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Seeing Local Experiences Through Global Eyes: Duoethnography and the Internationalization of Language Teacher Education

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Abstract

This paper discusses the use of duoethnography in the internationalization of language teacher education, aiming at responding to the following questions: **A)** how may duoethnography support the internationalization of language teacher education? **B)** What aspects of language teachers' lives can be explored in dialogical encounters among language teachers and teachers-to-be from different countries? **C)** What (lasting) impacts may carrying out a duoethnography have on language teachers? Beyond explaining the process of designing an international research-based assignment (IRBA), which aimed at engaging in-service and pre-service language teachers from the U.S. and Brazil in exploring their linguistic experiences, the authors present the rationale and the theoretical basis for developing the IRBA and analyzing the duoethnographies: critical approaches to language teacher education, digital literacies and technology integration in educational praxis, teacher collaboration, and duoethnography as both a process and a method. The analysis revealed that duoethnography may be effective leading to reflection and contributing to issues of equality, mobility, and access.

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Abstract in Portuguese

Este artigo discute o uso da duoetnografia na internacionalização da formação de professores de línguas, visando responder às seguintes questões: a) como a duoetnografia pode apoiar a internacionalização da formação de professores de línguas? b) Que aspectos da vida dos professores de línguas podem ser explorados em encontros dialógicos entre professores de línguas e futuros professores de diferentes países? c) Que impactos (duradouros) a realização de uma duoetnografia pode ter nos professores de línguas? Além de explicar o processo de elaboração de um tarefa internacional baseada em pesquisa (TIBP), que visava envolver professores de línguas em serviço e em formação inicial nos EUA e no Brasil na exploração de suas experiências linguísticas, as autoras apresentam a justificativa e a base teórica para desenvolver o TIBP e analisar as duoetnografias: abordagens críticas à formação de professores de línguas, letramentos digitais e integração tecnológica na práxis educativa, colaboração docente e duoetnografia como processo e método. A análise revelou que a duoetnografia pode ser eficaz, levando à reflexão e contribuindo para questões de igualdade, mobilidade e acesso.

Keywords

COIL; collaboration; duoethnography; internationalization of language teacher education; language teacher education; virtual exchange

1. Introduction

The internationalization of higher education is part of the agenda of institutions worldwide. Different strategies have been put into internationalizing campuses across the globe. Recruiting international students and faculty, promoting international collaborative teaching and research, and organizing study abroad are some of the most common and easily recognized initiatives in internationalization efforts (Abraham & von Bromssen, 2018). However, some of these campus-wide efforts might not impact the needs of teacher education in contemporary times, especially when we focus on language teacher education, as it is the case of the project we describe here.

At the time of writing this paper, we witness a world trying to create a "new normal" after the traumatic occurrence of the COVID-19 pandemic. In the past years, the need for digitally literate teachers who could agilely support their students' learning and well-being became visible in different parts of the globe. In the same way, we witnessed the increase in visibility of the essential work of

teachers especially in times of crisis. Preparing teachers to face multiple and unpredictable educational challenges is an intense enterprise that requires excellence. In our view, internationalization must be more than an add-on to traditional curricula. It is a robust approach to widen the possibilities for teachers, especially language teachers, to participate in the fast changes occurring at a global level, affecting their lives and the lives of their students, hence affecting classrooms as well.

Human mobility, forced or voluntary, for example, has changed many people's lives, perspectives, practical realities, and the demographics of classrooms. Internationalization is not limited to teachers' mobility or experiences abroad. Teacher education programs and curricula can benefit equally from internationalization-at-home activities, such as virtual exchanges, interactions between domestic and international students and scholars, and developing internationally focused research, service, and assignments. In the case of this paper, we use the concept of internationalization at home to focus on a collaborative inquiry-based international project designed to integrate essential elements of language teacher education and practice: collaboration, inquiry, criticality, internationalization, and technology integration, as explained and discussed in the following sections.

Here we will present and discuss four language teacher educators' approach to internationalizing courses and curricula in higher education during the pandemic of COVID-19, when the need for the internationalization of teacher education acquired special historical relevance. We will discuss how internationalization at home evolved to expand international teacher experiences beyond traditional study-abroad practices. Motivated by the need to find innovative ways to internationalize the experience of in-service and pre-service teachers, in this case, specifically language teachers, we used duoethnography as a method and a process for engaging U.S. graduate and undergraduate students in dialogic encounters with undergraduate students from Brazil in a Collaborative On-line International Learning (COIL) project. We were inspired by the following guiding principles of higher education for the 21st century: internationalization, collaboration, and inquiry-based learning.

Based on the principles of qualitative research (Denzin & Lincoln, 2000; Hatch, 2002; Kamberelis & Dimitriadis, 2005), this paper explores the answers to the following questions: a) How may duoethnography support the

internationalization of language teacher education? b) What aspects of language teachers' lives can be explored in dialogical encounters between language teachers from different countries? c) What (lasting) impacts may carrying out a duoethnography have on language teachers? Results show that duoethnography engages students in various interpretations of sociocultural meanings and may lead them to suspend their judgments, prejudices, and prejudgments, leading to more empathetic views of themselves and others. As our participants were all language teachers and teachers-to-be, we focus on linguistic experiences as a theme for duoethnography and conclude that exploring such experiences may contribute to identifying mechanisms that shape language patterns and understanding feelings and attitudes in relation to diversity, equity, and inclusion. In this paper, we will therefore try to provide evidence for the internationalization of language teacher education beyond study abroad and show how duoethnography is a tool that leads to knowing and seeing local experiences through global eyes. Duoethnographies in COIL experiences, therefore, may be taken as an innovative practice that may contribute to less inequality in language teacher education, especially when issues of mobility and access are considered.

2. Theoretical Perspectives and Framework

Education has been strongly influenced by globalization processes which, by altering economic, political, social, and cultural relations around the world, has also introduced new elements in schools in general, and in the classroom, specifically (Mattos & Jorge, 2014). Likewise, globalization has affected higher education around the world, and the concept of critical global citizenship and global literacies (Jorge & Ferraz, 2023) has been explored in various ways by scholars devoted to creating glocal approaches to teaching and learning.

Inspired by these reflections, we based our project mainly on three theoretical perspectives: critical approaches to teacher education, digital literacies, and collaboration for teacher education. In the following sections, we discuss these perspectives and how they apply to this project.

2.1. Critical Approaches to Teacher Education

During the second half of the 20th Century, the focus of research in various areas, including education, language teaching, and language teacher education, has taken a more critical perspective. Fostered by Freire's (1970) seminal book

Pedagogy of the Oppressed, several educational researchers have become interested in critical approaches to language teaching and language teacher education (Norton & Toohey, 2004). In such critical approaches, language is viewed as profoundly ideological and an instrument of power and domination (Mattos, 2018). According to Hawkins (2011), critical approaches to language teaching and language teacher education view language “as situated usage shaped through pervasive social, cultural and political ideologies and forces that serve to empower some people while marginalizing others” (p. 2).

