EPISTEMOLOGIAS DO LETRAMENTO RACIAL CRÍTICO NO CONTEXTO BRASILEIRO: IDENTIDADES DE PROFESSORAS DE LÍNGUAS ESTRANGEIRAS E INTERSECCIONALIDADES COM RAÇA, GÊNERO E CLASSE SOCIAL

EPISTEMOLOGIES OF CRITICAL RACIAL LITERACY IN THE BRAZILIAN CONTEXT: IDENTITIES OR FOREIGN LANGUAGE TEACHER AND INTERSECTIONALITY WITH RACE, GENDER AND SOCIAL CLASS

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Resumo

Este artigo pretende refletir sobre epistemologias acerca do letramento racial crítico no contexto brasileiro. O artigo também tem a intenção de entender as identidades de professoras/es de línguas, interseccionalidades com raça, gênero e classe social e letramento racial crítico. Algumas pesquisas tem sido feitas no campo da linguística aplicada sobre identidades de professoras/es de línguas e a questão racial no contexto brasileiro (MELO, 2015; NASCIMENTO, 2019; GONÇAVES; ROMERO; AMORIN, 2020) e no contexto fora do Brasil (BLOCK, 2009; KUBOTA; LIN, 2009). No entanto, há uma necessidade de pesquisas para entender a identidade profissional docente do/a professor/a de línguas de forma interseccionada com raça, gênero e classe social. Esta pesquisa pretende cobrir esta lacuna. A pergunta de pesquisa que pretendo responder com esta pesquisa é: Como a identidade de professores de línguas faz intersecção com raça, gênero e classe social? Para responder a essa pergunta serão analisadas narrativas autobiográficas de professoras/es de línguas em que as mesmas refletem sob esta perspectiva. As narrativas que utilizarei fazem parte do meu banco de dados de narrativas. Essas narrativas vêm sendo geradas ao longo das interações que tenho feito em vários cursos que ministro sobre o tema. O referencial teórico que dará suporte para análise será acerca de narrativas autobiográficas (BARKHUIZEN, 2013), teoria racial crítica (FERREIRA, 2011, 2014; LADSON-BILLINGS, 1998), letramento racial crítico (FERREIRA, 2015, GARDNER, 2017) e questões de interseccionalidades (CRENSHAW, 1990). Foi possível perceber com esta pesquisa que as identidades das professoras de línguas fazem intersecção com raça, gênero e classe social. Considerando que no contexto de sala da aula os professoras/es negociam as várias identidades, no entanto, para fazer isso é necessário primeiro perceber suas próprias identidades profissionais docentes interseccionadas.

Palavras-chave*: Letramento Racial Crítico; Identidades de professoras de língua estrangeira; Raça; Gênero.

Abstract

This article discusses epistemologies about critical racial literacy in the Brazilian context. The article also analyses the identities of language teachers in the sense that they intersect with race, gender, social class and

critical racial literacy. Previous studies have examined applied linguistics in relation to the identities of language teachers and the racial issue in Brazil (MELO, 2015; NASCIMENTO, 2019; GONÇALVES; ROMERO; AMORIN, 2020), as well as outside Brazil (BLOCK, 2009; KUBOTA; LIN, 2009). However, there remains the need to understand more about the professional identities of language teachers and how they interrelate with issues of race, gender and social class. This article is intended to fill that gap, and the autobiographical narratives of language teachers are analysed from this perspective. The narratives that I use have been generated through interactions during several courses that I administered on the subject in Brazil. The theoretical framework that I use is derived from the following: autobiographical narratives (BARKHUIZEN, 2013); critical racial theory (FERREIRA, 2011, 2014; LADSON-BILLINGS, 1998); critical racial literacy (FERREIRA, 2015a, GARDNER, 2017); and intersectionality (CRENSHAW, 1990). I conclude that the identities of language teachers intersect with issues of race, gender and social class. Teachers negotiate their various identities in the classroom context; however, in order to do this, it is necessary for them to firstly perceive their own intersecting professional identities.

Keywords: Critical racial literacy; Identities of foreign language teachers; Race; Gender.

