



## Applied linguistics in the field of globalization of the English language

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#### SUMMARY

This article aims to analyze linguistics applied in the field of globalization of the English language in contemporary times. Within the scope of this reflection, it is suggested, to explain applied linguistics, considering English as an idiomatic tool of global communication, used by different nations and cultures and for this reason, it points out the inevitability of reconsidering, just as the progress of critical education that act towards decolonizing this language, with points of view that favor the development of critical learners, to be able to work with linguistic diversity and its modern causes, whose considerations are made through the English language, thus requesting communication, whether oral or written, within a language untethered from its origins. Methodologically, the investigation is organized in light of the bibliographic review, so the process of survey and qualitative analysis will be demonstrated in what has already been published on the topic. The main theoretical contribution stands out as Moita Lopes (1996, 1998, 2006, 2009), Kumaravadivelu (2006), Celani (1998), and among other authors, who support the discussion of the topic. It is essential to overcome the limitations supported by much of the work carried out in Applied Linguistics (LA) up to the present moment, so that the beginning of a place that benefits a constant movement of reflection and action around the training of future teaching professors is acceptable. languages, especially English.

**Key words:** Applied Linguistics; Globalization; English language.

#### ABSTRACT

This article aims at analyzing applied linguistics in the field of the globalization of the English language in contemporary times. In the competence of this reflection, it is suggested, to the explanation of applied linguistics, contemplating English as an idiomatic tool of global communication, used by different nations and cultures and for that very reason, it is pointed out the inevitability of reconsidering, such as the progress of critical education that acts in the sense of decolonizing this language, with viewpoints that favor the development of critical learners, to be able to work with linguistic diversity and its modern causes, whose consolidations are made through the English language, thus, requesting communication, whether oral or written, within a language unhooked from its origins. Methodologically, the research is organized in the light of the literature review, thus, the process of survey and qualitative analysis will be shown in what has already been published on the topic. As the main theoretical support, Moita Lopes (1996, 1998, 2006, 2009) Kumaravadivelu (2006), Celani (1998), and among other authors, who support the discussion of the theme, stand out. It is indispensable, to overcome the limitations supported by most of the work done in LA so far, in order to be acceptable the beginning of a place that benefits a constant movement of reflection and action around the formation of the future teacher of languages, especially of the English language.

**Keywords:** Applied Linguistics; Globalization; English language.

#### 1. INTRODUCTION

Applied Linguistics (LA) has become one of the most prominent areas in recent decades, since it has been concerned with analyzing problems relating to language and, in this way, can enable the understanding of numerous aspects. Mainly being the context of teaching and learning the English language. Indeed, the origin of AL concerns the search for knowledge in the English language. This new scope of study of human language has its beginnings associated with language teaching in the United States, specifically during the Second World War.

In view of this, the first applied linguists proposed to study issues surrounding the teaching/ learning of the English language. In these observations, applied linguists felt interested in the accuracy of communicate with allied and rival groups. On this occasion, information from psychology and

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Linguistics began to be part of language teaching methods. LA already provided evidence of one of its most predominant aspects, the interdisciplinary issue, a context that we discuss later, regarding the development of tools for language teaching since the 1940s.

Traditionally, officially, LA's first college emerged in Edinburgh, Scotland, in 1958. From this institution came important academics such as Davies, Widdowson and Pit Corder, who later, in 1973, disserted the popular *Introducing Applied Linguistics*. The LA progressed slowly and only in 1964 was its international association (AILA) formed. In Brazil, LA emerged in the 1960s, with the aim of applying and teaching linguistic theories. Professor Gomes de Matos is one of the precursors to address this issue. However, it was in that same year that LA sank its roots in a legitimate way, when professor Maria Antonieta Alba Celani, retired professor from PUC, created a LA and Language Studies Program at the Pontifical Catholic University of São Paulo. When she mentions that research in LA is not limited only to teaching and learning the English language, this area also investigates and makes it possible to understand the circumstances in which language is configured as a main part.

In this logic, Moita Lopes (2006, p. 19) highlights that in Brazil, studies in LA have been extended to a sequence of different Foreign Language (FL) class scenarios, in the mother tongue class for corporations, hospitals and the women's police station. The research topic has a variety of contexts of language use, becoming omniscient and interdisciplinary.