Lately, critical pedagogies for language teacher education encompass various theories, perspectives, and approaches, such as culturally sustaining teaching (Ladson-Billings, 2014; Paris & Alim, 2017), critical literacies (Cervetti et al., 2001), and translanguaging (García & Li, 2014; García & Sylvan, 2011). In this paper, duoethnography is considered a pathway to creating learning opportunities coherent with critical approaches to the education of language teachers, and the values and tenets of duoethnography (Norris et al., 2012; Sawyer & Norris, 2013; Snipes & LePeau, 2017) are seen as a way to nurture the internationalization of language teachers' experience. Furthermore, the dialogical and collaborative nature of duoethnography allows for critically examining life history and learning from differences. The methodology we used in this language teacher education project allowed for the understanding of the different pathways that lead to learning a language and the political and ideological contexts that affect languaging in different places and spaces.

2.2. Digital Literacies

Technology has long been an important topic in language teaching and language teacher education. Researchers interested in the use of technology in education in general and in language teaching, specifically, usually refer to the use of technology by students and teachers in and/or out of classrooms as digital literacy/ies. Celinski (2019) defines the category of literacies as “common cultural abilities and competences to communicate [using] media that allows its users to maintain and build social practices” (p. 467). Digital literacies, therefore, may be defined as common cultural abilities and competences to communicate using technology. In a society permeated by an ongoing modern digital revolution, the ability to use and communicate via technology is becoming ever more important and necessary.

However, digital technologies and literacies should not be seen simply as a cheap and easy tool to be introduced by teachers in their classrooms. As Lankshear et al. (2000) observed long ago, there is a growing demand for the “technologization” of education in general, that is, a pressure to adopt the indiscriminate use of technology in school environments. These authors argue that this pressure comes from an understanding of technology as something almost magical, capable of solving all the problems faced by the school, transforming it into an institution of excellence with high levels of competitiveness. This view of technology may be limited and reductionist, as it sees education as just the search for information in the form of data. Nonetheless, although many researchers have cautioned against this reductionist view of education in the past, during the flow of the years we have seen technology becoming ever more pervasive in our social encounters and taking on mediating roles that had never been imagined in the past.

After the hardships and the demands imposed on teachers and teacher educators during the pandemic of COVID-19 (Costa et al., 2022; Guo-Brennan & Guo-Brennan, 2022), it became visible how locally acting teachers faced challenges similar to those faced by teachers working in different parts of the world. Moreover, the pandemic showed how teachers were part of a global task force, using digital learning to lessen the inequalities intensified by the imposed social reclusion.

During the pandemic, consequently, the need for technology and digital literacies was highly intensified, mostly in the area of teacher education. Thinking about a project to internationalize teacher education in the pandemic context seemed to be a promising opportunity since we could bring together a global crisis, the use of technology, and teacher education, promoting the idea of internationalization at home. It was an opportunity for us to think about educating teachers at an international level mediated by technology. The internationalization of teacher education, therefore, acquired a different historical relevance, and innovative ways of leading teachers to develop a global mindset seemed more pronounced.

In this paper, internationalization at home (Beelen & Jones, 2015) evolved to expand international language teacher experiences beyond traditional study-abroad practices. Motivated by the need to find innovative ways to internationalize the experience of in-service and pre-service language teachers,

we used duoethnography as a method and a process for engaging U.S. undergraduate and graduate students in dialogue with undergraduate students from Brazil in a COIL experience (Rubin & Guth, 2022; SUNY COIL Center, 2014) involving four university professors and their respective groups of students. The four professors sought inspiration for this project from the following guiding principles of higher education for the 21st century: internationalization, collaboration, and inquiry-based learning. Pairing participants from the two countries created opportunities for dialogical encounters (Freire, 1970) that are the core of duoethnography, resulting in critical collaborative learning experiences concerning languaging and the various social practices around it.

2.3. Collaboration for Teacher Education

Teacher collaboration is a fundamental component of teachers' professional routines. Research has highlighted how teachers value the moral support that comes from collaboration (Schleifer et al., 2017), and how teachers appreciate knowing that they are not alone in facing the challenges and unpredictability of the teaching profession (Beatty, 2011; Horn, 2015). Collaboration is important for collegial support, motivation, and encouragement among teachers. The challenges associated with the evolving roles of teachers in schools, much like in numerous other professions, require intentional ways of preparing educators for effective teamwork.

Despite collaboration being a valued aspect of educational programs, teachers' work in schools is still characterized by isolation. Isolation can manifest both as the conditions in which teachers work and as a psychological state within their professional lives (Ostovar-Nameghi & Sheikahmadi, 2016). Recognizing the benefits and challenges of collaboration in teachers' lives, we believed that introducing collaborative assignments in language teacher education courses could strategically contribute to fostering teachers' awareness that collaboration and collegiality extend beyond merely sharing lessons or discussing students' achievements.

We envisioned creating conditions for collaboration that would attract, rather than deter, teachers from engaging in joint efforts to create something new, driven by a genuine interest in being with other teachers. In this way, we thought that duoethnography could serve as an innovative approach to promote international collaboration among in-service and pre-service language teachers

and serve as a model for creating and developing innovative inquiry-based practices in schools.

Collaboration should not be limited to interactions among teachers; it should be an integral part of learners' education across all levels. Our aspiration was that participant teachers would complete the suggested assignment and acquire a valuable inquiry-based approach to explore diverse themes in their own language classrooms after participating in this project. According to data from the Teaching and Learning International Survey, carried out by the Organisation for Economic Co-operation and Development (OECD, 2020), teacher collaboration is linked to "greater innovation in the classroom and higher levels of self-efficacy and job satisfaction among teachers" (p. 2). Our aim was to model one possible approach that could lead to innovative collaborative practices in schools, as well as in other language teacher education programs.

2.4. Duoethnography as a Process and Method

Duoethnography is a qualitative research method that involves two or more researchers collaborating to explore and document their personal and shared experiences within a particular social or cultural context, used to engage participants to understand themselves and their praxis (Sawyer et al., 2012; Sawyer & Norris, 2012). Researchers juxtapose their life histories to achieve multiple understandings of a social phenomenon. Suitable to any discipline, duoethnography is conceptual, and not descriptive; it fosters self-reflexive and transformative learning and emphasizes cross-cultural interactions and understandings (Docherty-Skippen & Beattie, 2018). Using their own biographies as research sites and creating dialogic narratives, researchers disseminate their duoethnographies, and readers may enter the conversation (Sawyer et al., 2012), as duoethnographies foster a sense of engagement and dialogue.

