LANGUAGES AS RESOURCES: INTERCULTURAL AND INCLUSIVE LANGUAGE EDUCATION AT THE BRICS SCENARIO

LÍNGUAS COMO RECURSOS: EDUCAÇÃO LINGUÍSTICA INTERCULTURAL E INCLUSIVA NO CENÁRIO DOS BRICS

Edleise Mendes[1]

Abstract

The need to develop language policies capable of resizing the role of languages and their value as a resource in the 21st century has been a central issue in contemporary discussions in different forums in the field of the humanities. In this scenario, understanding languages as resources means giving language education a leading role, since it is one of the privileged strategies for the promotion of information, knowledge and social inclusion for all people, in an equitable and democratic way. Given this, it is necessary to design language education on a new basis, reshaping approaches and principles that constitute it, in order to incorporate it necessary elements for a more effective intervention in multicultural and multilingual societies. To this end, I will discuss three central aspects that constitute important axes for the construction of different approaches to contemporary language education: a) language conceptions and languages as resources and their impacts on the constitutive elements of the process and on the practices of language teaching and learning; b) intercultural approach as a means of intervention and construction of educational experience; c) Digital technologies and their role in promoting free and open language access. To illustrate the discussion, I will present two ongoing projects. The first, already implemented and consolidated, is the project for the promotion and teaching of Portuguese within the scope of the Community of Portuguese Speaking Countries (CPLP) and developed by the International Institute of the Portuguese Language (IILP); the second, still being implemented, aims to promote the teaching of the four official languages of the BRICS, Portuguese, English, Chinese and Russian. Both projects use digital technologies as a privileged environment for access to free and quality language education.

Keywords: Languages as resources; Language education; intercultural approach; Digital technologies; BRICS.

Resumo

A necessidade de desenvolver políticas linguísticas capazes de redimensionar o papel das línguas e seu valor como recurso no século XXI tem sido uma questão central nas discussões contemporâneas em diferentes fóruns no campo das humanidades. Nesse cenário, entender as línguas como recursos significa dar ao ensino da língua um papel de liderança, uma vez que é uma das estratégias privilegiadas de promoção da informação, conhecimento e inclusão social de todas as pessoas, de maneira equitativa e democrática. Diante disso, é necessário projetar o ensino de idiomas em uma nova base, reformulando as abordagens e os princípios que o constituem, a fim de incorporar os elementos necessários para uma intervenção mais eficaz nas sociedades multiculturais e multilíngues. Para tanto, discutirei três aspectos centrais que constituem eixos importantes para a construção de diferentes abordagens ao ensino de idiomas contemporâneo: a) concepções de língua e línguas como recursos e seus impactos nos elementos constitutivos do processo e nas práticas de ensino e aprendizagem de idiomas; b) abordagem intercultural como meio de intervenção e construção de experiência educacional; c) Tecnologias digitais e seu papel na promoção do acesso livre e aberto a idiomas. Para ilustrar a discussão, apresentarei dois projetos em curso. O primeiro, já implementado e consolidado, é o projeto para a promoção e o ensino do português no âmbito da Comunidade dos Países de Língua Portuguesa (CPLP) e desenvolvido pelo Instituto Internacional da Língua Portuguesa (IILP); o segundo, ainda em implementação, objetiva promover o ensino das quatro línguas oficiais dos BRICS, português, inglês, chinês e russo. Ambos os projetos usam as tecnologias digitais como ambiente privilegiado para o acesso a uma educação linguística gratuita e de qualidade.

Palavras-chave: Línguas como recursos; Educação linguística; Abordagem intercultural; Tecnologias digitais; BRICS.