1 INTRODUCTION

> I really enjoyed writing my autobiographical narrative about my experiences as a teacher, and also as a graduate student and researcher. Writing made me think about issues that had never occurred to me before and helped me to become more reflective about my own teaching practice. (participant in a course on writing professional narratives intersected with race, gender and social class, 2019)

My previous research regarding the social identities of language teachers, and how those teachers first encountered the existence of racism, resulted in a book entitled "Critical racial literacy through autobiographical narratives" (FERREIRA, 2015a, 2015b, 2014). That research demonstrated that teachers' experiences of racism were derived from several sources; from their own family, in school, at university (either as a student or a professional), and in various social environments. The articles I wrote from 2014-15 regarding critical racial literacy (CRL) represented the first attempt to conceptualise and define this concept in the Brazilian context by drawing on Brazilian autobiographical narratives. Critical racial literacy has been used in other contexts by Mosley (2010), Husband (2014), Nash et.al. (2018) and Gardner (2017). This article is intended as a continuation of my previous research in this area, and is designed to articulate questions about the social identities of race. I am particularly interested in understanding how the professional identities of language teachers intersect with issues of race, gender and social class, and I intend to reflect on this using the analytical approach of CRL. My previous research (2015a, 2015b) revealed that language teachers had experienced racism in several different ways, and that it is important to understand whether

these teachers perceived the intersectionality between their own identities as professional teachers and race (CRENSHAW, 1990). Consequently, this article seeks to understand how the identities of language teachers intersect with issues of race, gender and social class.

Block has written that "identity is a key factor in different ways and in different contexts in relation to learning a second/additional language" (BLOCK, 2009, p. 1). In Brazil, where the data for my research was obtained, the social identities of race, gender and social class are important issues n the context of both professional teaching identities and in the area of teacher education. As this research focuses on foreign language teachers, it is important to note that several previous studies have identified the existence of unequal access to university in Brazil, as well as the fact that the professional identities of teachers are influenced by race, gender and social class (KUBOTA; LIN, 2009; MELO, 2015; NASCIMENTO, 2019; SILVA; DIAS, 2018; RIBEIRO, 2019; GONÇALVES; ROMERO; AMORIN, 2020). In other words, it is impossible to analyse the identities of foreign language teachers without also considering the intersected aspects of the social identities of race, gender and social class, which has been echoed by Block in these terms; "Gender cannot be studied in isolation from other perspectives of identity, such as ethnicity, race, nationality and social class" (BLOCK, 2009, p. 43).

In 2019 I published an article entitled "Social identities and black[1] women in English language textbooks from Brazil and Cameroon: the intersectionalities of race, gender, social class and critical racial literacy", which was intended to amplify my previous research about English language textbooks (FERREIRA, 2014). I demonstrated the lack of equal representation of black women in the textbooks that I analysed. Because the aforementioned research deals with the analysis of textbooks, it is important to understand how these issues are being considered in the formation of the professional identities of language teachers, as the issues are interconnected. In other words, verifying whether teachers *themselves* recognise

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[1] Black (meaning black and mixed-race according to the IBGE - Brazilian Institute of Geography and Statistics-census). I choose to use the nomenclature "black" because it is a combination of black and mixed-race people. Research on racial issues in Brazil clearly demonstrates that there is no statistically significant difference between the access of black and mixed-race people to education, university, housing, employment and medical care.

that their professional identities are connected to the impact of textbooks in an intersectional manner is of extreme importance.

There are few existing academic studies regarding how the professional identities of language teachers in Brazil overlap with issues of race, gender and social class, and there have been no such studies that deal with the field of languages previously conducted in the south of Brazil. The existing research is related to the training of English-language teachers and issues of race (FERREIRA, 2012; MELO, 2015; FERREIRA, 2019; NASCIMENTO, 2019). In order to address the issue of how the identities of teachers of foreign languages (English and Spanish) intersect with race, gender and social class I will firstly discuss possible epistemologies, definitions and conceptualisations of CRL (Tables 1-5) with a view to suggesting how this concept can be relevant at various educational levels and also within the family. I will then discuss the existing research in Brazil regarding CRL, which is followed by a brief description of the methodology that I adopted. I then analyse the autobiographical narratives, followed by my conclusion and suggestions for future research.

2 WHAT IS CRITICAL RACIAL LITERACY?

I will now briefly discuss how I started using CRL; however, for more general reading on this topic I would suggest Ferreira's articles (2014, 2015a, 2015b, 2015c, 2019) and Ferreira's book "Critical racial literacy through autobiographical narratives" (2015a). I started using critical racial literacy in my research in 2014. Until that moment I had only used critical racial theory (CRT), which views racism as endemic to society, and which uses sources such as autobiographical narratives as a way of demonstrating how racism occurs in society (LADSON-BILLINGS, 1998). Although I had previously used the concept of critical literacy in my writings and research, I came to believe that using critical literacy alone was not sufficient for me to understand the experiences of racism in my research. It was at that stage that I decided to utilise CRL in my research in order to align together an approach combining critical applied linguistics and critical racial theory. I have previously defined CRL as follows:

> Critical racial literacy reflects on race and racism. It enables us to provide our own understanding of how race and racism occur in our daily lives, and how much race and racism impact upon our social identities and our lives,

> whether at work, at school, at university, or in our families and in our social relationships. [...] as I am a teacher trainer, understanding the importance of using critical racial literacy in my pedagogical practice is fundamental so that I can play my part in attempting to create a more just society, with equality and equity. (FERREIRA, 2015b, p. 138)

This definition is central to the argument of the current article because the autobiographical narratives of teachers that I analyse provide evidence of how race and racism are treated on a daily basis: at school and in the family; at university; and in professional practice. Considering these social environments, Charts 1-5, which follow, were inspired by Nash et. al. (2018) and are intended to epistemologise, conceptualise, define and reflect on CRL, together with proposals, objectives, actions and possible results. Reflecting on CRL can help to build towards a more equitable education system in terms of racial issues. These tables are based on my own teaching experience and are relevant to my current research; however, there are obviously many other possible methods of using CRL.