Therefore, the LA has covered the understanding of several aspects in its records. This is likely, since the characteristic is multidisciplinary. In this way, LA has the possibility of producing learning, based on factual events, which can be explained through dialogue and across all disciplines.

According to Kumaravadivelu (2006), the different particularity of the current period of globalization is electronic dialogue, especially due to the expansion of its largest catalytic component, which is the internet. The globalization of the computer network, in a small moment, became "the main machine that is driving the demands of the economy, as well as the marks of culture and language", in addition to being the matrix of an almost infinite potential that places in communication millions of people from all over the world, in a matter of seconds, most of the time, using the language of globalization, English (KUMARAVA-DIVELU, 2006, p.131).

In view of this, above all, the English language has become a *commodity* overly valued, especially in countries like Brazil, where instructing and learning English has become a big business around the creation of an important fetishism, since the inventors of marketing quickly began to explore this scenario (RAJAGOPALAN, 2003, p. 115).

The English language is a globalization communication mechanism, used by different people and cultures. Highlighting the need to reconsider the evolution of critical education that acts towards decolonizing this language, with the idea of favoring the generation of new students, independent and able to face and deal with linguistic diversity and contemporary demands, which are stable through the English language, being a language that provides communication between existing cultures, and that authorizes the maintenance of speakers' identities in communicative occurrences.

Thus, we saw an immeasurable perspective regarding the influence of being able to converse through the global language, currently seen as an important passport for professional success, with a significant increase in people in language schools and institutions, on approximately all continents. Therefore, according to Gimenez (2001, p. 296), "English is not just an international language, but the language of the universe", and if we refuse to believe it, we could miss a great chance to interact with multiple people and, with direct consequences on our lives.

Therefore, it is possible to understand with greater accessibility the trends present in this area of studies, and how the knowledge developed in this field can support research aimed at the environment.

of teaching/learning the English language, which aims to critically analyze political developments and epistemologies, consequently, of the present world organization. In the following section, we present LA's reflections on the colonialism and decoloniality of the English language.

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## two LANGUAGE, COLONIALISM AND DECOLONIALITY

As the philosopher of language Bakhtin declares, it is through words that ideological works are carried out. Likewise, because the word is a "synopsis of traditionally discursive conduct

constructed”, it is also historical, ideological, and involves a social struggle (BRAIT, 2008). In this way, it is clear that customs and interferences should not be neutral; otherwise, it is essential to worry about the multiplication of our works in the social world and in the lives of other people. Therefore, it is necessary to ask some questions about the role that language plays in monitoring and/or transforming power relationships in research.

In view of this, they promptly contest: “Language is not subordinate to these events; it is important so that we can understand them.” Indeed, if we reflect on language in its historiography and its temporality, we are able to discern elements that contributed/contribute strongly to the manufacture and repetition of social differences and dissimilarities. We know that there is several researches within the scope of LA, such as the perspectives of the English language being a lingua franca and translingual practices that manage to move away from colonial concepts, such as the construct of languages as separate elements or of certain classes of speakers as examples of primacy in the use of the language.

In this way, the primordial thoughts that support the colonial and modern logic of English as a lingua franca and its translingual practices are identified. In addition to the tension of people who have been in power, questions are raised about what is considered wrong, as well as the direction of teaching/learning. From this perspective, we saw a behavior of epistemic indiscipline, because by contesting this dominant foundation, there is an attempt to recognize the studies of other subjects (MIGNOLO, 2018).

Decoloniality aims to put an end to these patterns in sociocultural, political-  
- economic, ethnic-racial and gender/sexuality that are imposed by the coloniality that is in power. However, the conceptualization of coloniality of power (QUIJANO, 2000) explains the links of coloniality in economic and political fields that did not end with the end of colonialism. According to Maldonado-Torres (2007), coloniality presents itself in a triple dimension, containing: power, knowledge and being.

Pardo (2019) highlights that there are always questions about whether the speaker of English is American or British, in turn, demonstrating issues of subordination and submission, demonstrating how much coloniality still persists in the teaching of contemporary English. Furthermore, the author emphasizes that individuals imitate the native speaker model, generally American or British, a trend in language teaching and pedagogical materials which do not “qualify the diversity of epistemologies, cultures and peoples who speak the language English in the world” (PARDO, 2019, p. 212).

