

Introduction

Thematic Dossier

Transgressive Teachings, Solidarity Learning Dossier

Ecologies of Hope: Transgressions, Journeys, and Transformations



Ecologies are fields of action, horizons of life, and spaces of transformation. Hope is our knowledge under construction, a journey without a destination. It is learning levelled into movement. Both in plural (ecologies) and in singular (hope), these concepts motivate us to build paths of solidarity that do not seek to conclude the (mis)encounters between languages, literatures, and linguistics. On the contrary, they invite us, organizers of this dossier, to gesture, stammer, and perform while defending provocation as a dialogical and collaborative path to illustrate the strength and relevance of the articles compiled in this volume.

The articles of this dossier establish multiple dialogues at the intersection of transgressions, and historical–social–ethical–human–political–aesthetic transformations of the theoretical–methodological impulse of each paper. As organizers, we have conceived of these texts as provocations that transgress, cross, and transform the memories, identities, and

experiences of each reader. We expect that they will question, confront, and teach those who encounter them to feel the ecologies of hope that emerge both on the surface and in the arguments of these articles.

The two volumes of *The ESpecialist* present revised papers from the 1st International Congress of ELLAE—Transgressive teachings, solidary learning: For an ecology of languages, literatures, and linguistics. This event was sponsored by the Research Group on Education, Languages, Applied Linguistics, and Teaching (ELLAE) and included conferences, roundtables, workshops, and short-term courses for members of the group and in partnership with other national and international institutions.

The ecologies of languages, literatures, and linguistics were the main theme of this event. This field of study involves remapping the praxiologies of teaching and learning, with a focus on alternatives to developing the problems, outcomes, hypotheses, methodologies, theories, and results of critical and collaborative research. Based on the rereading's, rewritings, and reinterpretations of pedagogical, intellectual, and human practice, the event explored, tested, and enhanced the emergence of ecologies of languages, literatures, and linguistics.

These concepts propose a means to performing the activities of learning that rely on multiple networks of collaboration between cultures, societies, and decolonialities to transform and transgress the boundaries of *docência e discência*¹. Because ecologies imply constant movement, teaching and learning transcend any monological attempt to control the “other,” and they involve the active agency of languages, literatures, and linguistics produced from the cracks of decolonial knowledge.

The ecologies discussed in these volumes were outlined through debates and resistances related to the interplay of languages, literatures, and linguistics from a locus of decolonial enunciation. In other words, these are ecologies that deepen, dynamize, and create the zones of resistance in which we perform languages, literatures, and linguistics through our ecologies of *docência e discência*.

¹ Note from the translator: These two terms refer to the famous phrase by Paulo Freire in *Pedagogy of Autonomy* (1996) “Não há docência sem discência” (25), which was translated as “there is no teaching without learning.” In this excerpt, Freire refers to the subjectivity of the individuals involved in the teaching–learning process. According to him, both teacher and the learner are active participants in the process: the teacher learns to teach while the student teaches to learn.

I left the original in Portuguese phrase so that English readers can appreciate the rhetorical device used by this author.

The articles compiled in these volumes of *The ESpecialist* are the result of a hybrid event conceived to practice the decoloniality of knowledge from an integrated perspective. Furthermore, our critical view takes into consideration our globalized, digital era whose instruments allow us to interact beyond spatial and temporal borders, placing us in a movement of superdiversity (Vertovec, 2007) and connecting us to knowledge that emerges globally (Kumaravadivelu, 2006). As Paulo Freire would say, these articles seek to “hope” and rethink ecologies of teaching and learning that act in the constellation of decoloniality and reinterpretation of “epistemological gaps.” The purpose is to map the transformations of knowledge, conceiving them as possibilities for the (re)translation of human experience.

The relevance of these texts lies in, among other aspects, developing the problem of the teaching–learning ecologies of languages, literatures, and linguistics. In other words, these writings outline hypotheses that infringe upon and challenge the borders of linguistic and literary knowledge via the complexity of *docência–discência*. By connecting the ecologies of hope, these articles intend to create dialogical networks through which the doubts, questions, and agency of the authors travel.

To develop this ecology of hope, we teachers, and researchers, must defend and trust the teaching proposals that we construct, deconstruct, reconstruct, and conduct with students. We cannot silence our role in this process. Instead, we need to reinscribe our perspective at the intersections of the teaching experience, which means relearning how to enhance the knowledge, imaginaries, and aesthetics of marginalized peoples.

Performing this task requires epistemological, didactic, and pedagogical practices that allow us to retrain, deepen, and maximize the figures of readers of texts, pieces, displays, discourses, and languages to empower dissident voices, bodies, and memories in critical dialogue with colonial forces of knowledge, power, doing, and being.

Therefore, dear reader, in these volumes of *The ESpecialist*, you will find essays on an ecology of hope that have emerged from the collaboration editors, who have considered the 27 texts produced by authors from different cultural geographies. This diversity of perspectives can be observed in the maximization of the decolonial perspective, constructed from intersemiotic, transgressive, and emancipatory dialogues.

The papers articulate multiple theoretical fields. Instead of endorsing a homogeneous method for languages, literatures, and linguistics, the articles embody the divergence and relevance of different approaches, a fundamental feature in the exercise of ecologies of hope; in

other words, learning to unlearn to conceive other ways of understanding the current aesthetic, social, and human reality.

As an epistemological path, the ecologies of hope practiced by the authors attest to the urgent need to deepen debates and collaborative actions to promote the transformation of our praxis of teaching–learning languages, literatures, linguistics in a critical key. For example, we should learn to perform a “perverse reading of the world” (Aguiar, 2023) to promote teacher training from the perspective of supportive teaching and transgressive learning.

We can conceive of the pedagogical proposal of the articles introduced here as a space for dialogue and debate. Furthermore, we learn, following Freirean principles, that teaching–learning involves political emancipation and the transformation of reality, and through problematizing education, a critical awareness of our reality can be realized. From Oliveira and Lessa (2022, p. 34) we learn that languages, literatures, and linguistics foster reflections on how the subject can put the “self and the other in dialogues that enable metamorphoses in favor of life, of critical linguistic (decolonial) education as a practice to free bodies, ideas, experiences of a world” and can understand, through ecologies of knowledge, the society we live in.

In line with this transgressive and compassionate epistemological path, Queiroz et al. (2022, p. 110) remind us of the necessity to transform classrooms into teaching–learning spaces that recognize, institutionalize, and promote the diversity and differences of languages and literatures. Moreover, they claim that the educational process ought to be problematized, reorganized, and reevaluated, assessing the language practices of the various subjects involved in human activities; that is, we should encourage subjects “who (re)shuffle and experience languages inside and outside schools and universities.” In line with this, Righi (2022) argues that when we develop courses aimed at understanding racial and gender justice, students acquire critical awareness and understanding on how the power relations between different countries have evolved throughout history. This awakening of critical consciousness can lead these students to venture into the mystical becoming (Lomeli, 2022) as a means of decolonizing education.

As organizers of the next two special editions of *The ESPecialist*, not only do we read each word as a gesture immersed in the discussion but also as a means to merge all the authors’ ideas proposed in this volume.

Therefore, we invite you to read, translate, expand, question, and refine your perspectives on the ecologies of hope through the transgressions, crossings, and transformations proposed by the authors who participated in the 1st International Congress of ELLAE—Transgressive teachings, solidary learning: For an ecology of languages, literatures, and linguistics.

Lastly, we wish you, our readers, many transgressions, journeys, and transformations in your practices as teachers and researchers of the ecologies of hope in your university or school classroom!

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