Chart 1: Critical racial literacy: proposals, objectives, actions and possible results. Pre-school and primary school.

Proposals	Objectives	Actions	Possible results
CRL acknowledges the importance of representativeness for a critical reflection on racial identity.	Enable black and white children to have access to different characters and authors that reflect cultural and ancestral aspects in an equitable way.	Children's books, musicals, films, theatre, cartoons, TV programmes etc, with black characters as protagonists who are shown positively, which are written and produced by black people.	Allow black children to identify themselves in books and other media, and to realise that they can talk about their experiences and see themselves represented as being beautiful and intelligent. Creates the desire to identify with characters who are empowering and who project a positive image of black racial identity.
CRL demonstrates representativeness in social spaces.	Identify different toys for children to recognise diversity in the form of black dolls.	Black dolls for boys and girls.	Black dolls increase self-esteem for black children and demonstrate representativeness. For white children they indicate that diversity exists in society.

Chart 2: Critical racial literacy: proposals, objectives, actions and possible results. Secondary school.

Proposals	Objectives	Actions	Possible results
CRL demonstrates that there are stereotypes both	Identify how black and white people are represented in	Analyse how characters in textbooks are represented in relation to race intersected with gender and social class. Identify	Allow teenagers and young adults to realise how all people are represented in textbooks. This enables adolescents and

in society and in social relationships.	relation to gender and social class.	all characters and note how they are defined in terms of race, gender and social class. Check whether all these characters are represented equally. The same strategy can be applied to children's books.	young adults to understand if different types of people are represented in textbooks equally, as well as providing material for discussion of racial issues.
CRL recognises that racism is present in social relationships.	To identify how racism occurs.	Writing autobiographical narratives regarding experiences with racism. A typical starting question for an autobiographical narrative could be "How did you first notice the existence of racism?	Understanding in which situations racism occurs, and who are the people involved. Recognition that racism can occur within families, at school, and in social relationships. Learning to put oneself in other people's shoes and to have empathy with others.

Chart 3: Critical racial literacy: proposals, objectives, actions and possible results. University, undergraduate level.

Proposals	Objectives	Actions	Possible results
CRL provides a platform to encourage reflections on race and its intersectionality with issues such as gender, social class, racism, prejudice, discrimination, stereotypes, structural racism, institutional racism, anti-racism, and whiteness.	Encourage reflection about issues of race and racism using varied scientific texts.	Creation of black study groups and black collectives in universities.	Greater understanding that knowledge can empower, generate interest in research, and encourage people to be critical and reflective about issues of race.
CRL recognises that the knowledge traditionally disseminated at universities has been Eurocentric.	Understand that there are knowledge and science produced in other countries, and by people other than in Europe.	Reading books and scientific articles, which are produced by black people, that intersect issues of gender and social class.	The promotion of the understanding that research is produced by black people; this empowers black people to see their own knowledge legitimised, and makes non-black people aware of the production of research and knowledge by other voices in society.

Chart 4: Critical racial literacy: proposals, objectives, actions and possible results. Postgraduate and continuing education.

Proposals	Objectives	Actions	Possible results
CRL uses research to explain how racism occurs and to provide	To identify gaps in research and to propose research to try to understand how	Using research, the proposal of actions such as courses, workshops, and reading	Understanding about racial issues to be shared with other people in the future, and to apply CRL where

strategies for how racism can be deconstructed.	racism occurs and how it can be confronted.	clubs.	appropriate.
CRL emphasises that racism possesses its own, specific power relations	To understand that racism is directly interlinked with whiteness and privilege.	Reflective readings about black feminism and decolonialism.	Understanding how power structures have been constructed in society, and how they can be deconstructed.

Chart 5: Critical racial literacy: proposals, objectives, actions and possible results. Family and social relationships.

Proposals	Objectives	Actions	Possible results
CRL encourages people to respect diversity.	Children and adults gain from interactions with those outside the family circle.	Reading children's books that include black characters and protagonists. Playing inclusive games. Encouraging children to have friends from a diversity of backgrounds. Watch cartoons with black protagonists. Have access to black dolls.	Experiencing CRL in the family setting means that children are more likely to have these attitudes for life.
CRL develops ways to care for black people in the family environment and in social relationships.	To identify how black people are treated in various family and social settings.	Careful observation to check that everyone has the same treatment and opportunities.	Understanding that family and social relationships are welcoming, inclusive and empathetic in terms of listening to racist experiences. People should understand how being subjected to racism can shape someone's life.

