EMOTIONAL INTERSECTIONALITY IN PRE-SERVICE TEACHERS' IDENTITY AND EDUCATION DURING TIMES OF CRISES

INTERSECCIONALIDADE EMOCIONAL NA FORMAÇÃO E NAS IDENTIDADES DE EDUCADORES/AS EM FORMAÇÃO DURANTE TEMPOS DE CRISE

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Abstract: In this study, we analyze the emotions revealed in the recollective reflection of a teacher educator in charge of the English Language Practicum course during emergency remote teaching. Because of the impossibility to take the pre-service teachers to schools for their practicum, the teacher educator decided to pair her group with other similar courses abroad through virtual exchange. Our analysis suggests that anxiety associated with speaking English with other international students/teachers and/or native speakers coupled with the anxiety associated with the need to deal with technology during the virtual exchanges intersected creating mixed feelings in all involved.

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Data analysis also suggests the need to identify, interrogate and interrupt colonial views of language proficiency associated with a certain native speaker in language teacher education.

Keywords: Emotions; Virtual Exchange; Native-Speakerism.

Resumo: *Neste estudo, analisamos as emoções reveladas na reflexão de uma formadora de professores responsável pela disciplina de Prática de Ensino durante o ensino emergencial remoto. Devido à impossibilidade de enviar discentes a escolas para sua prática de ensino, a educadora decidiu trabalhar com turmas de contextos similares em outros países através de trocas virtuais (Virtual Exchange). Nossa análise sugere que a ansiedade associada ao ato de falar inglês com outros estudantes (e docentes) internacionais e/ou com falantes nativos juntamente com a apreensão relacionada à tecnologia criaram sentimentos mistos em todos os envolvidos. A análise também sugere a necessidade de identificar, interrogar e interromper perspectivas coloniais de proficiência associadas a um falante nativo idealizado na educação linguística.*

Palavras-chave: *Emoções, Trocas Virtuais; Ideologia do falante nativo.*

INTRODUCTION[3]

In recent decades, studies in Applied Linguistics and Language Education have shown a greater interest in emotional factors related to the teaching and learning of additional languages (Barcelos et al., 2022). It is arguable that such increased interest is linked to a number of factors, including the growing awareness that education involves not only our minds and cognitive abilities, but also our bodies and feelings (Louro, 2000; Maturana, 1998).

Studies in Critical Applied Linguistics (CALx) and Decoloniality and Applied Linguistics (DALx), in particular, have shown strong criticism toward the commonly accepted dichotomy between the body and mind (Benesch, 2017; Brahim Et Al., 2023; Finardi; Diniz De Figueiredo, forthcoming; Hibarino et al., 2023; Pennycook; Makoni, 2020). For scholars in these areas, western-centric knowledges and knowledge production have often disregarded the role of the body in processes of

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learning and teaching, and ignored the importance of emotions in the understanding of cognition. Some of these scholars have thus been engaged in understanding the central roles of affect in discussions of language education, particularly from a standpoint that considers emotions in social, historical, cultural and relational terms – rather than as an individual factor, as done in earlier studies on the construct (e.g., Krashen; Terrell, 1998).

Notwithstanding the recent increase in interest in issues of emotions and language teaching and learning, there still seems to be a number of factors that have been understudied. This has become even more evident after the pandemic caused by the SARS-CoV 2 virus. During this global health crisis, we witnessed a number of students and educators expressing and having to deal with feelings that they had not experienced (at least not with such intensity) up to that point (e.g., Carneiro; Lima, 2022). Although the Covid-19 pandemic is now (almost) over, there are many effects and issues related to it that are still worthy of consideration. These include, but are not limited to, changes in routines and behaviours and the affordances and challenges put forth by the outbreak that need to be taken into consideration as we move into a post-pandemic educational scenario.

In the present study, we engage with such a reflection zooming in our local experience as a background against which to ground the discussion. In particular, we explore the role of emotions in an English language teacher education practicum course during the pandemic. We adopt a qualitative, emic/autoethnographic/retrospective approach to analyze the emotions revealed in the recollective reflection of a teacher educator in charge of the English Language Practicum course during emergency remote teaching when in-person classes were suspended and then when in-person was to return. The teacher educator in question is one of the authors of the study. The other author, in turn, is also a teacher educator

and helped in the reflection by proposing specific topics that could be explored, in addition to helping make sense of some of the key issues involved.