---

1   Professora Associada do Instituto de Letras e do Programa de Pós-Graduação em Língua e Cultura, atuando na linha da Linguística Aplicada da Universidade Federal da Bahia (UFBA) / Cátedra UNESCO "Políticas Linguísticas para o Multilinguismo" (UNESCO Chair "Language Policies for Multilingualism")

Language conceptions and languages as resources

In the second half of the twentieth century, teaching and learning of foreign and second languages suffered many shocks and changes in different parts of the world due to the impact of the pragmatic strands of language studies and the discussion of alternative language conceptions in relation to tradition of understanding languages and their operation from a formalist perspective only. From these changes, methodologies and pedagogical practices, previously focused on the centralization of formal aspects and the training of predefined and disjointed situations of communication of reality, turn to the situations of interaction in diverse and authentic sociocultural environments. Language is social practice, it is action between people, it is activity.

Thesociointeractionist conceptions of language, for example, brought to the problematic of the language teaching / learning process the questioning about what types of practices are necessary to make students competent in the languages they learn, guaranteeing them an adequate proficiency so that they can act more critically and autonomously in the world around them, in different contexts of interaction. As Costa-Hübes (2011, p. 3) points out, language seen as a historical fact, the result of collective actions developed by people as they interact, leads us to shift the emphasis from the material aspect of language to the constitution of meaning, for the interaction process, "since the language must be treated as the very dynamic process of verbal interaction, through which the interlocutors substantially base their discourse".

Inside of the language pedagogy, among other aspects, work with the language in use and the development of situated pedagogical experiences are advocated, in which what is at stake are the actions we develop *in* and *with* the language being improved. In this way, the development of the learner's linguistic-communicative competence is sought, of which grammatical competence is only a part. Instead of teaching the language knowing concepts and training structures, we come to understand that one learns language, using it, interacting with other people and their cultures. One learns language in the use and in the (inter) cultural experience. (MENDES; 2012b, 2015)

Furthermore, instead of the language being understood only in its formal and systemic aspect, it emerges as a dimension of culture and vice versa. Language is culture. In Kramsch's (2017, p.139) point of view, for example,

> In the dyad 'language and culture', language is not a bunch of arbitrary linguistic forms applied to a cultural reality that can be found outside of language, in the real world. Without language and other symbolic systems, the habits, beliefs, institutions, and monuments that we call culture would be just observable realities, not cultural phenomena. To become culture, they have to have meaning. It's the meaning that we give to foods, gardens and ways of life that constitute culture.

With a differentiated understanding of the language and its relationship with culture, the

issue is not limited to just introducing the cultural as a set of contents or themes that, alongside grammar or other conceptual sets, represent the totality of a language. Learning a language like Portuguese, for example, would be more than mastering a culture of illustration, but learning to be socially in Portuguese, which involves much more than simply mastering linguistic forms and cultural curiosities about Brazil or Portugal or Angola. More than an instrument, language is a symbol, a way of identification, a system of producing individual, social and cultural meanings, a lens through which we see the reality that surrounds us. By structuring our thoughts and actions, it mediates between our experiences and that of the other with whom we interact socially through language, helping us to organize the world around us. In this sense, culture is neither before nor after the language, nor one within the other, but they are in the same place.

Kramsch (2017, p.145-146) highlights this idea and states that in a postmodern view of culture, this must be understood as a discourse, as a social semiotic construction and not individual. In this perspective, native and non-native speakers of a language will experience changes and shifts in their cultural horizons in the process of interacting and understanding the other. Like this,

> If culture is no longer bound to the territory of a nation-state and its history, then we have to see it as a dynamic discursive process, constructed and reconstructed in various ways by individuals engaged in struggles for symbolic meaning and for the control of subjectivities and interpretations of history. […] Culture, then, is the meaning that members of a social group give to the discursive practices they share in a given space and time and over the historical life of the group. Learning about a foreign culture without being aware of one's own discursive practices can lead to an ahistorical or anachronistic understanding of others and to an essentialized and, hence, limited understanding of the Self.

In the same way, in the Yakutsk Declaration on Linguistic and Cultural Diversity in Cyberspace, the final document of the Third International Linguistic and Cultural Diversity Conference in Cyberspace (2014), we find the statement:

> The relationship between language and culture is one of interdependency. No language can develop outside the culture of the ethnos that created and speaks it. Culture is a function of language, and language is a vector for culture; no one exists without the other. Every time we talk about culture we are addressing language, and every time we look upon language we are reaching culture through it.

