farm boy, poor thing, he does not know any better", "she has no notion of anything" (COELHO, 2011, p. 72). In addition to this process, teaching life is situated by a threating and violent environment, with constant presence of different enemies that can be understood in expressions like " you already go in to the class saying the name of the father and the holy spirit". And another student threatens the teacher, "You should be careful with me. I've already cut one with the scissors." And the teacher lets out: "it's difficult, there are threats upon threats. It's discouraging." (COELHO, 2011, p. 76). Moreover, the desire to speak the language remains generating contradictory domains of actions in a self-depreciating languaging that may be exemplified through the excerpt: "when I started participating in the project I was afraid and dead of shame to say who I was. Yes, very ashamed! I was an English teacher, but nothing spoke of English. I was a failure" (COELHO, 2011, p. 66). As a result of increasing levels of stress and having to deal with various negative feelings and the constant psychic malaise of self-depreciating languaging patterns that lead to suffering, sickness and giving up on what one wants to do, we observe the widening of this crisis in the excerpt: "I think I'll give up. I'm trying for another profession." (COELHO, p. 64) "(...) I now take 40 milligrams of a tranquilizer a day to cope with this situation of pure sadness and anguish (p. 65). "

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[4] Zembylas and Schutz (2009, p.3) indicate that approximately 50% of teachers leave their careers within the first five years and this is probably due to the "[...] emotional nature of the teaching profession".

4. Retaking a matristic emotioning in english language teacher education

As argued earlier, we are originally loving beings and we get sick if we are continually immersed in a self-depreciating languaging that leads to self-denial. As Maturana (2004) suggests, although we live in a patriarchal-matriarchal culture that is based in submission and mistrust, we are loving animals that become psychically ill when deprived of a loving relationship that implies acceptance and care. Loving is the fundament for the recovery of mental and psychical health through processes of self-respect and self-care. As it was argued earlier, part of our malaise is the historical result of living a patriarchal-matriarchal culture. For Maturana (1997, p. 178-180), reflecting about ourselves is an action that implies looking at our languaging and our emotioning in regard to our cultural relations. In other words, that is a reflective process which is attentive to our cultural networks (MATURANA, 2004). By recognizing that humanness is constituted in languaging and emotioning, we are offered with the possibility to reintegrate these two phenomena with a systemic understanding of the interwoven processes that constitute them mutually. In conversation emerges the rational as the way of being in the flow of languaging with emotioning. Here we are based on the biology of loving, which is, as stated earlier, the biological foundation of the social. Loving is visionary and expands our actions with confidence without prejudice, expectations and idealized models. Here we can reflect on our languaging patterns, on the emotion of detachment and we can question beliefs and our contradictory emotions.

Note, however, that the effectiveness of rationalizing in languaging can blind us to the non-rational foundation (desires, preferences, beliefs, ideologies) of any rational domain over which any rational statement can become a petition of obedience to another, which limits our possibilities for reflection and prevents us from seeing ourselves in the emotional dynamics present in languaging. By making ourselves aware of the role of emotions as the basis of rationalizing in the flow of languaging, we thus derive the value of reason in the understanding of the human. As Maturana (1997, p. 178-181) suggests, the understanding of the intertwining of emotion and language in reflection is based on the comprehension of responsibility and freedom. Responsibility arises in reflection when we know whether or not we want the consequences of our actions. Freedom emerges in reflection on our actions when we know whether or not to want our want or do not want their consequences. Also, we know that we are aware that our wanting or not wanting the consequences of our actions may change our wanting or not wanting those consequences.

To ask ourselves why we do what we do, why I want what I want, from which place I determine the desire of what I desire, from which context I listen to what you tell me, we can then ask if I desire the relational consequences of wanting what I do, and if I desire from there on I am able to change the consequences of what I do (not) want. Here one can see that every perspective we may have of ourselves, of our own wants, can be liberating. Therefore, freedom has to do with the possibility that we have to take in account the relationship between emotions and our actions, and the consequences of our wanting, our preferences that are related to our actions. And from here we can choose if what we want the consequences of a certain preference or belief. As Maturana (1997) argues, here we are free. From what has been said so far, we note the importance of

reflecting on some languaging patterns that emerge in English Language Teaching based on some Brazilian studies. Maturana (2004) proposes that through reflective and liberating talks we may become aware of how certain languaging tend to generate unease, malaise and suffering. This argument stems from the importance of having structured spaces in which teachers are able to feel safe, confident and at ease to converse and identify emotions, beliefs, and identities. From there on, teachers may assess the consequences of these phenomena in their actions in the teaching and learning of English. Based upon this process, one can question self-depreciating languaging which are accompanied by devaluation against idealized models.