As will be shown later in the article, one of the main issues that emerged in our reflection and that will be addressed in our discussion is that of native-speaker ideologies in English Language Teacher (ELT) education. Therefore, in the next section (Literature Review) we not only address the concept of emotions adopted in this study, but also review the construct of native-speakerism and its influence upon language educators and students.

1 LITERATURE REVIEW

1.1 Understanding emotions

The definition of emotions that we follow is that proposed by Aragão (2023). For this author, emotions are "dynamic bodily dispositions for action which support distinct ways of moving in the flow of relationships with others and with ourselves" (p. 26, our translation). This conceptualization is important because it addresses some of the key aspects of emotions that we take as important (see Waterman *et al.*, 2023, for more details). These are:

- dynamic, complex nature: emotions involve cognitive, hormonal, psychological, sociocultural factors;
- relational character: we express emotions in relation to other beings (living and non-living) with which/whom we come into contact;
- discursiveness: emotions are influenced by discourses within our societies, and are often understood and expressed through language;

- disposition for action: emotions lead us to act in certain ways in specific situations.

Moreover, and following understandings adopted by critical scholars (e.g., Benesch, 2017), we try to avoid binaries that see emotions as either negative or positive, since they all have important roles in how we act and make sense of ourselves and our realities. Notwithstanding this caveat, we understand that some emotions are desired (i.e., those that make us feel pleasure), while others are undesired, because they are deemed unpleasant (Waterman et al. 2023).

From a critical, decolonial standpoint, what is particularly important in relation to emotions is that they may enable us to identify, interrogate and possibly interrupt situations of inequality and unfairness (Menezes De Souza et al., 2019). As explained by Campello (2022), it is *affect* – particularly the feeling of *injustice* – that often leads human beings to act in ways that cause change. In what regards our previous comment that emotions cannot be considered in a binary spectrum of good/bad, if we look at rage, for example, as an emotion associated with change, it follows from this that emotions that are usually deemed 'negative' are also important for our evolution and life in general.

While Campello is discussing issues particularly from a legal perspective, we believe that his assertion is also true in relation to the current geopolitical scenario of wars and disputes as well as in relation to language teaching and learning. After all, it is based on feelings of injustice that people in general and language educators in particular have questioned matters related to linguistic prejudice (e.g., Bagno, 1999; Simoneli; Finardi, 2020), language policy (Duboc; Siqueira, 2020), indigenous languages (e.g., Menezes De Souza et al., 2021), language and racial discrimination (e.g., Bonilla-Medina; Finardi, 2022; Ferreira, 2004; Friedrich, 2023), language teachers' identity (Archanjo et al., 2019), language hegemony and social justice

(Cogo *et al.*, 2023; Finardi, 2022; Finardi et al., 2022; Finardi; Helm, forthcoming), and native-speakerism (Holliday, 2006; Rajagopalan, 2005).

As stated earlier, the latter of the aforementioned factors (i.e., native-speakerism) is particularly important for the present study. We therefore turn to a discussion of this factor next.

1.2. Native-speakerism

One of the most commonly accepted definitions of native-speakerism is that provided by Holliday (2006), for whom the concept refers to "a pervasive ideology within ELT [English language teaching], characterized by the belief that 'native-speaker' teachers represent a 'Western culture' from which spring the ideals both of the English language and of English language teaching methodology" (p. 385). In fact, since the 1990s, native speaker ideologies have been denounced by language academics for their discriminatory nature (e.g., LLURDA, 2005).

In other words, in the field of English language teaching (ELT), there seems to be a wicked and persistent belief that Native English Speakers (NEs), especially from the US and the UK, dictate the 'norm' or the standard/desired target language (e.g. SIMONELI; FINARDI, 2020) – not only in the global South (FINARDI, 2016, 2019), where this may be more commonly expected, but also in the global North (e.g., DINIZ DE FIGUEIREDO, 2011). Also related to that belief is that Native English-Speaking Teachers (NESTs) are better or preferred to Non- Native English-Speaking Teachers (NNESTs) (ARCHANJO et al., 2019).