In addition to the definition of CRL provided at the beginning of this section (Ferreira 2015b, p. 138) and Charts 1 to 5, I will now provide information regarding other research in relation to racial literacy and critical racial literacy (Chart 6).

2.1 CRITICAL RACIAL LITERACY: RESEARCH IN BRAZIL

When I started using the concept of CRL in 2014 it had not been widely used in Brazil. My research has mainly focused on autobiographical narratives related to race, as well as the analysis of textbooks and the social identities of race in relation to the training of teachers, experiences of racism in daily life, and experiences of racism in diverse social relationships (FERREIRA, 2014, 2015a, 2015b, 2019). After publishing this research, I started teaching short courses and giving lectures reflecting on CRL in the Brazilian context

in various academic events in Brazil and abroad. The approach that I adopted was well received by several researchers with similar interests, which was reflected in the following studies.

Chart 6: Studies that have used critical racial literacy as a theoretical basis.

Year and format	Author and title of research
2014 Article	FERREIRA, Aparecida de Jesus. Teoria Racial Crítica e Letramento Racial Crítico: narrativas e contranarrativas de identidade racial de professores de Línguas.
2015 Article	FERREIRA, Aparecida de Jesus. Narrativas Autobiográficas de Professoras/es de Línguas na Universidade: Letramento Racial Crítico e Teoria Racial crítica.
2015 Article	FERREIRA, Aparecida de Jesus. Letramento racial crítico através de narrativas autobiográficas: com atividades reflexivas.
2019 Article	FERREIRA, Aparecida de Jesus. Social Identities of Black Females in English Language Textbooks Used in Brazil and Cameroon: Intersectionalities Of Race, Gender, Social Class and Critical Racial Literacy.
2017 MA Dissertation	SOUTA, Marivete. "Quando me dei conta de que era negra (o)/branca (o)?": um estudo a partir de relatos autobiográficos de estudantes adolescentes.
2017 MA Dissertation	NASCIMENTO, Daniela Araujo. A Temática Étnico-Racial Em Projetos Pedagógicos De Cursos De Licenciatura Em Letras Do Rio De Janeiro.
2018 MA Dissertation	SILVA, Fernanda Pereira. Super-Heróis Negros E Negras: Referências Para A Educação Das Relações Étnico-Raciais E Ensino Da História E Cultura Afro-Brasileira E Africana.
2018 MA Dissertation	NETTO, Carolina Angélica Ferreira. Por Uma Educação Antirracista: O Teatro Do Oprimido Como Ferramenta De Percepção E Transformação Da Realidade De Meninas Negras.
2018 MA Dissertation	ALVES, Samantha dos Santos. Letramento Racial Crítico e práticas educacionais no ensino fundamental do município do Rio de Janeiro: A formação continuada de professores da sala de leitura e suas narrativas.
2018 MA Dissertation	SILVA, Daniel Lucas Alves. Racismo antinegro no português brasileiro e uma proposta de avaliação para professores de PLE.
2018 MA Dissertation	WOGINSKI, Gilson Rodrigo. Práticas pedagógicas em LEM-espanhol : contribuições para reflexões étnico-raciais via gêneros textuais e letramento racial crítico.
2019 MA Dissertation	RIBEIRO, Elivan Aparecida. "Ela Parece A Empregada Da Minha Casa": A Relevância Do Letramento Racial Crítico Para A Formação.
2019 MA Dissertation	NASCIMENTO, Noemia De Lourdes. Na Minha Pele: Uma Análise Sob A Perspectiva Do Letramento Racial.

2019 MA Dissertation	OLIVEIRA, Keila de. Letramento racial crítico nas séries iniciais do ensino fundamental I a partir de livros de literatura infantil: os primeiros livros são para sempre.
2019 MA Dissertation	SILVA, Heloise da Costa. O Projeto Projeto Entrelivros: (Re)construindo identidades negras a partir da afroperspectividade nas séries iniciais do Ensino Fundamental.
2019 MA Dissertation	ROSA, Sonia. Literatura Infantil Afro-Brasileira Como Letramento Racial E Fortalecimento Das Identidades Negras: Uma Narrativa Autobiográfica.
2019 Article	PEREIRA, Ariovaldo Lopes; LACERDA, Simei Silva. Letramento racial crítico: uma narrativa autobiográfica.
2019 Article	COUTINHO, Gabriela dos Santos. Letramento Racial Crítico nos Anos Iniciais do Colégio Pedro II: narrativas docentes sobre práticas pedagógicas de reexistência.