As a result of these important changes from a conceptual point of view in relation to languages, and with the advent of globalization and the reorganization of world geopolitics, languages have assumed value as important resources for countries and Multilingualism has become an advantage. In the twenty-first century, the economy of languages has changed, forcing us to search for what Oliveira (2012, p.25) called linguistic markets, given the advancements and changes in contemporary societies, provoking a "repositioning of linguistic management

centers". Those changes in the process of linguistic management have created new perspectives for the languages in the world, and for the less-supported languages also, which demands group management work to guarantee that all of its diversity and richness will make it more valuable instead of more divided and divergent.

Two examples for Portuguese: language teaching in China and open scientific production

Using Portuguese as example, it is possible to illustrate these changes to which I refer with the case of China. In the last ten years, the number of institutions that teach Portuguese has grown rapidly, as we can see in Tables 1 and 2. Currently (data from 2019), in higher education in China, 177 Portuguese teachers are active, in 43 institutions, with a total of 4.671 students.

Table 1 - Portuguese higher education data in China (2019)

Number of teachers	177
Number of students	4.671
Higher education institutions with degrees in Portuguese	28
Higher education institutions offering Portuguese teaching	43

Source: André (2019)

If we look at the data in Table 2, in a comparative perspective between the years 2000 e 2019, the number of teachers grew 2.850 percent and the number of students 6.573 per cent. An exponential growth in less than two decades, especially in the number of students, and this percentage tends to increase significantly.

Table 2 - Comparison of the number of teachers and students (2000-2019)

	2000	2019	% de aumento
Teachers	6	177	2.850
Students	70	4671	6.573

Source: André (2019)

These data also show that the growth in the number of teachers has not been proportional to the growth in the number of students, which has expanded the market for people going to China to act as Portuguese teachers, in addition to the increase in the number of courses for Portuguese teacher education.

In addition to the example of teaching in China, we can also see the potential of Portuguese as a language of science, considering the availability of documents in open and free databases, such as the *Brazilian Portal for Open Access Scientific Publications, OASISBR / Brazil* and the *Portuguese Open Access Scientific Repository, RCAAP / Portugal*.

Tables 3 and 4 show the number of documents available in Portuguese for free access, with emphasis on the number of master's and doctoral theses that exceed one million documents.

Table 3 –Brazilian Portal for Open Access Scientific Publications, OASISBR

Type and number of documents available	
Doctoral theses	180 716
Master's theses	622 723
Bachelor's theses	180 407
Scientific articles	965 359
Books	26 932
Conference presentations	254 519
Other documents	62 027
Total documents	**2 292 683**

Source: OASISBR (2019) http://oasisbr.ibict.br

Table 4 - Portuguese Open Access Scientific Repository, RCAAP

Type and number of documents available	
Doctoral theses	26 859
Master's theses	208 549
Bachelor's theses	7 385
Scientific articles	202 288
Books	21 314
Conference presentations	68 718
Other documents	61 397
Total documents	**596 510**

Source: RCAAP (2019) http://www.rcaap.pt

In table 5, we see the consolidated data of the countries that together provide almost 3 million documents resulting from scientific research and that can be accessed on open platforms. This fact is innovative in scientific promotion in languages other than English.

Table 5 – Consolidation of data from OASISBR / Brazil and RCAAP / Portugal

Type and number of documents available	
Doctoral theses	207.575
Master's theses	831.272
Bachelor's theses	187.792
Scientific articles	1.167.647
Books	48.246
Conference presentations	323.237
Other documents	123.424
Total documents	**2.889.193**

Source: OASISBR (2019) http://oasisbr.ibict.br

These brief examples reveal that Portuguese has taken a prominent position in this new order of languages in the 21st century, not only because it is among the ten most spoken languages in the world and occupies the fifth position of users on the internet, but also because it produces a relevant scientific capital in an open and free way. These aspects bring additional challenges to the field of language education in Portuguese, especially in international contexts.