That belief affects NNESs and NNESTs throughout the world, especially considering that most interactions in English take place in non-English-speaking contexts whereby the number of NNESs outnumbers that of NESs with the consequence that English is taught by a majority of NNETs. According to Wang

and Fang (2020), despite the fact that NNETSs are the majority of English teachers in the world, native-speaker ideologies are still pervasive and dictate curricula, pedagogical practices and hiring opportunities for NNETSs and NETSs.

When addressing native-speakerism, it is important to understand that the concept encompasses issues not only related to one's place of birth or mother tongue/first language spoken at home (as the term itself may seem to imply), but also – and many times mainly – to racial factors (Amin, 1997; Santos; Windle, 2021). Representations of English native speakers in commonplace discourses in ELT often portray them as white, blue-eyed, young individuals, which in turn reflects an accepted culture of making invisible those who do not seem to conform to Eurocentric imagery, discourses and cultures. Such attention to issues of race is actually crucial for CALx and DALx scholars, especially when we consider the centrality of race to the establishment of colonization and coloniality (Menezes de Souza, 2021), and the emergence of anti-racist work within the field of Language Education as a whole (e.g. Ferreira, 2004; Friedrich, 2023).

Much of the literature focusing on native-speakerism has engaged with issues related to its effects upon hiring and teaching practices within ELT (e.g., JENKS; LEE, 2020). As put forth by Selvi et al. (2023), existing discriminatory practices within ELT have led to a number of initiatives by teachers and organizations denouncing unfair, unethical, unprofessional conduct on the part of schools and other institutions. Such initiatives, the authors rightfully claim, have promoted "the professional stature of the ELT profession by establishing an egalitarian professional landscape conducive to professionals' negotiations of ethnic, racial, cultural, religious, gender, and linguistic identities" (p. 3).

What is particularly important for our study, however, is the ways in which such ideologies and related discourses impact the emotions of both language teachers and learners. In a study conducted in Brazil, where the present research

also took place, Rajagopalan (2005) explored what he called the trauma of being a non-native English speaking teacher in this context. For the author, there is a need for teacher empowerment projects to be conducted, so that pre-service and in-service language educators can overcome emotions such as low self-esteem, anguish, anxiety and fear that are often caused by native speaker privilege. Other researchers have explored similar issues in a number of diverse contexts (e.g., Calafato, 2019; Waterman et al., 2023), highlighting the fact that native-speakerism causes an overall feeling of inadequacy and insecurity amongst professionals who are qualified to teach English and/or other languages – but are labeled as incapable (or less capable) for not having learned these languages as their mother tongue.

Such emotions have led Bernat (2008), in a very influential research article, to associate feelings caused by native-speakerism to the impostor syndrome, which refers to "a sense of personal inauthenticity in individuals who evidence achievement" (p. 1) or, in other words, to an "internal experience of intellectual phoniness' and a phenomenon of feeling like a fraud" (Clance; Imes, 1978, p. 241, apud Bernat, 2008). As explained by Bernat, what is particularly peculiar about the impostor syndrome is that the individuals who experience it are often capable of performing the actions that they feel they are not able to execute. For the researcher, there is a special type of impostorhood within the ELT community: the *NNEST Impostorhood*, where "feelings of inauthenticity or fraudulence are not specifically related to high achievement (although they may well be), but are related to feelings of inadequacy in the role of a language teacher or 'language expert' of one's non-native tongue" (p. 1).

Although we have begun to witness a growing body of literature dealing with emotions and non-native speakerism (as detailed above), it seems that such literature is still incipient (Selvi et al., 2023), especially given the more recent focus

on emotions within Applied Linguistics and Language Education. Therefore, we hope our present study represents a contribution to help fill in that gap.