The chart above includes several studies that use the CRL framework. The aforementioned studies use the idea of CRL in three situations: primary education (COUTINHO 2019; OLIVEIRA, 2019; ROSA 2019; SILA, 2019); adolescents in secondary school (SOUTA, 2017); and teacher training courses (NASCIMENTO, 2017; SILVA 2018; WOGINSKI, 2018; ALVES, 2018; RIBEIRO, 2019). None of the studies mentioned in Chart 6 address the issues of CRL and teacher training as they intersect with issues of gender and social class. Consequently, this article is an attempt to address this gap in the relevant research.

3. METHOD

> It was a great experience. Writing about our own life often makes us reflect on many things that we don't normally stop to think about. (Spanish language teacher who participated in a course on writing professional narratives intersected with race, gender and social class, 2019)

> I]It was exciting because we shared facts that aren't normally discussed; this led to valuable reflections. (English language teacher who participated in a course on writing professional narratives intersected with race, gender and social class, 2019)

Autobiographical narratives are important tools for generating data and for critical race theory (CRT). Ladson-Billings (1998) introduced the concept of CRT to the area of education; she observed that racism is endemic in society and that autobiographical narratives can be used to understand how racism occurs.

In the field of applied linguistics (PENNYCOOK, 2011), my personal area of study, there have been some studies that have also used autobiographical narratives (BARKHUIZEN, 2013). The methodology of critical racial literacy (CRL) is crucial to the present article, which is based on my previous research (2014, 2015a, 2015b). The present article is intended to build on the existing epistemologies about CRL in the Brazilian context and Charts 1 to 5 set out previously in this article.

The data discussed in this article was generated during an MA course that I teach as part of the Language Studies programme at the State University of Ponta Grossa, Brazil. The course was entitled "Teacher education, professional identity and racial literacy." In 2019, thirteen people participated in the course, from which I chose three women (a black teacher, a mixed-race teacher and a white teacher) to be part of the research. At the time of writing their narratives these three teachers were asked to discuss how their professional identity intersected with issues of race, gender and social class. The three narratives that I selected were those which responded most closely to the subject under discussion. I chose female participants because the study was concerned with understanding more about the issues of gender and teacher training.

The information below relates to those who participated in the study; all the names are fictitious.

Table 1: Participants in the study:

Name	Race/colour	Age	Education
Anete	Mixed-race	21	Graduate in Spanish Literature, special student of the teacher training module.
Cris	White	24	Graduate in English Literature, MA student in Language Studies. Private English language teacher.
Bia	Black	47	Graduate in Spanish Literature, Spanish teacher in a public school, special student of the teacher training module.

The participants authorised the use of their narratives by completing an online informed consent form.

4. NARRATIVES RELATED TO THE FORMATION OF PROFESSIONAL IDENTITY: CRITICAL RACIAL LITERACY AND INTERSECTIONALITY WITH GENDER AND SOCIAL CLASS

Regarding the professional identity of language teachers, I performed a bibliographic search on the theme of professional teacher identity in relation to the importance of race in teacher training (BLOCK, 2009; KUBOTA; LIN, 2009). The aforementioned sources will be referred to during the analysis that follows. As my intention was to understand how the identities of foreign language teachers (English and Spanish) intersect with race, gender and social class I used the concept of CRL.

This part of the analysis is divided into the following three sections: 4.1 narratives prior to teacher training (in the family and at school); 4.2 narratives during teacher training (university experiences); and 4.3 narratives after teacher training (at work). I use Ferreira's definition (2015a) of CRL (as defined earlier in Section 2).

4.1 AUTOBIOGRAPHICAL NARRATIVES PRIOR TO TEACHER TRAINING: IN THE FAMILY AND AT SCHOOL

Examining the teachers' narratives relating to their experiences in their families and at school allows us to investigate whether an understanding of CRL developed (or not) in those spaces. The family environment is where the first experiences of training and literacy occur. At this stage in children's development it is important that they have the opportunity to experience issues related to CRL. Chart 5 provides some suggestions about thinking about CRL in the family environment; Charts 1 and 2 provide the same in respect of the school environment, as reflected in the narratives that follow:

> I had no family experience that contributed to my decision to be a teacher; until then no one in my family had been to university. I always studied in public schools. When I was eleven years old, I suffered prejudice at school from my fellow students and some teachers. At the time my hair was very curly and voluminous, if I went to school with my hair up or down it was a reason for some people to make jokes. So, at the age of twelve I straightened my hair. It was as if I had erased my identity a little, but from that moment on I never heard anything negative again because I was "normal" just like everyone else. It was because of that experience that today I am very

> interested in studying and knowing more about social issues of race. (Anete, mixed-race, 21 years old, Spanish teacher)

Anete describes an experience that is very common in black families in Brazil. The first person within a black family who succeeds in going to university often has the responsibility to set an example within their own family by showing that other black people can go to university, as well as ultimately gaining access to employment that will provide a better quality of life for themselves and their immediate family members. For a black person in Brazil to have access to university education means having economic capital, and that economic capital will lead to other types of capital such as cultural capital, social capital and symbolic capital.