From an underlying point of view, English originated as a FL and is a teaching perspective, among numerous principles that highlight the relevance of learning about the cultural characteristics and society of native speakers; with an emphasis on the methodology of effective learning conflicts; also reinforcement of the accuracy of reproducing the native speaker's linguistics (GRADDOL, 2006). In other words, when English is studied and used as FL, learners are encouraged to do what the native does, and are led to agree with their authority as distributors of the English language (SEIDLHOFER, 2011).

In agreement with Quijano (2000), every user of a language is a social individual, writer and intermediary of a certain political notion. The question we must ask, in this case, is about how the science or politics of meaning fits into the discourse. In this way, when trying to identify the politicization of the dominant meanings of the discourse, it is necessary to ponder without haste regarding the concepts discussed as common sense, since any naturally manifested discourse may previously exist based on a fundamentally coercive construction.

Therefore, it is essential to explore and recognize where ideas and conceptions begin. If every speaker of a language is a collaborator and agent of a specific policy of meaning, it is necessary to be aware of the convictions that support educational and social discourses and practices.

However, even after finding a plurality of conceptions and understandings, it is already known how only some are authentic while others are exiled and silenced, as some people have the ability to talk about their own stories, however, others they can't (HELLER;

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MCELHINNY, 2017, p. 12). To exercise this epistemic observation, it is important to develop a discerning with the purpose of allowing attitudes to be differentiated, as well as histories and ideologies intervening. Heller and McElhinny (2017, p. 8) highlight 'position' as a way of understanding where the relevant definitions of discourses come from and the types of divergences they can communicate.

Therefore, it would be permissible to determine how to consent to hegemony, or even how to collaborate in the advancement of inequalities.

In this sense, there is a logic for categorizing individuals and knowledge supported by cultural imperialism, which from the perspective of the decolonial conception, is a relationship of subordination between dominant and dominated cultures, through the non-authentication of individuals and knowledge by relevant epistemologies.

### 3 POWER RELATIONS

The author Maldonado-Torres (2007), with regard to colonialism, the time in which the autonomy of a people was in the hands of another nation is over, but what was conceived with the colonization of peoples and territories, that is, coloniality exists and conditions different people, thoughts and actions. In other words, “although colonialism precedes coloniality, colonialism continues to survive”.

Regarding decoloniality, in order to transform colonial reality, it is essential to be epistemologically insubordinate (MIGNOLO, 2018), that is, we need to disobey hegemonic and Eurocentric standards of knowledge, with the purpose of getting to know the knowledge and individuals who they were silenced and made invisible by coloniality. LA, at the same time, encourages us to analyze beyond the limits and walls erected around us, in other words, the transgression of the world view, partially and eventually, helping to cross “our world” and challenge the “interrupted certainties of the different, not allowing us to live in other ways and socialize”, moving towards multiplicity and different ways of existing and behaving in the social world (MOITA LOPES, 2006, p.92).

From this angle, when we understand the human being as partial and incomplete, we realize that

Our convictions are not constituted as an absolute truth, that is, they allow us a new beginning, with the different and the unknown as well. Therefore, difference is no longer seen as an inability, and the opportunity is opened for the formation of new, more diverse social spaces, full of affinities and crossings both local and global, also demonstrating how cultures are hybrid and propelling, given the dissimilarity of identities and the cultural changes that form them (AN-DREOTTI, 2013).

Universal dialogue, or intercultural and transcultural, are posed as an essential challenge for current life, because cultural exchanges are reproduced differently over the centuries, thus resulting in a stagnation and naturalization of social injustices and processes of elimination, however, are still fortified by the capitalist and neoliberal systematization of the contemporary world. For Hall (2003), there are no cultures located outside the area of strength of power ties and cultural dominance.

The cultural dialectic is subject to subordination, and often points out who the winners and losers are. According to Sousa Santos (2004), the historical path of Western modernism is supported by cultural imperialism, in other words, the relationship of dominance and subalternity between cultures that are dominant and dominated, exposing centuries of culturally unequal relationships.

From this perspective, the sociologist addresses a necessarily pertinent question: “what opportunities exist for intercultural communication, if one of the cultures in person is sculpted by consistent and prolonged violations of human rights carried out in the name of another culture?” (SOUSA SANTOS, 2004, p. 29).

In this way, if power relationships reveal abuses and injustices, dominance and censorship, how can we think about conversation, coexistence and horizontality? With the power of academic research, subvert these unequal relationships, the dominant norm, the scientific positioning and the presupposed neutrality of our work, with the advantage of providing plural and public constructions that enable social independence, in the sense of generating anti-social knowledge. hegemonic approach based on other perceptions, aiming to collaborate with the “reinvention of social life” (MOITA LOPES, 2006b, p. 94).