2 METHOD

As stated earlier, the present study is a qualitative, emic/autoethnographic, retrospective analysis of the emotions revealed in the recollective reflection of a teacher educator in charge of the English Language Practicum course during emergency remote teaching, when in-person classes were suspended during the Covid-19 pandemic. Because of this qualitative, interpretative character, we feel that before explaining how the investigation was conducted, it is first important to locate ourselves body/geo-politically – i.e., to unveil our loci of enunciation, as suggested by recent scholarship within our field (e.g., Diniz De Figueiredo; Martinez, 2021).

We are both professors of Applied Linguistics and Language Education in Brazil. One of us (female scholar) works in the southeast of the country, and the other author (male scholar) works in a southern university. Within Brazil, we are both often seen as white academics; however, our bodies are commonly racialized in different ways in other contexts worldwide. Therefore, we experience both privilege and lack of privilege depending on where we are located and who our interlocutors are – which testifies to the relational nature of identity (Benesch, 2017). These diverging experiences may generally lead to feelings of confusion, or to internal tension, when we are working in different environments (particularly in those that involve a number of people from diverse sociocultural and academic backgrounds).

The first author of the study has been responsible for and taught the English Practicum course at her institution for 15 years. During the 2020-2022 period, this course had to move to the online space (in an emergency remote learning format),

due to the health outbreak caused by Covid-19. Because of the impossibility to take the pre-service teachers to schools for their practicum course, the teacher educator decided to pair her group with other similar courses abroad through virtual exchange (VE), offering an opportunity for the Brazilian pre-service teachers to interact and reflect with other (native and non-native) teachers and future teachers of English. Some of these experiences with the virtual exchange courses in ELT are reported in Guimarães et al. (2022), and Finardi and D'Ely (2023).

The second author, in turn, has been an English professor for over 10 years, but had never taught English Practicum courses before 2023 – year in which he co-taught with the first author and another colleague at their institution (as part of his period there as a visiting scholar). This experience led to reflections upon how the practicum has been conceived in the post-pandemic period (Diniz De Figueiredo et al., forthcoming). Considering the number of issues and implications for ELT that emerged during the reflection sessions carried out in the aforementioned study and in other investigations (Finardi; D'ely, 2023; Waterman *et al*., 2023), the authors of the present study felt there were issues involved in the practicum course as a whole that still deserved consideration, which led to the present collaborative study.

Our roles in the investigation were as follows: a) the second author contributed by selecting important aspects of emotions and Applied Linguistics research to be addressed, and raised questions to help guide in the reflection proposed for the study; b) the first author used these questions, as well as teaching materials and notes taken in 2020-2022, to construct an autobiographical account of the English Practicum during the emergency remote learning period. The teaching materials used for such construction included: the classroom environment created in the online platform used for classes; syllabus and other activities proposed; and students' work.

The questions created by the second researcher focused on emotional issues related to the online Practicum experience. Some of them, as will be made clear below, focused more closely on matters of native-speakerism.

The specific questions that were asked were the following:

- How many sessions of the English teaching Practicum course were taught in collaboration with international universities as part of the VE projects embedded in the curriculum during remote teaching?

- What other institutions were involved in the collaborative English teaching Practicum courses that you developed during the pandemic? Why were these institutions chosen?

- How many professors and students were involved in each session? Where were they from?

- What was your (first author) general impression about the collaborative English teaching Practicum conducted with teachers and students from these other institutions?

- How did you (first author) feel before, during and after this experience? Did your feelings change during this time? If so, how?

- How do you (first author) think your students felt before, during and after this experience? Did their feelings change during this time? What evidence do you have of such feelings?

- Were there native speakers involved in the experience? If so, where from? How do you think their involvement impacted your (first author) students' feelings and attitudes during the course?

After the construction of the autobiographical narrative by the first researcher, both authors met online to reflect upon aspects that might still be worth

considering. The analysis presented below consisted of the autobiographical account itself (constructed mainly by the first researcher involved in this study), which was later refined by the subsequent collective reflection made by both authors. Such refinement focused not only on aspects that could be clarified but also on how the account reflected scholarship that focuses on emotions and language teaching/learning, as well as native-speakerism more specifically.