Through duoethnography, researchers may gain insights into the phenomenon, the self, and the method (Sawyer et al., 2012). Duoethnography allows for multiple perspectives on a specific phenomenon, which may emerge in dialogic encounters. Genuinely being in dialogue with another individual and practicing genuine listening, participants can reflect on themselves and foster reflection on their peer's self, which may lead to self-awareness. Concerning the methodology, using duoethnography may generate critique to improve, adapt, or redesign the inquiry method and processes (Sawyer et al., 2012).

Writing a duoethnography is a collaborative process that does not rely on specific characteristics of pre-determined genre. Duoethnographers incorporate dialogues and find ways of sharing their conversations and reflections with the audience. Duoethnographic texts represent a flow that showcases how participants' perspectives evolved through interaction and discussion (Sawyer & Lund, 2012).

Besides that, writing duoethnographies is also a reflexive and critical examination of participants' own biases, ideologies, and positions within the research. Duoethnographies may reveal multiple entanglements of different experiences while balancing individual stories and collective accounts (Burleigh & Burm, 2022; Long et al., 2021; Sawyer & Norris, 2012).

Duoethnography emphasizes collaboration between researchers, who engage in a shared exploration of their experiences, perspectives, and interpretations, fostering a collaborative and dialogical process. Dialogue, thus, is vital in duoethnography (Norris et al., 2012).

According to Freire (1970), true dialogue cannot exist unless the partners engage in love, humility, faith, trust, hope, and critical thinking. This view shows that dialogue demonstrates the positive connection between people and the constant drive to transform themselves and reality. Therefore, dialogue becomes the sign and the central concept of true education. As Freire asserts, "without dialogue, there is no communication, and without communication, there can be no true education" (Freire, 1970, pp. 91-92). In the process of dialogue, listening is genuine, without imposition of views of reality from one person to the other. The dialogic process aims at achieving freedom and transformation, instead of the monologic nature of oppression (Freire, 1970; Nguyen, 2019). A dialogic encounter, in our work, is thus an experience of being with the other, focusing entirely on the possibilities of learning from and with the other.

Duoethnography is both a method and a process. Dialogic collaboration during the duoethnography represents a process of genuine listening based on curiosity and interest in exploring and reflecting on experiences within different contexts, motivations, opportunities, and social identities. It also requires collaborative writing, generating co-authored papers, and other forms of dissemination that reflect its collaborative nature. Collaborative writing is

also a dialogic process and requires attentive listening, meaning negotiation, and cultural humility (Sawyer et al., 2012; Sawyer and Norris, 2012).

During the COVID-19 pandemic, we saw in duoethnography a possibility for the internationalization of language teacher education at home. Considering the pandemic context at that time, we thought it would be an opportunity to provide participants not only with a possibility for intercultural exchange but also a chance to promote their well-being. In the next section, we present further details of this initiative.

3. The Partnership

The first step in developing an international assignment was to create a partnership that reflected the common goal of internationalizing the experiences of in-service and pre-service teachers. This was crucial to make the project successful. We aimed to create a partnership that could lead to long-term collaboration, where each partner would bring in specific expertise and take something new out of the project as well.

The partners in this project included four language teacher educators, working in three higher education institutions (HEI), two in the USA and one in Brazil. The four partners were Brazilians with international experiences both as students and researchers, who knew the strengths and limitations of the educational systems involved. The two US-based teacher educators worked in two different HEIs, thus two different states were represented in the partnership, each with its unique linguistic landscape and demographics. In Brazil, both teacher educators involved in the project worked in the same HEI in an English language teacher education program. Therefore, every faculty leading the project was fluent in Portuguese, the language used for communication among them, as well as in English, the language chosen as a medium of instruction in this project.

For our partnership to be solid and balanced, we spent time discussing differences in the academic culture of each HEI, including the demographics, experiences, and needs of the in-service and pre-service language teachers who would be the project participants. We decided to collaborate in every step of the project. Each step demanded the negotiation of our views for the assignment and the distribution of tasks among the team. Partners had both shared and individual responsibilities. Shared responsibilities included participating in

regular planning meetings, constant communication (via email and a messaging app), and publishing results. Besides the coordination of local projects and tasks, individual responsibilities included reflecting on the whole process of developing the project, giving instructions to local participants and attending to their needs, and conducting evaluations and self-evaluations.

We chose to embed the project in the courses we were teaching at the time. However, the design should also be suitable for independent implementation. Finally, we decided on the method of inquiry to engage our students in the project. The partnership evolved around the participants' linguistic experiences theme, which seemed to be the most appropriate not only because all the participants were either in-service or pre-service language teachers, but also because many of them had English as an additional language (foreign, second, or heritage language) and/or were preparing to become teachers to speakers of other languages. This theme would be explored in an assignment to be developed through duoethnography. The following sections describe the assignment itself and the specific tasks we created for the students to engage in writing their duoethnographies.

4. The Project

Based on the principles of qualitative research (Denzin & Lincoln, 2000; Hatch, 2002; Kamberelis & Dimitriadis, 2005), we set off to explore the answers to the following questions: a) how may duoethnography support the internationalization of language teacher education? b) What aspects of language teachers' lives can be explored in dialogical encounters among teachers from different countries? c) What (lasting) impacts may carrying out a duoethnography have on language teachers?

To answer these questions, we developed an international research-based assignment (IRBA) for a group of U.S. graduate and undergraduate students to work in collaboration with undergraduate students from Brazil. All graduate students from one of the US-based universities were in-service language teachers, a total of 10 participants; the students from the other US-based university were 12 pre-service language teachers, and all 22 undergraduate students from the Brazilian university were also pre-service language teachers, making the total 44 participants. The IRBA involved engaging participants with duoethnography and exploring a specific theme through virtual dialogic encounters. During dialogic encounters, we aimed that participants would

discuss their experiences concerning languaging within their first, second, or other languages. After a cycle of dialogic encounters, participants collaborated on writing their duoethnography. They addressed experiences in teaching and learning languages having their different social identities as their loci of enunciation (Mignolo, 2000).

As sources for our data, we used the content of the participants' duoethnographies and data from evaluation questionnaires to answer the three questions mentioned above. We also used our own knowledge, ideas and perspectives on language learning and studying abroad experiences to gain insights into the objectives of this project. As the research we report here involved collecting data with human beings, the original project was submitted to the evaluation of the Research Ethics Committee and was approved on Jan. 16th, 2020 (CAAE no. 23101119.1.0000.5149).

Our conclusions emerged through a meticulous blend of reflection, analysis, and post-qualitative research-based thinking that informs duoethnographies (rhizomatic analysis, avoidance of binaries, embracing incompleteness). This involved a comprehensive exploration of the data, facilitated by iterative cycles of coding and thematic development.