Language education and intercultural approach

In this complex scenario for languages in the 21st century, language education in foreign languages assumes other references, other positions, since different languages emerge as important vectors of promoting diversity, in a scenario previously dominated mainly by English. In this sense, it is important to understand that the concept of language education is related to a new view of foreing language teaching, because represents a broader dimension of the democratization of access to languages and it includes not only the process of teaching and learning languages, but also teacher education, curriculum development, design of instructional materials, evaluation and certification processes and, especially, the language policies that are created, in institutional contexts or not, for the promotion, diffusion and projection of languages in multilingual and multicultural contexts. As stated by Darvin & Norton (2016, p.23),

> Because of the dynamic nature of these spaces, and the increasing diversity of those who occupy them, the distribution of power in learning and using language no longer rests on the simple dichotomy of native speaker and language learner. Learners are able to participate in a greater variety of multilingual communities and assert themselves to varying degrees as legitimate speakers (Norton, in press). As they occupy and move across these spaces governed by different value systems, not only do they have to perform multiple identities and linguistic repertoires, they are also positioned in new, often invisible ways. How language teachers, researchers and policy makers are able to map out these increasingly complex spaces, as they produce new pedagogies, theories and policies, while simultaneously negotiating competing ideologies, is perhaps one of the greatest challenges of language education in the new world order.

In these sense, the language education for the 21st century must be sensitive to the subjects that are part of the process, being understood in their needs, desires and differences. Thinking about a language education in this perspective is also to place intercultural mediation at the center of this process, understanding it as an action that presupposes the negotiation of difference in the construction of common spaces for the production of knowledge and interaction.

An intercultural approach to language teaching should therefore provide teachers and students with the necessary environment so that the experiences of teaching and learning are also experiences of exploration, analysis, critical observation of people, situations and actions. This means contributing to the creation of border areas, spaces "inter", "between" or in-between (Bhaba, 1998). Desiring this other place, however, does not mean letting go of our identities and experiences, but collaborating so that my existence and that of the other function as instances in interaction, driven by the mutual search for understanding. A place where binary oppositions of the north / south, black / white, standard / non-standard, rural / urban, Portuguese / English, native / non-native, L1 / L2 do not represent insurmountable boundaries, within the limits of which always a on the sides is the territory of the stranger, the foreigner.

One of the main references that I consider relevant for the understanding of languages in a

new key, as I have emphasized, is that which brings decolonial thinking, which debates concerns and challenges for education in the 21st century, starting from a socio-political analysis of the conditions of life in the global South. As highlighted by Alvarado (2015), it is about building a proposal to raise students' awareness based on concrete experiences, which overcome the limitations of multiculturalism and pluriculturalism that hide various forms of epistemic racism. Thus, instead of modern western pedagogy, which follows standards aimed at social competition, based on a reality dissociated from existential experience, decolonial pedagogy is based on collective participation and social action, assuming the possibility of recreating other ways of knowing, which is not neutral or standardized, but humanized and open to productive dialogue between people. According to Alvarado (2015, p. 115),

> The decolonial pedagogy sees the need to have individuals capable of grasping their environment to create the improvements required for the transformation of their reality, which must begin from the humblest strata, turning the human being into the leading subject of its history. Thus there is a genuine approach to liberation and the construction of a vast network, where historical reality - past and present - is interconnected with individuals, outlining social progress, which is not dictated by the logic of colonial modernity, but by critical and emancipatory thinking, in which the determining factor is to constantly propose, act, create and reaffirm the human being.