In this logic, Sousa Santos (2004, p. 26) defends the dependence between cultures and between means of discernment, based on incomplete and mutual awareness as the “*situations sinequa non* of intercultural communication”. The author also recommends a shift in perspectives, a way of thinking about the social experience of the non-imperial universal South as a choice to cease hegemonic ways of thinking and exercising, corroborating the complexity of knowledge and activities between them.

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### 4 APPLIED LINGUISTICS

Although the name LA spontaneously refers to the applicability of linguistic knowledge, it does not necessarily have this meaning. It is undeniable that the expression LA was initially used for this purpose, although late in force, the LA goes beyond this scope, because when composing knowledge, based on investigative conduct, they have stated, through various data, that everything that includes language It is more complex than you think (ALMEIDA FILHO, 2005).

When discussing ways of understanding AL, it is argued that it is one of the three linguistic sciences together with Linguistics and Language Aesthetics, being introduced into social practice

it's real. This field is divided into teaching/learning languages, translations and interpretation, terminologies and lexicographies and social/professional relationships, it is clear that all are mediated by language.

Moita Lopes (1996) highlights that LA is a social science, the focus of which is the complications of language shown by users (listeners, speakers, writers and readers) of a language, in a certain social context. This researcher also talks about AL being a type of research, because it uses interpretative investigation methods, of an overlapping nature in social sciences, with interdisciplinary integrity.

Regarding the characteristic of LA, many researchers share the same understanding that it is an interdisciplinary field of research. From this perspective, Celani (1998) warns about the occurrence, as there are no uncertainties regarding the multidisciplinary nature of LA. In short, the author mentions AL as transdisciplinarity based on the cooperation of disciplines. For Celani (1998), transdisciplinary is an indispensable member to designate LA, although it causes the establishment of new learning spaces, through interaction, the convergence of disciplines and concepts.

Moita Lopes (1998) talks about the clarity present in LA, with transdisciplinarity being a mechanism of investigation, in which the productivity of knowledge cuts across many disciplines. Regarding the interdisciplinary character of LA, this refers to the fact that a researcher detects a language problem, in a stipulated social practice and, in order to learn, asks for help from several disciplines that theoretically can help the issue. However, in objective terms, the author (2006) emphasizes that the interdisciplinary character of LA is consolidated very timidly, within the limits of linguistics itself, among researchers who deal with the limitations of Discourse Analysis, Textual Linguistics and of Conversation Analysis.

According to the notes of Moita Lopes (1998), in another way, many researchers influence their comfort zone, limiting themselves to understanding a certain language problem within their own theoretical territory, avoiding going into areas other than yours, because overcoming disciplinary obstacles requires effort and great critical thinking.

Because of this, Pennycook (1998) defends the support of a Critical Applied Linguistics (LAC) aimed at solving social problems, and, given this, political, social and historical ones, taking into account the social and historical characteristics of humans belonging to man. Therefore, the author (2004) determines that one of the main purposes of AL is to research the ideological origin of the knowledge produced. Hegemonic cultures and ideologies order social inequalities and make it impossible to think about the world and its possible changes.

In the same way, Kumaravadivelu (2006) expresses that LA, anchored in post-cooperative principles, lionals, should not have as its purpose the search for laws, but rather for meaning. Thus, with this type of thinking, this researcher appears to suggest the search for ideological lines in the discursive parameters. Kumaravadivelu (2006) claims that there is no naive text, because they are all political, since all discursive norms are political.

In the author Rojo's (2006) point of view, the objective of AL is no longer to perform a theory in a certain context, to test it, much less to define and explain concepts in certain contexts, but rather to understand some borrowed theories. This author justifies that LA seeks theoretical challenges to socially important problems and these responses need to bring benefits to social practices and their participants, including the perspective of a good quality of life.

In agreement with Rojo (2006), in this context, the main purpose of LA is to analyze problems related to language, socially present the context, to (re)construct social life, through the production of alternatives with the purpose of favoring social acts. Afterwards, a brief communication on the concepts, types and objectives of LA. In the next section we discuss English language teaching and LA.