5. Scaffolding the Process

The project primarily comprised a single assignment encompassing multiple tasks. Collaboratively, students from Brazil and the U.S. were randomly teamed up to delve into their linguistic experiences through dialogic encounters, working together to craft a duoethnography. Instructors strategically paired students from distinct universities and furnished explicit guidelines for each task within the assignment.

The four language teacher educators collaboratively created a booklet with instructions for the entire assignment, so that participants would have a complete view of and specific directions about what they were supposed to do. The booklet was organized in several sections comprising an introduction to the topics of internationalization, collaboration, and inquiry-based learning; introductions to the four instructors, that is, the four language teacher educators involved in the project, and their respective institutions; a section about the importance of dialogue and the concept of dialogic encounters; the project schedule; a section about duoethnography; the four tasks involved in the project;

a reference section and two appendices with guiding questions to be used in Task 1, and some information on the benefits and challenges of collaborative writing. For each section of the booklet, teacher educators provided participants with detailed instructions, guidelines, and examples of what they were supposed to do. An illustrative sample of the booklet is included in Appendix A.

Task 1 was divided into two parts to be undertaken individually: part 1 involved crafting a personal linguistic autobiography and part 2 was aimed at reviewing their partner's linguistic autobiography while preparing for the subsequent tasks. In order to develop their personal linguistic autobiography, participants were prompted to answer some guiding questions, such as: What language(s) do you consider your mother tongue? To what extent does nonverbal language play a part in your family? What type of language was spoken in your neighborhood? How do you feel about how different language practices, including yours, are described?, among several others that were meant to help them think of what to write about.

Conversely, other tasks were developed in collaboration, including engaging in two dialogic encounters and collectively composing their duoethnography. Tasks 2 and 3 were devoted to two virtual dialogic encounters between the two participants previously paired up. During these virtual dialogic encounters, participants were supposed to discuss the common themes that arose in their linguistic autobiography. Finally, Task 4 encompassed writing a duoethnography based on the results of the interactions during the two dialogic encounters and the common themes they had discussed.

In developing and implementing an inquiry-based international assignment, scaffolding is crucial for creating a sense of purpose and belonging and providing support and guidance to help students understand the rationale and steps involved in the process. Clear instructions, step-by-step guidance, and supporting resources are essential for facilitating compelling learning experiences. The instructions encompassed a comprehensive package – the booklet – incorporating a detailed timeline, task-specific handouts, and assessment criteria to guide participants through the assignment. Additional handouts offered careful explanations of the significance of dialogue, engaged listening, and collaboration and delved into the challenges and advantages of collaborative writing.

In the case of the Inquiry-Based International Assignment, we expected that clear instructions would set the foundation for apprehending the objectives and expectations of the project, helping students navigate through the assignment systematically, and building their skills and understanding incrementally. For this reason, we created the booklet, in which we put together the rationale and broke down the complex task of developing a duoethnography into manageable components. The booklet also included supporting resources, such as relevant readings, examples, and suggestions for multimedia materials. These resources offered additional perspectives, models, and explanations for participants. Furthermore, the guidelines included suggestions for utilizing digital tools to enhance learning and support learners throughout the process.

Ultimately, we created digital folders to facilitate the organized storage of materials pertinent to each task in the assignment. These digital repositories housed not only the booklet but also various supporting materials, all accessible within shared folders managed by both project leaders and participants. Each duoethnography pair had exclusive access to their own designated folder, ensuring a secure and private space for collaboration. Simultaneously, instructors had comprehensive access to all folders, allowing for seamless oversight and support throughout the process.

6. Learning from Duoethnography

In their final duoethnography, participants elicited and discussed several themes that they found relevant in comparing and contrasting their linguistic autobiographies during the two virtual dialogic encounters. Table (1) below presents some of the most frequently discussed themes by participants in their duoethnographies, grouped into categories. In Appendix B, we have included a sample of data referring to each of the categories in Table (1) below.

Categories	Themes
International Encounters	First and general impressions
	Language, culture, social experiences and duoethnography
	International collaborative work International experiences
Peculiarities	What we have in common
	Differences
Language Learning	Acquiring English as a second language and its privileges
	Motivations to learning a second language

	Difficulties in the process of learning a second language
	Self-improvement as a result of learning a second language
	Learning new languages and self-perception
Prejudice	Linguistic Prejudice
	The duality and hidden meaning of compliments
	Dealing with verbal prejudice
	How we talk
Teaching and the Future	What we want to do as teachers
	Goals for our future
	Education as the pathway to a brighter future
	The role of teaching
	Professional development / plans for the future

TABLE (1): THEMES DISCUSSED BY PARTICIPANTS IN THEIR DUOETHNOGRAPHIES

Due to lack of space, here we will discuss only two examples of the dialogues in the participants' duoethnography under the category of prejudice. We have chosen this category because it seems to be an important issue in language learning and teaching nowadays, as discussed by several authors in the field of language learning (Bagno, 1999, 2014; Flores, 2019; Kumaravadivelu, 2016; Nascimento, 2019; O'Neil & Massini-Cagliari, 2019; Wang, 2016). Table (2) below summarizes the basic information about the participants included in this paper.

Pairs	Participants	Basic Information
Pair 01	Participant A	Male, undergraduate student; first language: Spanish
	Participant B	Male, undergraduate student; first language: Portuguese
Pair 02	Participant C	Female, undergraduate student; first language: Portuguese
	Participant D	Female, undergraduate student; first language: English

TABLE (2): PARTICIPANTS' BASIC INFORMATION

As we have mentioned, collaboration and dialogic encounters are ways for students to construct multiple understandings of their own linguistic experiences and the experiences of others. In turn, duoethnography engages students in various interpretations of sociocultural meanings and may lead them to suspend their judgments, prejudices, and prejudgments, making room for a more empathetic view of themselves and others. Through the proposed assignment, participants had the opportunity to explore such questions as the following, among many others: How do we learn language(s)? What language(s) do we learn? How many languages have we been exposed to in our lives? How do others perceive us based on the language(s) we speak and how we speak it/them? Why are some specific languages never tried? This type of assignment created the opportunity for investigation into the ways in which language

teachers and teachers-to-be can benefit from understanding the significant moments, experiences, resources, and contexts that shape each other's linguistic experiences. The data generated throughout the process highlighted, for example, how participants perceive themselves to be affected by similar themes and approaches in their daily use of the English language.