Dialoging with the ideas of Alvarado (2015), Walsh (2010) defends the construction of a critical interculturality, which is based on the discussion of diversity and difference, questioning the structure and the colonial power matrix, which has racialization and hierarchization as means of oppression, and requiring the transformation of structures, institutions and social relations, in order to build conditions of being, thinking, knowing, learning, feeling and living differently. Thus, critical interculturality is understood as a pedagogical tool, a process and a project that is built from people and that seeks the development and creation of conditions and understandings that enable dialogue between differences, based on legitimacy, equality, equity and respect. But this interculturality is something that needs to be built, as Walsh (2010, p.4) highlights:

> Critically understood interculturality does not yet exist, it is something to be built. Therefore, it is understood as a permanent strategy, action and process of relationship and negotiation between, in conditions of respect, legitimacy, symmetry, equity and equality. But even more important is its understanding, construction and positioning as a political, social, ethical and epistemic project - of knowledges and knowledge -, which affirms the need to change not only relationships, but also the structures, conditions and power devices that maintain inequality, inferiority, racialization and discrimination. (p.4)

Another reference on the subject, Paraquett (2019, p.134), a researcher engaged in discussions on different dimensions of inteculturality and its reflexes in the teachers language education, notably Spanish as a foreign language, and with the research that is being developed in the area of Applied Linguistics, it reveals the emerging need for researchers who work in the epistemological field of interculturality to seek other ways of thinking and doing. For her,

> [...] the field of action for Interculturality cannot be limited to good intentions or love of neighbor, but it is a field of struggle, conflict, shock, resistance, resilience or "reexistence". To do otherwise, therefore, is to interrupt hegemonies and put the focus of Applied Linguistics on people who think, act, live. The language from which these people express themselves is just a language. What matters is what they say, what they think, what they write. And those people I listen to or read are people who teach me to do it differently, to be different, freeing my way of acting in the world. And more than ever, I need that freedom. (p. 134)

Building relationships within a way of being, thinking, acting and feeling culturally sensitive to the subjects participating in the learning process is a more human, critical and inclusive way of building linguistic education for all. However, this requires the effort of researchers, teachers and students, as well as the institutions that produce language policies to initiate change and dissolve the boundaries that make access to foreign languages, in most of their contexts, something that it is only possible for those who can pay.

From the point of view of an intercultural and critical approach, as well as from a contemporary view of language education as a set of political decisions related to teaching and learning languages, these are no longer seen as problems and start to function as resources, as reminds us of Oliveira (2012). In this sense, one of the main paths for the transformation of languages into a resource is free, quality and accessible language education for all. To illustrate what I say, I would like to share two experiences, one already consolidated and the other in development.

The promotion of languages on open digital platforms: two cases, many challenges and perspectives

In the international sphere, under the economic and political organization of the Community of Portuguese Speaking Countries (CPLP), the International Institute of the Portuguese Language - IILP has been developing projects and triggering actions to create promising scenarios for a collective management of Portuguese. In the words of Oliveira (2019, p. 12),

> The IILP today has an explicit vocation for articulating the resources, technical, scientific and financial efforts of the CPLP Member States, for the promotion, dissemination and projection of the Portuguese language, developing its activity as a collegiate body of the countries, in an innovative perspective of international, intergovernmental and supranational language management.

Due to this vocation, IILP has been developing projects and triggering actions in order to allow the creation of more promising scenarios for a common management work in the Portuguese language. More directly related to the teaching and teachers education of portuguese, was created the Portal for the Teacher of Portuguese as a Foreign / Non-Maternal Language (PPPLE, 2020), that is one of the strategic projects of IILP and was designed, developed and

fed multilaterally. The PPPLE is an online platform whose primary objective is to offer to the teacher community and interested individuals in general, materials and resources free of charge for teaching and learning Portuguese as a foreign language/second language (PLE/PL2). It is designed, developed and powered multilaterally, creating an internationalized education management system and training of PFL/PL2 teachers and functioning as a linguistic-cultural cooperation instrument for the State Members of the Community of Portuguese Speaking Countries (CPLP).

Hence, this allows changes in the way of understanding the language patterns, giving visibility to the varieties that are not in the center, valuing other national standards. Moreover, it uses the potential of ICTs (accessibility, scope of activity, low cost, circulation, flexibility) for the promotion, dissemination and projection of the Portuguese language.