Barcelos and Aragão (2018) and Aragão (2022) indicate that practices of teacher education that consider promoting reflective processes, based on the relationship cognition-language-emotions, can strengthen language teacher education practices. In this process, responsibility for the consequences of emotions in relationships with oneself and others is fundamental (Cf. ARAGÃO, 2007, 2008; COELHO, 2011; REZENDE, 2014; SOUZA, 2017; SILVA, 2020). It is in this reflection about oneself in relation to others that the meaning of one's emotions emerges. In this process, we often observe the emergence of feelings of self-worth. Based on these emotional phenomena, teachers can deepen their reflection and question long held beliefs, idealized models, as well as the consequences of certain emotions for their processes of becoming an English Language Teacher in their contexts of practice. Souza (2017) showed how student-teachers felt emotions that are similar to students of English on the teaching practicum: anxiety, fear, shame, discomfort, feeling of being judged and insecurity.

In the attentive listening process in which we reflect on our languaging and emotioning, the teachers who take part in research activities feel valued and recognized (ARAGÃO, 2008, 2022; COELHO, 2011; REZENDE, 2014; SOUZA, 2017). In these studies, when participants are asked about how it feels to participate in research activities, the feeling that prevails is of self-worth and also of growth and mutual support. Many mention how this process is visionary and empowering. The transformational process of the participant Julia involved much of what Maturana (1998) refers to as narcissist conversations with consequences for one's well-being (ARAGÃO, 2014). Julia had a profoundly self-depreciative conversational matrix, but through our research activities, particularly our interview sessions based on her visual narratives and video taping of her actions in class, we aimed at entering another conversation in which she rescued what is positive and beautiful about herself (ARAGÃO, 2014). During this process, I noticed in my participant-observation the emergence of a more assertive attitude in the classroom. Julia began to take stands, to speak English in class and to face her fears and her feared ones. Emotion and action mutually constitute and influence each other.

Through these activities, it is important to rupture a self-depreciating conversational pattern that generates continuous frustration. It is with this interactive flow with student-teachers and teachers alike that we aim at bringing forth conversational networks that can set off processes that restores self-love, and, perhaps, may retake here the nostalgia for a loving, trusting, childhood in the human origins of being human. In addition, we can see how Julia has committed herself to the consequences of wanting to change and has taken up a number of actions that have led to responsible changes in her relationship with the language and the process of

becoming an English teacher. As her actions changed, there were changes in her emotions and vice versa. As well as her increase responsibility for the transformation of her desires into actions and the consequences of these. In this transformative process Julia became responsible for her wants and desires and by doing so she liberated her self-appraised suffering.

One technique that generates positive results is self-viewing sessions. In these, a student-teacher can see or hear herself recorded in video or audio, both in learning and language teaching activities. The results of studies with viewing sessions tell us that we can work on the emotions that emerge in the situations and problematize how they talk to themselves in interpreting these situations. This is where reflection becomes a movement to question our certainties about what we imagine in our individual self-talks (I cannot speak, I cannot teach, I am a failure). Research suggests that in viewing sessions we tend to review positively what we previously imagined as negative about ourselves (ARAGÃO, 2007, 2011, 2017, 2022). Another interesting strategy is the projection of other possible identities. In work with narrative research with the use of images, we can generate views of what the student 's desire to achieve or wish to become. The process of envisioning a desired future is central to teachers' identity construction. An investment in an envisioned future identity is crucial for any agentive action as a student-teacher. (RUHOTIE-LYHTY; ARAGÃO; PITKANEN-HUHTA, 2021). In this process, other desired identities are designed as well as strategies to achieve the desires. The projection of other desired identities also tends to bring with it other emotions and actions. Research has consistently shown interesting results with the use of images or narratives that project identities that are appraised positively which may help in rupturing with a self-depreciative languaging and emotioning pattern (ARAGÃO, 2007, 2008, 2022).