The following participants, who form Pair 01, are both male, undergraduate students. Participant A is Brazilian and speaks Portuguese as his first language; he became interested in learning English because of video games; then, he started teaching English by chance and only later decided to take a language teacher education course at the university level. Participant B speaks Spanish as his first language, was born in Panama, and moved to the USA with his family when he was still a child; he reports school difficulties in childhood precisely because he did not speak English well. Regarding their linguistic experiences related to the English language, both participants mention episodes in which they now identify prejudiced behaviors or comments. To help clarify meaning and understanding, we have made minimal changes to the original text produced by participants. The following are excerpts of their collaborative written duoethnography:

When it was pointed out that **my English level was good**, it happened in a very different context. I was in the middle of a teacher training program in England, and it was, as far as I'm aware, **meant as praise**, especially since it came from one of my tutors. I understand that the same words uttered by someone else might have been meant as an insult, as a way to **highlight the "otherness" in my language**. (Participant A - Task 4: Written duoethnography. Our emphasis)

It comes to how exactly someone compliments you. Once, as a teenager, I was with a group of friends on a bus. A white woman turned to me and "complimented" my English, saying I "articulated my words very well". I didn't understand what she had meant by the comment, so **I was quite pleased with myself**. When I got home and told my father, he quickly explained to me how **that was no compliment at all. It was a veiled form of racism I got very used to later in life**. (Participant B - Task 4: Written duoethnography. Our emphasis)

In Brazil, I am definitely not on the receiving end of acts of racism, so I have no recollection of ever having heard a remark like that. However, **listening to this story made me question my own**, it made me wonder if perhaps my tutor's comment in England could have meant something else. (Participant A - Task 4: Written duoethnography. Our emphasis)

The need for validation of their spoken English is clear in the comments of both participants. At first, it is possible to notice their joy in seeing themselves recognized as good English speakers by people whose evaluation could be considered reliable: the tutor of a teacher training course in England and a white lady, probably a local person, using public transport, both recognized as native speakers of English and therefore seen as authorities in that language (Kumaravadivelu, 2016; Wang, 2016). At a second moment, however, Participant B, when reporting his father's reaction to the supposed compliment he had received for the way he articulated his words in English, also reports his perception, for the first time, of the racism hidden in those words, a racism which he would come to live with throughout his life. The last excerpt of the conversation between the participants on this topic is the moment in which Participant A realizes, based on the experience shared by Participant B, the possibility that he had also suffered prejudice when he thought he was being praised by his tutor.

In both cases, it is worth highlighting the participants' perception of a veiled speech that aims to emphasize their supposed non-belonging to the communities in which they were inserted at those times. The use of the English language, in the first case, added to skin color and/or phenotypic traits, in the second case, were the means used to make participants "the others" in those contexts. The linguistic experiences of otherness lived and now shared between these two participants have allowed them to abandon what Freire (1970, 1992, 1996) would call "naïve reading" of the world, giving way to the perception of asymmetrical power relations that permeate human interactions, supported by socio-historically established criteria such as race, nationality, and social class, for example.

A second pair of participants in this project, Pair 02, also discussed a similar issue. In this case, the two participants were both female and one of the themes they chose to discuss in their duoethnography was Linguistic Prejudice. The two

participants in Pair 02 were also undergraduate students. Participant C was Brazilian and spoke Portuguese as her first language. She was an undergraduate student of English preparing to be an English teacher. Participant D was born in the U.S. and spoke English as her first language but had Spanish as her heritage language and the language of her community. She was an undergraduate student and Spanish was her minor degree. The following excerpts represent part of their conversation on the topic of linguistic prejudice in their collaborative written duoethnography:

Even though I just learned what **Linguistic Prejudice** was when I was preparing to do the University entrance exam, **we've all experienced it in our lives**, whether in our first language or our foreign language(s). **In Brazil, it is very common to judge or be judged by the way we speak and write**, sadly **the people who suffer the most are black and poor**. Linguistic prejudice, then, can be seen as **a form of racism too**. (Participant C - Task 4: Written duoethnography. Our emphasis)

Yes, I agree that **most people either experience, perpetuate, and/or witness linguistic prejudice before they ever know that it is a studied phenomenon**. One of my earliest experiences with witnessing linguistic prejudice was when I watched an episode of *Spongebob SquarePants* called "Texas." In the episode, there is a character named Sandy Cheeks and she is feeling homesick for her home -- Texas -- and plans to return. In order to stop her from going back, Spongebob and Patrick try to convince her that Bikini Bottom is a better place to live. They do this by mimicking Southern accents and pretending to be unintelligent. The height of the offensive performance is when Spongebob morphs his square body into the shape of Texas and says: "Hey Patrick, what am I now?" To which Patrick replies: "Uhh, stupid?" Prompting SpongeBob to say: "No, I'm Texas!" Patrick then says: "What's the difference!" and both of them laugh. **I didn't take offense to it at the time**, but **now** that I look back on it **I find it a lot more problematic**. **Southern accents are associated with unintelligence, cultural backwardness, and racism** (which is ridiculous because there are many Black people and other people of color with Southern accents and Americans with other types of accents can be just as racist as Southerners). Sadly, **linguistic**

prejudice also harms Black people, of any socioeconomic status, immigrants, and poor people in the United States as well. (Participant D - Task 4: Written duoethnography. Our emphasis)

It's sad that **even cartoons for kids perpetuate these behaviors. In Brazil, we also have this stereotype about country people.** We usually see them being **portrayed as uncultured, dumb, lazy and prejudiced.** We can notice that, as **we live in countries that grew over exploring Black people's slave work,** we can still see the **traces of racial violence in language too.** In **foreign languages,** Linguistic Prejudice can be noticed **when people have an accent or mix the languages or even if they look like a foreigner.** I notice this in **movies and TV shows** for example that have an Asian caricature character that has a very strong accent with shallow dialogues and no personality trait other than their nationality or the language they speak. (Participant C - Task 4: Written duoethnography. Our emphasis)

It really is incredible to me how **the people who have done the most and the hardest work of building the country's wealth, and their descendants,** are those who are **the most disrespected, ostracized, and mistreated.** And this is not to say that even if they were not forced to make these contributions that they deserve to be treated this way, but it is so infuriating to see **how white supremacy and those who enforce it can rewrite history** and they do it **through popular culture** - something that most of the world consumes. Only in the past 5 years or so have **people of color** been able to be **cast in roles where they were not just drug dealers, cartel members, dictators, terrorists, and other racist stereotypes.** It is good to see **more diversity of representation** in terms of actors, writers, directors, etc., because **this will help to change people's perceptions of what people of color are and can be** but it will take a lot more than this to fight linguistic prejudice. I am really glad that we got to talk so extensively about this and that **we were lucky enough to learn about this phenomenon very early in our lives.** I know that **we will speak out when we see these things happening.** (Participant D - Task 4: Written duoethnography. Our emphasis)