#### 4.1 TEACHING THE ENGLISH LANGUAGE AND APPLIED LINGUISTICS

It can be said that LA only emerged during the Second World War, making it necessary to find ways to teach the English language. In this way, it is irrefutable that AL has a stable relationship with the English language, since, as already expressed, its origin intersects with this universal language. Therefore, it would be arbitrary if the LA did not support the English language, especially in this socio-historical circumstance, when this language reaches the global language standard today. It is a type of recognition that the English language has categorized into the LA principle. Without hesitation, LA owes nothing to the English language, because since its creation it has facilitated understanding in the English language classroom and countless conditions relating to it.

to this context.

In listing these principles, LA has attributed, with its investigative practices, the countless areas of learning, interdisciplinary understanding of the problems of disinterest, attitudes, meanings, beliefs, personalities, methodologies, teaching materials, all within the teaching/learning context of the English language, just to mention a few.

In this way, one can see the dominance of LA, being a quick analysis demonstrating many researches and publications, here in Brazil, caused by an important cooperation for the teaching/learning of the English language, not to mention the expressive numbers of dissertations and theses in area. Furthermore, we have relevant work by second language or FL teachers, combining research produced by academics from the postgraduate program in linguistic studies at the Institute of Biosciences, Letters and Exact Sciences, at UNESP, in the LA area (the work portrays the stimulus for the conduct of new research in the sphere of LA).

As for Paiva (2006), he conducts a work prepared by a group of higher education professors, in which the research debates inquisitions regarding the teaching of the English language. It is possible to find in the texts various themes intrinsic to the process of teaching/learning the English language, such as ideological and cultural issues. In 2006, Barcelos and Vieira Abrahão met to work at a congress held at PUC-SP, focusing on beliefs about language teaching/learning.

In 2012, Scheyerl and Siqueira exhibited 'Teaching Materials', with considerations pointing to the ideological problems contained in English language textbooks. The authors, in short, found that the world is not being portrayed in the way it should be represented in the English language textbook, as it is possible to verify an ideological existence at the service of power, a colonialist and mercantilist ideology.

In the same year, Silva (2015) launched the second volume of the collection "Teacher training", which aims at the objective of the language teaching/learning process and teacher preparation. In 2014, Oliveira presented "English teaching methods", which deals with basic theoretical issues in language teaching/learning. The work also indicates that for the first techniques of teaching FL and five other alternative techniques.

The work stands as a possibility of filling the gap for Literature graduates, complementing the lack of materials that deal with the theory and practice of teaching the English language. As can be seen from this brief explanation, in a short period, there is a wide production in the area of LA, which has helped the teaching/learning of the English language, ensuring the role of LA, of seeking to understand and solve problems at the moment of learning the English language, in its most diverse particularities.

These actions have been articulated with the purpose of carrying out projects with the aim of changing a situation, in many contexts, negative, such as the teaching of English in public schools. Some research carried out on the topic of LA has exposed, for example, the teaching of English in public schools has not made any progress, in most cases the students complain about the teacher, the teacher complains about the student, and both incriminate the State, representing what Leffa (2011) called the 'frustration triangle'.

However, although several studies in LA have already identified problems in the field of learning, there is still a struggle to implement language policies to be adapted to the university curriculum. Further on this reflection around LA's incentives in its sub-area of teaching/learning the English language, it is still plausible to think about how LA has carried out its research to help in the teaching/learning of the English language. Therefore, in the next section we present globalization and English language teaching.

#### 4.2 GLOBALIZATION AND ENGLISH LANGUAGE TEACHING

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Commonly, the English language has been related to the official language of globalization, which can either include or exclude citizens. From this perspective, Brydon (2011, p. 2) declares that "English grants entry and exit in a global dialogue and that it is moving across many types of borders to generate a universal public sphere". For the author, the illusion caused by the neoliberal expression of globalization has generated several effects, among which "mastering English is becoming an important new type of literacy", being extended even to non-English-speaking countries. In this sense, the relationship from an epistemological perspective with the teaching of English can become a business, based on the panorama of education as if it were a service, with the goal of "readying" students for the educational society.

In this context, private language teaching schools attract more and more customers, as they have long enjoyed the marketing expression that learning English is a key aspect for professional success. Furthermore, language schools and the textbook market have improved the standards of English in highly prestigious speaking countries, even though the word “standard” conveys the ideology relating to the quality established between power relations, in other words, the variation in the English language concerns the economic power of countries that speak that language (WIDDOWSON, 2010, p.145).