In the processes of liberating conversations, it is also possible to question idealized models, such as the native speaker as the ideal language speaker model. The preference for the native reference is based on an emotional domain (our desires, preferences, beliefs, interests, ideologies). Self-conscious emotions involve evaluations about the self in the light of believed idealised models (ARAGÃO, 2022). Assis-Peterson and Cox (2013) build on an argument, known to many of us in Brazil, that the use of grammatically incorrect English by foreign speakers, either in the classroom or out of it, is often seen as reproachable. Most teachers of English have the American or British speaker as the model to which their students should aspire. This belief can manifest itself in many ways throughout society, and mistakes in the use of an imagined Standard English can often trigger public mockery, or else be taken as a sign of a person's poor education. By analysing a recent speech event in Brazil – a media interview by soccer coach Joel Santana in which his "Portenglish" answers to a foreign journalist became the target of public derision[5], Assis-Peterson and Cox (2013) question whether Standard English with its native speaker model is indeed the best model to apply in Brazilian classrooms. The authors examine the ubiquity of the English language today and then apply the theses of Worldliness and Glocalization of English to their case study. They argue that Joel Santana's creative use of English is a case of "Glocality". They suggest that less rigid standards of language learning would avoid

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[5] You may access the interview here: https://www.youtube.com/watch?v=BoxA9ghHkOM

stifling students' learning capacities, and let them flourish in an environment to which they can relate.

What Assis-Peterson and Cox (2013) do is precisely to bet on a welcoming and trusting environment in which one can take risks without feeling constantly judged and suffocated by the fear of being incorrect, or ashamed of not being native speaker like. As Assis-Peterson and Cox (2013) put it in their argument, it might be better to get rid of the sternness, rigidity, austerity, and the load that hinder formal teaching-learning based on the idealized native-speaker model, as it makes students and teachers feel ridiculous. In addition, this process can be torturous for both students and teachers with constant feelings of failure. For the authors, a more effective strategy could be to incorporate into our foreign language classes the playful spirit of cartoonists and advertisers who dialogue with the episode Joel Santana. In addition, Assis-Peterson and Cox (2013) prefer to invest in laughter to lighten the burden of those who have to learn and who have to teach English. However, it is worth remembering what I pointed out earlier, that the dubious emotion of inferiority/superiority that sets the tone for this languaging about the idealized model of the native speaker model always shows us ambivalent emotions as Rajagopalan (2004) would also argue. As in the case of teachers who participate in the PDPI, when going to the US, the ideology of native model as ideal is reinforced as a reference (CRUVINEL, 2016; MARTINS, 2017). Another strategy that strengthens teacher education is the focus on care-based and mutually supportive educational practices that may result in increased well-being and feelings of self-respect as we will see in the next section.

5. Aiming at mutual caring in english language teaching experiences

Previously I looked at how Rezende (2014) had developed a way to deal with her emotions in the beginning experiences in the teaching profession. Based on her diary of emotions, and memos from her critical friend, helped her deal with her emotions, becoming aware of them and their effects on their pedagogical practices and other actions at their school. With the support of her diary, it was possible to flow in her emotional transformation and to rethink her initial decision to leave the profession. In this process, she becomes aware that she wants to be happy in the profession and lists what needs to be done to continue acting coherently with her emotions of happiness and hope. Coelho (2011) who documented the transformations in the relational and pedagogical domains of in-service teachers, as I pointed out in the previous section about the teachers who were even taking tranquilizers to work, revealed two distinct moments in the project. The first moment, which took two years, served to open a space for the sharing of experiences and questioning of beliefs about the context of practice. A second moment, also of two years, the emotion of acceptance in the project starts to configure a new domain of actions, in which the teachers start a deepening of their process on reflecting over their practices, imbricated in the way they constitute the acceptance of themselves, and others, their students, colleagues and staff. Results show that change is fostered when new emotions are established making space for novel actions and when the teacher becomes increasingly responsible for committing to what she knows and feels.