Participants in Pair 02 clearly recognize the presence of linguistic prejudice (Bagno, 1999, 2014; Nascimento 2019; O'Neill & Massini-Cagliari, 2019) in their countries, Brazil and the U.S., and they discuss how people in general experience, perpetuate, and/or witness it throughout their lives, as Participant D mentions. Bagno (2014) defines linguistic prejudice as a pre-existing inclination that individuals may harbor towards a particular person or social group, even in the absence of prior acquaintance or interaction. Rooted in notions, convictions, or linguistic ideologies, this form of bias may manifest at the individual level, ultimately permeating and influencing the broader community as the way an individual speaks has actual implications for how they are socially perceived. This way, accents, dialects, and marginalized expressions of a language are devalued against the prestige of language practices of high-status groups (Bagno, 1999; O'Neill, & Massini-Cagliari, 2019). After talking about their first encounters with linguistic prejudice, the participants in Pair 02 concentrate on the role of popular culture in disseminating and perpetuating this type of prejudice. They recognize that linguistic prejudice is a form of racism, that is, one of the possible ways in which racism manifests itself in society as it affects mainly people of color, immigrants, and people with other linguistic backgrounds that are not valued by the communities they belong to or which they have contact with. Finally, due to the opportunity to discuss the topic and reflect upon it, Participant D is certain that both members of the pair have learned from this opportunity and will be able to interfere in biased contexts and practices in the future.

Based on the analysis of the two duoethnographies discussed above, it is possible to realize how race, class, and gender affected how participants learned and taught languages. The awareness of one's privilege or how oppression shifted into resistance were significant findings of the students' duoethnographies.

Using a duoethnography-based IRBA provided evidence that duoethnography is a potent tool for teacher education internationalization (at home). Through digital means, international dialogic encounters, combined with a strategically planned collaboration, exposed participants to diverse experiences with an intentional correlation with their teacher education curriculum. Participants were provided with rich opportunities to explore aspects of the linguistic experiences of their international peers. In addition, they addressed topics regarding social identities related to class, gender, and

race intertwined with the possibilities and challenges involved in languaging practices. The impacts of the experience led participants to rethink their perspectives on their emergent bilingual students and immigrant families.

This project created several possibilities for participants and teacher educators to see local experiences through global eyes, as the title of this paper highlights. The several topics discussed by the participants during the project have provided them with opportunities to envisage their linguistic experiences from diverse perspectives. In our view, issues such as the inclination or resistance to studying languages, white versus racialized bilingualism, language prejudice, and linguistic racism are fundamental topics that require ongoing interrogation of the biases and assumptions that support unequal power relations.

7. Practical Implications, Limitations, and Recommendations for Innovative Practice

This study addressed the following questions: a) how may duoethnography support the internationalization of language teacher education? b) What aspects of language teachers' lives can be explored in dialogical encounters among teachers from different countries? c) What (lasting) impacts may carrying out a duoethnography have on language teachers? Below, we discuss our findings regarding each of them.

The initial overarching goal of creating an international inquiry-based assignment was to integrate key principles such as the internationalization of language teacher education, collaboration, inquiry, criticality, and the use of technology. We opted to employ duoethnography as both a process and a method of inquiry. By organizing tasks, providing supporting materials, and establishing specific guidelines, we formulated a pedagogy for utilizing duoethnography as a means of teacher inquiry and international collaboration. Our exploration revealed that duoethnography may serve as a powerful tool for jointly investigating various themes. The pedagogical approach derived from duoethnography did not alter the underlying principles of duoethnographic research methodology. Acknowledging the non-prescriptive nature of duoethnography (Docherty-Skippen & Beattie, 2018), we were confident in crafting a scaffolded assignment with the goal of internationalizing language teacher education.

Duoethnography supported the internationalization of teacher education as it is an approach that allows comparison, juxtaposition, discovery, and critique, among other ways to engage participants to understand themselves and their praxis (Norris et al., 2012). Adding the international component to duoethnography represented an innovative pedagogy in language teacher education. Our study demonstrates that international duoethnographies were a powerful way to promote internationalization at home while expanding language teachers' experiential and professional knowledge.

At the end of the project, we concluded that exploring linguistic experiences of in-service and pre-service teachers may contribute to identifying mechanisms that shape language practices and understanding feelings and attitudes in relation to these practices. Furthermore, exploring linguistic experiences can lead students to reflect on the ways in which language manifests itself and shapes people's identities, as well as how people are perceived and perceive other people's language practices, among many other relevant issues.

Various aspects of language teachers' lives surfaced in dialogical encounters that were not limited to linguistic experiences. The linguistic experiences addressed in the duoethnographies were entangled with other aspects of participants' experiences and identities. Common themes explored through duoethnographies are "race, gender, pedagogy, professional practice, or sexual identity" (Breault, 2016, p. 1), which can also be explored in relation to teachers' lives. Race, for example, is a relevant topic to discuss monoglossic ideologies and racialized bilingualism (Flores, 2019). We envision upcoming international duoethnographies that explore various aspects of teachers' lives, including social class, working conditions, approaches to teaching, and lifelong learning. These themes offer opportunities for a critical examination of both localized and globalized factors that shape a teacher's life.

While recognizing the strengths of our project, we also identified some of the practical difficulties that working as an international team may present. The use of various digital tools and technologies afforded the collaborative planning of the project and its implementation. However, a range of issues relevant to the collaborative processes became visible during its implementation, such as the need to reorganize the pairing of students and implement consistent management policies in all sites to ensure the project's pace. In revisiting this

project, we will proactively avoid potential mismatches in faculty and participants' expectations, give precedence to expertise-based faculty leadership, and attend to vital aspects like motivation and support. Most importantly, we will explore additional themes and continue to intentionally cultivate critical (Luke, 2018) engagement with complex themes.