In this way, Silva (2015, p. 127) addresses one of the important themes regarding the “massive literature on the so-called 'globalization' and all the debates on the relationship with capitalism and democracy, but that, however, language plays a role small and secondary” in research, especially regarding the connection of “the ideology of individualism and its effectiveness on how English is specialized”. In Brazil, the archetype of “covetable” English favors only the North American and British variants, under the impacts of social media discourses that signal such models, according to research findings coordinated by Jordão (2009). Incoherently, while globalization programs the image of diversity, it also implies cultural similarity, affected by the global pattern of economic activities and the flow of cultural articles from the center to the suburbs (BLOCK; CAMERON, 2002). The current context of globalization has caused incalculable results that shake modern society as a whole. Among these effects, the mitigation of contradictions between individuals and the imminent need for communication between them stands out.

According to Kumaravadivelu (2006, p. 131), “the cultural and economic lives of people around the world are becoming increasingly excessive and immediately interconnected”. It is precisely in this scenario that the English language stands out, providing interaction between different people.

With the international language standard, there is no doubt that English plays a central place in research in LA. From this point of view, an eloquent number of studies focused on the pedagogical and cultural consequences resulting from the expansion of the English language to the four corners of the planet are being explored in depth. Otherwise, Kumaravadivelu (2006, p. 143-144) communicates that there are companies by political leaders and professional organizations in many parts of the world that want to 'sanitize' the English language from its cultural and political belongings and focus on its tool value for international and intercultural communication.

From this perspective, English can be seen as a language with diverse systems and multiple norms, which corresponds to plural values and affinities. In Seidlhofer's words (2011, p. 64), he says that by removing the language of non-native speakers, they adopted the language and made their own adaptation with their own communication efforts, therefore, this English is not the same of native speakers.

Given this situation, it appears that the English language has become the official global language, it must be based on a new teaching reference that illustrates the difference, challenges supremacies and searches for possibilities of expression and interpretation. It is clear that the insertion of intercultural links becomes an essential teaching of the English language, aiming to stimulate the attention of learners regarding other cultures, helping them to differentiate the sociocultural variables that sensitize people's lifestyle and intercommunication and effectiveness depending on the way in which, culturally instructed, people think and act.

During the entire learning process, students need to prepare themselves to be open to dialogue, to exchange experiences, and to respect oppositions, in the same way that their opinions and positions are evaluated. This behavior enables intercultural experience and provides the union of elements which are designated as complicated, being the relationships between the dominant/dominated, developed/underdeveloped, native speaker/non-native speaker, standard/non-standard, self/other ( MENDES, 2008).

## FINAL CONSIDERATIONS

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In view of this, it is clear that there is a multitude of voices that plead for changes, and that fight for the acceptance, by teachers and researchers, of new aspects that guide actions aimed at teaching/learning the English language. For this reason, the ways of teaching and learning languages can no longer be seen as companies exempt from ideological concepts and policies, therefore, training curricula must be objectives of modification.

For the rise of appropriate theoretical-methodological possibilities, it is necessary for the teacher to have the freedom, intelligence and competence to think in relation to the adversities he encounters in the exercise.

of its function. In this way, the suggestion of applicability of pre-established methods persistent in normatively guiding language phenomena and treating culture as a collection of characteristics of certain countries or groups of speakers becomes urgently on the decline. It is important to highlight that a renunciation of all guidelines and norms is not recommended, but a review of its argumentation, and of the existing theory into a single archetype to meet all uses.

It is essential to overcome the limitations supported by much of the work carried out in LA up to the present moment, to be acceptable the beginning of a place that benefits a constant movement of reflection and action around the training of future language teachers, especially that of English. Furthermore, the teaching concepts adopted for the new regulation of the global lingua franca of the English Language and the evolution of the intercultural skills of teachers in training take important measures, which can lead them to legitimize real teaching habits aimed at the diversity of the English Language in a more critical and farsighted way in your future area of activity.

Due to this objective and leveling of the new LA principles expressed here, it is evident that the proposed teaching standard must improve the departure from linguistic and cultural standards. Provide democratic spaces for teachers to inquire, problematize, re-examine, reformulate and restructure customs corresponding to the real needs of learners in this world where relationships have global repercussions. The world has changed, so that we can continue to survive the various adversities arising from certain processes, therefore, language scholars need to change too.

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