Anete's description of the prejudice she suffered mirrors the experiences of many black people in school, both from classmates and teachers. The issue of black people's hair is intersectional (Crenshaw, 1990); it is fundamentally important in terms of a positive image of black identity. As mentioned by Anete, in certain educational institutions in Brazil there is still an implicit understanding that it is not "allowed" for black people to have "curly" or "voluminous" hair. It is important to mention here the role of the family and schools in safeguarding the identity of black people. The proposals set out in Charts 1, 2, and 5 contain several CRL practices that could be adopted in these environments to avoid unnecessary suffering, humiliation and pain for black people. Implementing CRL can educate black people how to defend themselves against racist aggression, as well as teaching black and white people how racism occurs and how to deal with the issues that it raises in society. Furthermore, CRL can be used to change the way languages are learned and taught, something that currently frequently occurs in a racialised manner (MUNIZ, 2016; ROSA; FLORES, 2017, NASCIMENTO, 2019).

Anete refers to the pain of having to be seen as "normal", in other words the necessity to adopt white characteristics as a norm in order to be accepted in the school environment. Grada Kilomba (2019) has referred to the need for black people to adopt a decolonial stance:

> The idea of decolonisation can easily be applied in the context of racism because everyday racism establishes a dynamic similar to colonialism: black people are looked at, spoken to, attacked, wounded and finally imprisoned in

> white fantasies of how black people should be treated. [...] Translating these five moments into militaristic colonialist language, black people are discovered, invaded, attacked, subjugated and occupied. Being looked at becomes analogous to being discovered etc. Thus, in a matter of seconds, a colonial maneuver is performed on black people, who symbolically become colonised. (p.224)

It seems to me that, because of her experiences, Anete adopted a posture that was decolonial and informed by CRL, because she understands as hooks puts it "In our day-to-day lives we speak differently to different audiences". (hooks, 1994, p. 11)

Bia's narrative, which follows, relates the experience of how critical racial literacy occurred in her family in an intersected manner, i.e. overlapping the issues of race, gender and social class. As Crenshaw (1990) has observed, when analysing race, issues of gender and social class should also be taken into consideration, which is evident in Bia's narrative. In the extract below, she discusses how she came to understand how issues of race were intersected with class and gender, thereby providing an example of CRL in practice.

> Whenever I speak to black women the same stories are always repeated. My mother worked without taking a holiday for twenty-three years in order to study and to educate two children while my semi-literate grandmother helped us with our school work and my grandfather made us read a lot, write letters to family members, and also read the letters when they arrived with news from distant relatives. Writing letters, reading letters that were sent to us, and receiving books were our best gifts because they were how we trained outside school. Apparently, one day when I was a child I said "I am going to travel a lot and go to college to teach people". I didn't remember that conversation but my mother told me about it when I turned forty. What a wonderful gift, because I achieved our dream and my goal! [...] When I was in secondary school, I had a black teacher, who was very committed to education, and when I was preparing for the exam to get into university one of my teachers, who was also black. In our first class he recited *Geni and the Zepelin* by Chico Buarque and *Romaria* by Renato Teixeira, which we analysed. It was then that I decided to be a teacher, and for ten years I gave writing classes for students preparing to take the entrance exam to get into university. (Bia, black, forty-seven years old, Spanish teacher)

In the part of her narrative cited above, Bia refers to several issues that are common to many black families, such as black women as providers in the home who are always working hard, with grandparents assisting in the education and care of children. Furthermore, Bia refers to the processes of CRL, such as the family reading letters and telling stories together.

Consequently, literacy is significant because it is part of the social practices of everyday family life. Another important issue mentioned by Bia is the influence of black teachers on her development, so much so that she decided to be a teacher due to the positive examples of black teachers that she came into contact with. Cris's narrative acknowledges that she was brought up in favourable circumstances:

> Because I grew up in a very privileged environment, always attending private schools and having access to a wide range of support material such as games, CDs, internet access, films and music, learning English was not that difficult for me. I had excellent teachers and a family that always supported me; my father also encouraged me to read. I was always given books and encouraged to talk about what I read. This taste for reading, together with the desire to be a teacher and my affinity for the English language, made me choose to study English at university. (Cris, white, 24 years old, English teacher)

Cris's comments make it clear that being born in privileged circumstances, in terms of social class, facilitated her access to learning English. She demonstrates the importance of having economic capital in order to have access to cultural capital through books, music, films, the internet, etc. and, consequently, the opportunity to learn English. Marivete Souta has conducted research regarding education and adolescents. Regarding CRL in relation to primary education she remarks that "We were able to conclude that, through using the perspective of critical racial literacy and anti-racist education, it is possible to reframe whiteness, thereby contributing to the formation of critical citizens who can construct a less exclusive world" (Souta, 2017, p. 7). As Souta observes, similar experiences are required in order that people like Anete, Bia and Cris can have the possibility to understand racial issues within primary schools and within their families.