PPPLE is running and count with the participation of at least 6 of the countries that integrate the CPLP: Angola, Brazil, Cape Verde, Mozambique, Portugal and East-Timor. The Didactic Units are available in three levels of proficiency, Levels 1, 2 and 3, and also for specific groups, as speakers of Portuguese as a Heritage Language / Portuguese for children and young people, for Spanish speakers, for Chinese speakers and Portuguese as a Host Language.

The platform now has more than 13.500 registered users and has already surpassed the number of 720,000 accesses, from 179 countries. At this moment, more than 600 didactic units were available for teaching Portuguese to speakers of other languages, corresponding to the availability of around 1300 hours of free classes for Portuguese teachers working in different parts of the world.

In addition, the PPPLE is an Open Educational Resource that is teaching, learning and research resources that are in the public domain, or that have been made available with an intellectual property license that allows its use and adaptation by third parties. The main characteristic of an OER is the possibility of reuse and recombination by other users, increasing the circulation and production of collective knowledge.

This initiative shows us that cyberspace and digital platforms for FL / L2 education contribute to broadening the way that Portuguese-speaking communities come in their own language and allow other people in different parts of the world to use the materials available to them learn Portuguese as LE or second language. Since its official launch, in October 2013, in Lisbon, on the occasion of the II Conference for the Future of the Portuguese Language in the World System (PALIS, 2013), PPPLE has achieved notability and relevance, with access numbers and users each larger (Table 5).

Table 6 - PPPLE data (2020)

CPLP countries that produced Didactic Units	Angola, Brazil, Cape Verde, Mozambique, Portugal, Timor-Leste
Didactic units produced by countries	420
Teaching units produced by Associated Observer countries (Hungary)	30
Teaching Units for specific groups (Heritage language, Spanish speakers, Chinese speakers, host language)	169
Number of class hours available	1.238
Number of active users	13.548
Number of countries that accessed the PPPLE	179
Number of visitors	722.831

Source: PPPLE, 2020

The development of the PPPLE allowed the non-dominant varieties of Portuguese, such as those from Angola, Cape Verde, Mozambique and Timor-Leste, to be present in a common initiative, aimed at teaching Portuguese as a non-native language. This action took place in different ways, from allowing national teams of experts and teachers from these countries to develop their own teaching materials, to the production of theoretical and methodological knowledge relevant to these educational communities. In addition, the platform represents a new way of promoting the Portuguese language in the world, through the democratization of its access, through an open and free initiative, easily accessible to all people.

The second initiative that I want to discuss is the project still under implementation, as we await results from the financing processes. This is the platform for teaching languages in the foreign / second language (**Languages for all/ Línguas para tod@s)**, initially in 4 languages, Portuguese, English, Russian and Chinese. So far, the production of content in Portuguese has started and is being developed by the team at the Federal University of Bahia. But why these 4 languages?

A front of fundamental importance for the reform of global governance and for a better defense of the interests of the emerging countries was the conformation of BRICS - Brazil, Russia, India, China and South Africa as an international policy action group.

In this context, Portuguese and Chinese, Russian and English are the four international languages of BRICS, as South Africa and India are represented internationally through English and not their other national languages. Although it is not yet clear at this time how the language component of BRICS will develop and what kind of language alliance will occur, and what clear strategies will be developed to expand the teaching of these languages as foreign languages in member countries, it is expected that they will have a significant impact within and beyond these countries. In addition, these languages are among the 10 languages with the highest Internet

presence (STATS, 2020), which assume not only numerical projection, but represent access to material and immaterial goods for those who learn them as foreign language / second language.

This type of initiative may seem to be somewhat innovative, since there are many platforms and applications available for free learning of foreign languages. Well, it's not like that! Most portals or platforms for language teaching offer some initial free experience for the learner in different languages, but the gratuitousness lies only in a few chances of learning vocabulary, loose sentences and decontextualized information (Babbel, Duolinguo, Busuu , Verbling, LiveMocha, for example). In general, courses in their completeness are paid for and limited from the point of view of their progression and levels of proficiency. The courses offered on the "free" platforms for language teaching, from a methodological point of view are based on systemic visions of language and present a limited content design and pedagogical experiences, since they bring decontextualized and mechanical language situations.