As we have looked at the previous sections, Brazilian English Language Learning and Teaching tend to be related to emotions negatively experienced such as fear, anxiety, shame, inhibition, loneliness, insecurity and frustration (BARCELOS; ARAGÃO, 2018; BARCELOS ET AL., 2022). As I have also been arguing here, it is crucial to offer pre-service and in-service teachers supportive welcoming environments to foster reflections on beliefs and emotions. Here I aimed at showing how certain dynamics in English language learning and teaching experiences in Brazil are based on particular languaging and emotioning patterns. I have introduced how Maturana's (2004) framework can help shed light into this process. English language teacher education is characterized by an emotional matrix constituted in light of the patriarchal-matriarchal culture with its patterns of languaging. As a result of an interpretative analysis, I highlighted how conversations based on patriarchal-matriarchal culture generate contradictory emotions with consequent suffering on the part of teachers participating in pre-service and in-service teacher education programmes. I then discussed how reflective languaging based on liberating talks and mutual support make room for us to act responsibly and freely and by doing so be able to open up emotional domains of self-respect and self-love.

By following this line of argument, my point went towards the importance of us strengthening our relations through rescuing of the origins of humanness, the first age of humanity and its matristic culture. On mutual trust, we can know how we know and thereby create the necessary commitment to the implications of our languaging and emotioning in our actions. I pointed out how research based on reflective practices on emotioning, mutual care and problematizing of idealized models offer us some possibilities for dealing with self-depreciating and should-be languaging patterns that tend to lead us to contradictory emotioning with increased suffering in our profession. Therefore, if we follow this line of argument, part of our challenge is cultural. With culture having to do with the networks of languaging that are conserved over time. There is evidence that this culture is expanding and acquiring new contours with the resumption of even more harmful and devastating emotioning and languaging which will aggravate the suffering already installed (ARAGÃO, 2022). In Brazil, we are observing a rise in languaging dynamics that is taking patriarchal-cultural to a deeper level with discourses of fear in order to criminalize education and teachers (GUEDES; ARAGÃO, 2021).

The initial reflection here is to produce an alternative mode of thinking to our entrenched patriarchal culture with responsibility and freedom. Along these lines it is vital to strengthen our relationships with increased attention over oneself and the other through mutual care. We need to reinforce the biological foundation of the social, which is the visionary power of accepting the other as legitimate other in coexistence, which expands the senses and actions with confidence. In this process, we can also reflect based on the emotion of detachment and we can problematize beliefs and the emotions that colonize us. In this sense, we need more affective willingness to listen to ourselves and others and to act with generosity, gratitude, solidarity, compassion and empathy. Here we can transform sadness, indignation, frustration and unrest in a driving force to resist and change. In other words, the transformative power of emotion can act as a turning point to move pain, dissatisfaction, frustration into reaction and resistance against the matrix of malaise that suffocates teaching. It is necessary to mobilize the

power of emotions as ways to engage one another and bring about the necessary changes. Note here also a demand to understand how the emotion of happiness, trust and satisfaction can transform phenomena stifled by the patriarchal-matriarchal cultural matrix. In this sense, we need increasingly to create structured spaces for languaging and emotioning in reflection.

As I argued in Aragão (2022), we live the opportunity for an expanded reflectivity out of what we lived in the pandemic context. Situated here, it is necessary that we maximize the processes of attentive listening to teachers, students, administrative staff, and the educational community as a whole. We have been documenting how this process mutually triggers in those who listen and in those who speak a feeling of appreciation and recognition. It is in this context that we are required to expand our conceptual repertoire to deal with practices of solidarity, empathy, and an ethics of caring. We must urgently deal with the devastating consequences of the psychic space of isolation, profound fear and grief. We are still going through yet another crisis that impacts most deeply the historically most vulnerable social groups. We need to deal with the emotions of pain, of mourning, of anguish, and to understand how certain emotions are also used as mechanisms of control through various digital technologies. In this line, it is also fundamental to rescue the emotions of welcoming and hope. To face the challenges ahead of us, strengthening human relationships through attention to the other, a biology of loving and mutual care can broaden the meanings, doings and actions on the basis of trust and with a gaze of hope. It is through political engagement with the emotion of hope that we may strengthen the design of epistemological routes to understand and transform the diversity of situated languaging dynamics and systemic models for language teacher education within Applied Linguistics.

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