Regarding the impacts carrying out a duoethnography may have on teachers, we realized that the polyvocal dialogic and reflective nature of performing a duoethnography may lead to transformation independent from measuring the achievement of any learning goals we could attach to the IRBA. As Mezirow (1991) points out, critical reflection affords transformations in frames of references. Remembering a meaningful encounter with a teacher from a different country is evidence of the transformative power of duoethnographies, as one of the participants stated:

I think the biggest takeaway from our meetings is that even though we live very far away, and we grew up with very different backgrounds, we have so much in common in terms of hobbies, learning about linguistics as adults, and even poor internet connections when we were young. **I will forever remember our interactions as a positive learning experience.** (Participant X - Task 4: Written duoethnography. Our emphasis)

Our experience employing duoethnography as a method for an inquiry-based international assignment holds significant potential to contribute to the internationalization of language teacher education. Based on Saint Pierre (2021), we did not aim “to find and represent something that exists in the empirical world of human lived experience but to re-orient thought to experiment and create new forms of thought and life (p. 163). Although our students did not explicitly connect their accomplishments to the internationalization of their education, we explored how teachers from diverse nationalities living in different territories could expand their locally situated understandings of teaching. Ethnocentric perspectives of education can move towards more world-centric views that better reflect the diversity of nationalities and languages in contemporary classrooms, as the following excerpts from our data may show:

Each day I learned something new from [my partner] and I am appreciative of this opportunity. For now, **I have a glimpse of**

what a young male English teacher in Brazil day to day life is.
(Participant A - Task 4: Written duoethnography. Our emphasis)

Upon reading [my partner's] autobiography, and especially after meeting and talking with him, **I have broadened my understanding of how a person may change when they set off to see the world.** Everything [he] has told me indicated that **he was one person before and another person entirely after moving and working abroad**, something that I can definitely relate to, albeit my change was, let us say, in a slightly different direction. (Participant B - Task 4: Written duoethnography. Our emphasis)

Our findings corroborated that duoethnography and virtual exchange initiatives can be an innovative and promising approach to teacher education, especially for language teachers, whose internalization falsely seems inherent to their education. In this approach, teachers from different countries can talk and share teaching experiences without needing to travel abroad. Through virtual exchange, teachers can learn from each other's experiences and cultures, which can improve their teaching methods. Duoethnography helps guide these discussions by encouraging teachers to think deeply about their teaching practices in relation to local needs and global impacts of education. By using technology and applications to connect in-service or pre-service teachers worldwide and engaging educators in intentional dialogical practices, we hope that language educators can build professional relationships, learn about different teaching cultures, and become better prepared to teach in our globalized world. Moreover, duoethnographic narratives could be complemented by other media and resources, such as shared videos of community walks and caminadas (Lauricella, 2005; López & Newman, 2020), linguistic landscapes (Melo-Pfeifer, 2023), and other input promoting learning about different places, educational contexts, and cultures. Our approach does not just break down geographical barriers; it also helps language teachers understand the importance of working together and being open to new ideas in education.

This study proved its significance by providing qualitative evidence that supports the internationalization of language teacher education beyond study abroad and showed how duoethnography is a tool that leads to knowing and

seeing local experiences through global eyes. Duoethnographies in COIL or virtual exchange experiences, therefore, may be taken as an innovative practice that may contribute to less inequality in language teacher education, especially when issues of mobility and access are considered.

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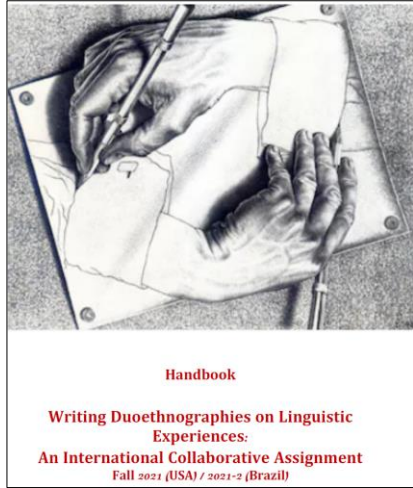
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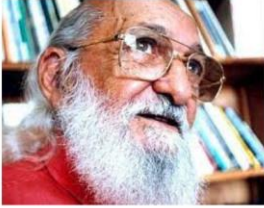
Appendix A: Sample Sheets of the Booklet

TABLE OF CONTENTS	
CONTENT	Page
Introduction	3
Meet the Instructors and Institutions	5
The Importance of Dialogue	7
Project Schedule	9
Understanding Duoethnography	10
Task 1: Writing your Linguistic Autobiography	12
Task 2: First Dialogic Encounter	16
Task 3: Second Dialogic Encounter	21
Task 4: Writing your Duoethnography	24
References	31
APPENDIX I: Sample Guiding Questions	32
APPENDIX II: Collaborative Writing - Benefits and Challenges	34



7

THE IMPORTANCE OF DIALOGUE



In the process of dialogue, listening is genuine. There is no imposition of the "personal views of reality from one person to the other. The dialogic process aims at achieving freedom and transformation (instead of the monologic nature of oppression). A dialogic encounter is thus an experience of being with the other, focusing entirely on the possibilities of learning from and with the other.

On the Freire's Institute website, dialogue is described as: To enter into dialogue presupposes equality amongst participants. Each must trust the others; there must be mutual respect and love (care and commitment). Each one must question what he or she knows and realize that through dialogue existing thoughts will change and new knowledge will be created.
(Available at: <https://www.freire.org/paulo-freire/concepts-used-by-paulo-freire/>).

DIALOGUE, according to Paulo Freire, is a significant key term for true education.

Paulo Freire (1921–1997), who strongly contributes to the approach of education as "the practice of freedom", explores many significant key terms for an alternative to the traditional educational model, which he calls banking education. Among them, *dialogue* can be considered as the central concept.

10

UNDERSTANDING DUOETHNOGRAPHY

What's in a Word?

Ethno - race, culture, people + **-graphy** write
Ethnos + graphein in Greek

ETHNOGRAPHY
Ethnography is a description of the customs or usual practices associated with a particular group of people, society, place, or set of circumstances. An ethnographer aims to better understand a particular social group by actively participating in the group to gain an insider's perspective and experience the same practices. In writing ethnography, an ethnographer creates an account of the group based on this participation, interviews with group members, and an analysis of group documents and artifacts (Allen, 2017).

Autoethnography:
Within autoethnographies, personal experience often becomes the grist for the reflexivity, synthesis, disruption, confusion, and sometimes resolution to follow (Rinehart et al, 2016).

Duoethnography
Duoethnography is a collaborative research methodology in which two or more researchers juxtapose their life histories in order to provide multiple understandings of a social phenomenon. Using their own biographies as sites of research and creating dialogic narratives, they provide multiple perspectives of this phenomenon for the reader, inviting the viewer to enter the conversation (Richard, Sawyer & Lund, 2012).