4.2 NARRATIVES DURING TEACHER TRAINING (UNIVERSITY EXPERIENCES)

The experiences of teachers during their training can reveal to what extent they have had access to CRL.

> When I decided to study Spanish at university, at first, I didn't think that I was cut out for teacher training or teaching because I thought I was too immature. So, initially my decision to study Spanish was due to my taste for literature. In the first year of the course I joined the university programme for initial teacher training for Spanish (PIBID), which helped me a lot because it was there that I started to learn about teacher training, to have

> greater contact with students, and to speak Spanish more often. That experience enabled me to consider myself as a potential teacher. In addition, there was a specific undergraduate course, "Thematic Seminars", in which we studied important topics, not only in terms of training to be a teacher, but also for training as a human being, such as special education, sexual and gender identities, as well as ethnic-racial and juvenile identities. (Anete, mixed-race, 21 years old, Spanish teacher)

In the above section, Anete refers to her decision to be a teacher, mentioning the question of her perceived immaturity; however, this "immaturity" could also be interpreted as the fact that she felt out of place at university, in a similar way to her experiences at school, which did not favour her black racial identity. Anete also mentions the importance of publicly-funded policies in relation to teacher training (PIBID), which had a great impact on her career path. Regarding her graduate course, she mentions that CRL occurred in her initial training. Thus, reflecting on the issue of race in graduate courses can bring positive results for students; in other words, "Greater understanding that knowledge can empower, generate interest in research, and encourage people to be critical and reflective about issues of race". (CHART 3, in this article).

Bia's narrative is similar to Anete's - she too was initially unable to imagine herself as a Spanish language teacher.

> I spent a lot of time outside Brazil, but before that many of my friends were against my decision to study Spanish at university. I had the support of my family but I was the only black woman in the classroom, and there were only two black people in the whole of the department. I realised that some of my friends already had a background in Spanish. I had to study hard because I had no knowledge of the language but I met many students for whom Spanish was also a foreign language. [...] By the time I graduated I had had no black teachers. At university we arranged a lot of informal meetings to speak in Spanish and this helped me to improve and to be able to speak Spanish spontaneously with teachers who were native speakers. (Bia, black, 47 years old, Spanish teacher)

Bia mentions that she was the only black woman in her class, an experience which is not uncommon in Brazil. Studies by Dias and Andrade (2015), and Ribeiro (2019) have also referred to this phenomenon. As Bia previously mentioned, she came from a family with limited financial resources. It is evident that due to a lack of financial resources it is harder for

many black people to go to university. Limited economic capital is also likely to make it much more difficult to access cultural capital; for example, having the opportunity to learn English, which differs from the situation of someone from a more privileged social background, as shown in Cris's narrative discussed earlier. Another factor to consider is that although Brazil has a population that is 56% black (2018 Brazilian Census) there are still not a significant number of black teachers at university level, which unfortunately means that black people undergoing teacher training are unlikely to see people like themselves teaching in Brazilian universities.

In the passage that follows, Cris mentions that because she had attended private school it was only when she went to university that she entered a space in which it was possible to meet people from a diversity of racial backgrounds.

> When I went to university, I had my first contact with an environment that was more diverse. It was different from the "pasteurised" and homogeneous private schools that I had attended until then. It was largely due to the discussions that I had at university that I was able to deconstruct prejudices and recognise myself as a privileged person - both from a social and a racial point of view. It was also while I was at university that I came to recognise myself as a woman in a patriarchal society; I became familiar with the history of feminist struggles, which shaped my profile as a human being, teacher and researcher. (Cris, white, 24 years old, English teacher)

Although several studies have revealed the lack of discussions that reflect on race, gender and social class as part of the training of language teachers, Cris's experience was challenging in this regard. This is why I propose in this article (Chart 3) that undergraduate courses discuss issues of race intersected with gender and social class, which in turn can lead to discussions regarding patriarchy, feminism, whiteness and the privilege of being white in an unequal society like Brazil. In a study by Ribeiro (2019) regarding the educational development of English teachers, she mentions that addressing racial issues has an important impact on her own identity as a black person, which relates to her identity as a teacher and her ability to contribute to reflections about CRL in the context of schooling. Students can also benefit from the discussion because they can be empowered as citizens and can also contribute to the consolidation of CRL. A study by Gonçalves, Romero and Amorim (2020) also reflected on the issue of racial identity in the training of English teachers in Brazil.