In the digital environment there is also today a great offer of open, free and massive courses, the Massive Open Online Courses (MOOC). Salido (2018), for example, investigates MOOCs for language teaching, LMOOCs, and shows that in one of the largest cyberspace searchers (MOOC List) he found only 87 language courses available, 34 of them English courses. In addition, their research shows that these open courses generally present linear methodologies that focus activities on vocabulary exercises and writing exploration, with low collaboration and interactivity. In fact, in general LMOOCs developed following content courses and, in a way, this aspect characterized language courses developed from the same structure. However, online language courses are not stricto sensu content courses, or at least they should not be. This is perhaps another of the differentials of the project that we are proposing.

Final remarks

Portuguese, Russian and Chinese are languages of growth and projection in the 21st century, but they need to expand and enter into other spaces and interact with other people outside the contexts in which they are native languages or national languages. English, alongside the other three languages of the BRICS, despite being one of the most widely taught languages in the world, represents North American or European ideological and marketing perspectives, leaving aside other linguistic-cultural references, such as those represented by the projected norms from India and South Africa.

The project seeks to develop methodologies for the teaching of these 4 reference languages in the digital environment, considering innovative methodological approaches centered on a vision of language as culture, as action among people who seek to build repertories, new identities and new ways of being in the world. **Interactivity,** collaboration and intercultural dialogue will be the guiding axis of activities and practices, focusing on authentic texts and learning experiences centered on the languages in use and not only in the analysis of their structure.

Diadorim, Rio de Janeiro, vol. 22, número 1, p. 174-186, 2020.

184

The implementation of the platform, as well as its work and development schedule depends, at the moment, on the funding of research support agencies (already submitted), as well as the identification of technical partners for the production of content and pedagogical and interaction tools.

Finally, the platform will be developed within the framework of the UNESCO Chair on Language Policies for Multilingualism (UCLPM, 2020), within which we have the privileged partners to initiate this great joint effort.

Teaching and learning languages must represent the creation of living spaces and the realization of experiences of displacement, reconstruction and appreciation of what I am in relation to what is different from me - the new world we come to see in the encounter with others. The languages in the contemporary societies must become resources, materials for the creation and construction of multilingual and intercultural zones in language education, taking advantage of the digital world environment.

References

ALVARADO, J. Pensar la educación en clave decolonial. *Revista de Filosofía, Nº 81,* pp. 103-116. 2015.

HABHA, Homi K. *O local da cultura*. Belo Horizonte: Ed. UFMG, 1998. 395 p.

DARVIN, Ron. NORTON, Bonny. Investment and Language Learning in the 21st **Century**. *Dans Langage et société 2016/3 (N° 157)*, p.19-38. 2016. Disponível em: https://www.cairn.info/revue-langage-et-societe-2016-3-page-19.htm#. Acesso em: fev. 2020.

INTERNATIONAL Meetings on Multilingualism in Ciberespace (2008-2014). 2015. Final documents. Moscow: Interregional Library Cooperation Centre, 2015.

IILP. Instituto Internacional da Língua Portuguesa. Comunidade dos Países de Língua Portuguesa (CPLP). Disponível em: http://iilp.cplp.org/iilp.html. Acesso em 11 jan. 2020.

KRAMSCH, Claire. Cultura no ensino de língua estrangeira. *Bakhtiniana*, São Paulo, 12 (3): 134-152, Set./Dez. 2017.

LENA Resolution. Final document of the International Conference on Linguistic and Cultural Diversity in Cyberspace. Yakutsk, Russian Federation, 2 –4 July, 2008.

MENDES, Edleise. O português como língua de mediação cultural: por uma formação intercultural de professores e alunos de PLE. In: Mendes, Edleise. (Org.) *Diálogos interculturais: ensino e formação em português língua estrangeira.* Campinas/SP: Pontes, 2011. P.139-158.