Appendix B: Sample Data Exemplifying Categories in Table (1)

Categories	Themes
	<ul style="list-style-type: none"> · First and general impressions <p>As we spoke about in our initial conversation, we were very nervous to engage in this project. We were scared that we would not know what to talk to each other about or that our cultural differences would be too significant for each other to relate and understand. Our experience could not have been more different than our fearful expectations! Of course, we had a lot of fun discussing all the peculiarities of our respective linguistic, ethnic, and national cultures, but what pleasantly surprised us the most was just how much we had in common.</p> <p>(Participants C and D - Task 4: Written duoethnography)</p>
	<ul style="list-style-type: none"> · Language, culture, social experiences and duoethnography <p>Collaborative writing is never an easy process. Writing a duoethnography seemed like an even bigger challenge, with all the delving into personal spaces and potentially sensitive stories we were bound to share. However, working with Participant A was easier than I had anticipated, as he was always willing to help and share his ideas. I have learned a lot from him.</p> <p>(Participant B - Task 4: Written duoethnography)</p>
International Encounters	<ul style="list-style-type: none"> · International collaborative work <p>Upon reading Participant A's autobiography, and especially after meeting and talking with him, I have broadened my understanding of how a person may change when they set off to see the world. Everything Luis has told me indicated that he was one person before and another person entirely after moving and working abroad, something that I can definitely relate to, albeit my change was, let us say, in a slightly different direction. I would say I came to embrace more of what I brought with me from my home country in every interaction with people not from Brazil, something which I had never fully understood before the two months I spent studying and teaching in the UK. When I recall Luis's experience, it seems different, even if it was as transformative an experience as it was for me. Luis saw more of what we all have in common with each other, and how the large and small cultural differences we have are actually what unites (or <i>should unite</i>) us, not what brings us apart.</p> <p>(Participant B - Task 4: Written duoethnography)</p>
	<ul style="list-style-type: none"> · International experiences <p>When discussing how our international experiences have shaped or changed our personal beliefs, I mentioned that being in contact with people from other countries while teaching/studying in the UK</p>

made me realize how much *Brazilianness* I had in me, and it boosted my confidence and my appreciation for our culture.

(Participant B - Task 4: Written duoethnography)

· What we have in common

I, on the other hand, commented that being all over the world with the army made me realize how similar we are, and yet how much diversity there is in the world, and in other cultures. I feel less an *American* and more a citizen of the world.

(Participant B - Task 4: Written duoethnography)

Peculiarities

· Differences

Another important point of reflection from our dialogic encounters was how language came into our lives, and also how it made itself present as we grew older. For me, English was the language I learned and used in order to escape. It was a safe language that I could write in and listen to and not worry about having it read by any unwanted individuals (mostly, as is often the case, my family and colleagues at school). English was also encouraged and praised wherever it was found, especially by my family, none of whom speak any language other than Portuguese. Thus, it was a desirable skill to have, especially as I grew older and became more invested in the idea of being a teacher. This is, interestingly, somewhat the opposite of what Luis experienced in Panama, where the government strongly “discouraged” people from even speaking English.

(Participant B - Task 4: Written duoethnography)

· Acquiring English as a second language and its privileges

I spent 5 years studying English in a language school and all this time and experience taught me much more than just the language, it opened my eyes to the outside world and different cultures.

(Participant C - Task 4: Written duoethnography)

Language Learning

· Motivations to learning a second language

I knew that one class was not going to be enough for me to be completely fluent and I was determined to learn Spanish to the point where I could have full conversations with the elders in my family and community members who felt more comfortable speaking Spanish than English. And so, I kept enrolling in Spanish classes to challenge myself. Eventually, I fell in love with the language and decided to make it my minor.

(Participant D - Task 4: Written duoethnography)

· Difficulties in the process of learning a second language

In my case I didn’t have contact with English at home or in my community so I had to go after the contact with the language on the entertainment content or social media. Nowadays, in my household just me and my sister know English, but she’s a little insecure about speaking so doesn’t do it at all, but I have many more friends that

speak English and we sometimes have conversations on it to practice a little bit.

(Participant C - Task 4: Written duoethnography)

· Self-improvement as a result of learning a second language

I could not agree more that learning new languages opens your mind to all the different kinds of people who speak the languages. As I was learning, I realized I did not just want to learn about their linguistic practices, but also the history of their countries, their culinary practices, and other aspects of their cultures.

(Participant D - Task 4: Written duoethnography)

· Learning new languages and self-perception

As a teenager, I began to see the value of speaking English in my country. I excelled in school and all my friends knew me as the one kid who could help them with English, even though I hadn't yet started thinking of pursuing English as a profession (mostly due to my peers' discouragement).

(Participant B - Task 4: Written duoethnography)

· Linguistic Prejudice

Even though I just learned what Linguistic Prejudice was when I was preparing to do the University entrance exam, Enem, we've all experienced it in our lives, whether in our first language or our foreign language(s). In Brazil is very common to judge or be judged by the way we speak and write, sadly the people that suffer the most are black and poor people, the linguistic prejudice then can be seen as a form of racism too.

(Participant C - Task 4: Written duoethnography)

· The duality and hidden meaning of compliments

It comes to how exactly someone compliments you. Once, as a teenager, I was with a group of friends on a bus. A white woman turned to me and "complimented" my English, saying I "articulated my words very well". I didn't understand what she had meant by the comment, so I was quite pleased with myself. When I got home and told my father, he quickly explained to me how that was no compliment at all. It was a veiled form of racism I got very used to later in life.

(Participant A - Task 4: Written duoethnography)

· Dealing with verbal prejudice

It is good to read that you are aware of how certain words, phrases may be misconstrued.

(Participant A - Task 4: Written duoethnography)

· How we talk

When it was pointed out that my English level was good, it happened in a very different context. I was in the middle of a teacher training program in England, and it was, as far as I'm aware,

Prejudice

meant as praise, especially since it came from one of my tutors. I understand that the same words uttered by someone else might have been meant as an insult, as a way to highlight the “otherness” in my language.

(Participant B - Task 4: Written duoethnography)

· What we want to do as teachers

What Luis said is something that has been on my mind for some time, although it is tremendously unfair to have to do voluntary work where government action should take place. I will hold that thought, however, and may start a project like that in the future.

(Participant B - Task 4: Written duoethnography)

Teaching provides the power of education to today's youth and elders. Additionally, teaching gives the students a possibility for a better future. And Participant B and I have the duty as teachers to simplify the complex and make abstract concepts accessible to all students.

(Participant A - Task 4: Written duoethnography)

· Goals for our future

I am deeply impressed by Participant A's versatility and willingness to explore new areas. Becoming a teacher at age 49 mustn't have been easy, and he is clearly passionate about it.

(Participant B - Task 4: Written duoethnography)

Teaching and the Future

· Education as the pathway to a brighter future

My greatest ideological struggle in my profession lies in the fact that I currently teach at a very privileged private language school. All that I mentioned before, freedom and opportunity, is never really an issue for the students I teach. Am I an agent of social inequality, then? How do I bridge the gap between the rich kids and the lower class? How do I do my bit to help?

(Participant A - Task 4: Written duoethnography)

· The role of teaching

What Participant A said is something that has been on my mind for some time, although it is tremendously unfair to have to do voluntary work where government action should take place. I will hold that thought, however, and may start a project like that in the future.

(Participant B - Task 4: Written duoethnography)

· Professional development / plans for the future

Having a living document, in which you update your goals and plans will keep you focused and on task.

(Participant A - Task 4: Written duoethnography)

Author Biography

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