4.3 NARRATIVES AFTER TEACHER TRAINING (AT WORK).

The experiences of teachers after they have completed their training are very important because they enable us to understand the relevant issues that arise in the workplace. For Anete, the undergraduate Spanish course she took was essential for her to understand how the issues of teaching and learning the Spanish language are linked to issues of race and gender, and also how these issues changed her way of seeing the world; in other words, her course made a difference in the way that she is a professional working in the area of languages.

> After I finished my graduate studies, I could see how much the course changed my conservative attitudes regarding topics such as gender and race. I had pre-existing opinions about these issues but no real knowledge. During the course, reading different texts, listening to different opinions, and living with different people, I realised how much I had developed, but also that I have the capacity to develop even further. (Anete, mixed-race, 21 years old, Spanish teacher)

Bia perceives that the scarcity of black teachers in Brazilian universities continues to be a problem. However, it seems that she managed to make a difference as a black teacher working in a community that mostly comprises black students.

> Twenty years after graduating I returned to a university in the south of Brazil and I was still the only black female teacher. During my undergraduate studies I made a point of doing internships at a critical private school and the MST (Landless Movement). I had also already taught as a substitute teacher in a community where most of the students were black. We developed many projects in Spanish, such as the construction of painters' panels, dance classes, cooking and the appreciation of the history of the area, because it is a tourist city. Also, during this period I taught at the Public Institute of Languages, where the teaching format for languages was more focused on the use of language for academic purposes through technical texts. (Bia, black, 47 years old, Spanish teacher)

As previously stated, Cris was educated in private schools, and she now teaches at a private institution. However, as can be seen from the following passage the same issues that she mentioned as a student continue to affect her as a teacher, i.e. the lack of openness in dealing with issues that challenge students to think about their privileges. It could be argued that she is working in an environment where she is limited in her ability to enable her students

to access literature that address topics that are important in thinking about a more just and equitable society from the point of view how race intersects with gender and social class, in other words, promoting CRL.

> In 2019, I started teaching classes for pre-university entrance exams at a private institution, and this has been a conflicting experience for me. On the one hand, it has been a very pleasant experience due to a positive relationship with the students, the pleasure of working in a very well-equipped and favourable environment for teaching, having an extremely proactive and willing administrative team, as well as working with small, relatively well-disciplined classes. On the other hand, working in a private institution greatly limits the possibilities of the subjects that can be taught, in addition to a constant demand to fulfill all the activities set out in the textbooks (for which parents pay dearly and which do not necessarily meet the parameters we expect as professionals in the area of language teachers). Finally, the actual environment of a private school raises several issues related to privilege for me, such as why can some pupils study in an air-conditioned environment, in rooms with multimedia and upholstered chairs. While in other schools, teachers need to buy their own chalk. With this in mind, why do we still talk about meritocracy? Why, in the six classes that I teach, do I only have three black students? In short, despite the negative issues I have mentioned, teaching has been a great learning experience, through which I deconstruct myself, learn from my students and colleagues, develop empathy, and seek answers on a daily basis to the issues that concern me. (Cris, white, 24 years old, English teacher)

Cris understands that even though private schools provide all the necessary equipment for teaching and learning to take place, the teachers often lack the freedom to raise issues that relate to the lived experiences of the mass of the population who lead less privileged lives. Consequently, there is no opportunity for privileged students to reflect upon the essence of their own privileges, which are related to race, and are intersected by gender and social class (GRAY; MORTON, 2018, hooks, 1993).

5 FINAL CONSIDERATIONS

To address the question of how the identities of foreign language teachers (English and Spanish) intersect with race, gender and social class, set out at the start of this article, it is important to reflect on the three points of analysis that I described in the previous section. Regarding the narratives of Anete, Bia and Cris in relation to their experiences in the family

and school environments, Anete and Bia had similar experiences, i.e. both had questions regarding the issues of race, gender and social class that put them at a disadvantage in terms of gaining access to university to study Spanish. Cris, as a white teacher, had greater access to economic capital, which enabled her to already have knowledge of English even before going to university.

The experiences of all three women at university showed that they had access to knowledge that enabled them to reflect on critical racial literacy intersected with issues of gender and social class. This demonstrates an improvement in terms of the findings of my previous studies (FERREIRA, 2015a, 2015b, 2015c), in that the teachers referred to in the present article are more aware of the importance of studying racial issues at university because they went through this process during their own university education.

In relation to the professional performance of the three teachers, they realised that knowledge enabled them to act in a critical and reflective way; they were also aware of what is proposed by critical racial literacy. In relation to future research, it is important to recognise that there are still few studies that reflect on the issue of race within the field of applied linguistics, and that there is a need for further studies that consider teacher training and social identities of race from the perspective of critical racial literacy.

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