MENDES, Edleise. O conceito de língua em perspectiva histórica: reflexos no ensino e na formação de professores de português. In: LOBO, Tânia et alii. *Linguística histórica, história das línguas e outras histórias.* Salvador-BA: EDUFBA, 2012. Disponível em: http://books.scielo.org/id/67y3k/pdf/lobo-9788523212308-47.pdf. Acesso em: jan.2020.

MENDES, Edleise. A ideia de cultura e sua atualidade para o ensino-aprendizagem de le/l2. *EntreLínguas*, Araraquara, v.1, n.2, p.203-221, jul./dez. 2015. Disponível em: https://periodicos. fclar.unesp.br/entrelinguas/article/view/8060.

O'DOWD, Robert. *Online Intercultural Exchange An Introduction for Foreign Language Teachers*. UK, USA; Canada: Multilingual Matters Ltd., 2007.

OLIVEIRA, Gilvan Müller de. Política linguística e internacionalização: a língua portuguesa no mundo globalizado do século XXI. *Trabalhos em Linguística Aplicada*, Campinas, v. 52, n. 2, p. 409-433, jul./dez. 2013. Disponível em: < http://www.scielo.br/scielo.php?script=sci_arttext&pid=S0103-18132013000200010 >. Jun.2019.

OLIVEIRA, G. O Instituto Internacional da Língua Portuguesa da CPLP. *Linha D'Água*, *32*(2), 11-36. 2019. Disponível em: http://www.revistas.usp.br/linhadagua/article/view/154926. Acesso em: 11 jan. 2020.

PARAQUETT, Márcia. Thinking (and Doing) Otherwise com a Língua dos Hermanos. O Espanhol na Pesquisa e nas Políticas Linguísticas do Brasil. *Letras & Letras* | Uberlândia | v. 35 | n. especial | p. 109-116. 2019.

PETIT, Thomas. SANTOS, Gilberto Lacerda. Aplicativo MapLango: design de uma rede digital educacional para a aprendizagem nômade de línguas. In: C. G. SPINILLO; L. M. FADEL; V. T. SOUTO; T. B. P. SILVA & R. J. CAMARA (Eds). Anais do 7º Congresso Internacional de Design da Informação/Proceedings [Oral] of the 7th Information Design International Conference | CIDI 2015 São Paulo: Blucher, 2015.

PPPLE. Portal do Professor de Português Língua Estrangeira / Língua Não Materna. Instituto Internacional da Língua Portuguesa. Disponível em: www.ppple.org. Acesso em: janeiro 2020.

TOP Ten of Languages. Disponível em: https://www.internetworldstats.com/stats7.htm. Acesso em jan. 2020.

SALIDO, José Luis Ruiz. Los MOOC de lenguas -LMOOC-: Una visión etnográfica y evaluativa de la estructura y Composición de LMOOCS. Nuevas posibilidades para la Enseñanza de las lenguas extranjeras en la sociedade Del conocimiento. Máster Universitario en Comunicación y Educación en la Red. Madrid, España, Universidad Nacional de Educación a Distancia (UNED). 2018.

YAKUTSK Declaration. Final report. *III International conference on Linguistic and Cultural Diversity in Cyberspace*, Yakutsk, Russian Federation, 2014. Disponível em: http://ifapcom.ru/en/708/. Acesso em: jun. 2019.

WALSH, Catherine. Interculturalidad crítica y educación intercultural. Seminario "Interculturalidad y Educación Intercultural", organizado por el Instituto Internacional de Integración del Convenio Andrés Bello, La Paz. 2010. Disponível em: https://www.uchile.cl/documentos/interculturalidad-critica-y-educacion-intercultural_150569_4_1923.pdf.   Acesso em: mar. 2020.

WARSCHAUER, Mark. KERN, Richard. *Network-based Language Teaching: Concepts and Practice*. Cambridge University Press, 2000.