3 RESULTS AND DISCUSSION

In this section, the answers to the proposed questions are presented by the first author in a direct manner, and then they are discussed by both authors. In this way, we feel we are able to bring a dialogic and retrospective take on the practice of conducting the English Practicum course with the integration of virtual exchange (VE) during remote teaching, and an analysis of the role that native-speakerism may have played in this process-period.

3.1 First author's responses

1) *How many sessions of the English teaching Practicum course were taught in collaboration with international universities?*

First author's response: That depended very much on the semester and VE involved. In general a total of 4-5 weeks which involved 4-5 synchronous meetings and other weekly asynchronous meetings between the groups were involved. During the pandemic, the author participated as an invited lecturer in a VE carried out in the ELT course of a university in the UK in partnership with a university in

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Spain and then proposed the following VE projects as part of her ELT curricula in Brazil when the pandemic impeded in-person classes:

- 1st VE - Semester 2021-1 (5 weeks) with participants from Brazil (19), UK (7) and SriLanka (3), i.e. 29 participants total.

- 2nd VE - Semester 2021-2 (4 weeks) with participants from Brazil (27) and Spain (15), i.e. 42 participants total.

- 3rd VE - Semester 2022-1 (5 weeks) with participants from Brazil (9) and Turkey (20), i.e. 29 participants total[4].

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2) *What other institutions were involved in the collaborative English teaching Practicum that you developed during the pandemic? Why were these institutions chosen?*

First author's response: The other institutions involved were ELT programs in the UK, Spain and Turkey with whom I had contact and ongoing research collaboration projects and so they were chosen for convenience and availability. In the first VE project (with the UK), I noticed that the Brazilian participants felt intimidated by the fact that the university involved was in the UK (supposedly, with many NESTs) and so I tried to find ELT courses in non-English speaking contexts where participants would be more similar to the Brazilian context (NNESTs) for the following VE projects (thus the choice for Spain and Turkey).

However, though the *anxiety* to interact with NESTs seemed to be reduced in the VEs with Spain and Turkey, the anxiety associated with the use of technology (Teams) played a part in the 2nd VE with Spain. The Spanish professor had incorporated the VE in the curriculum of the ELT course there and since students used the platform Teams for the classes, we had no choice but to use the same

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[4] Five of the Brazilian participants were instructors (professors and monitors) involved in the course. This was done due to the small number of Brazilian students involved in this VE project.

platform to connect with them. The problem was that while the Spanish participants were used to the platform, the Brazilian participants were not. To make things worse, the Spanish students were participating from their classroom, that is, all Spanish participants were in the same room in the university, each connected using their own notebooks, while the Brazilian participants were at home, most of them using their phones, since only a few of them had notebooks (a factor related to many students' socioeconomic class).

Also, because of the time difference, the synchronous meetings were always in the morning (in Brazil), and afternoon (in Spain), so while Spanish people were up, dressed and on campus, the Brazilians were wearing pajamas, having breakfast, and some felt really shy to turn on their cameras. When the professors insisted that all turn on cameras and microphones in the breakout rooms, we realized that some of them were in their beds and one of them in the bathroom, which was the only room in the house where he had some privacy to connect.

So as to reduce the anxiety observed with NESTs and Teams, I tried to use another platform for the synchronous meetings with the Turkish partners for the 3rd VE and indeed, participants seemed to be much more relaxed then, in the first 4 synchronous meetings. In fact, they seemed to be enjoying the VE project and integration in the curriculum very much. However, all of a sudden I received an email from my institution saying that as of the following week, all classes and activities were to be made in-person (wearing the mask and following safety protocols) and all online activities were prohibited thereafter.

This sudden change and come back to in-person classes was difficult for me, for my students and my Turkish partners for various reasons. In my case, a health condition I have (vasovagal syncope) aggravated my return to in-person classes because I could not wear the mask properly and speak since it made me dizzy and even faint while speaking and wearing the mask. When I spoke to my superiors

about this condition they said I could either refuse to return to in-person classes because of my condition (in which case they would hire a substitute teacher who could teach with the mask) or try to teach with the mask, which is what I did to avoid further changes to the class and curriculum. Considering the impact on the students of having a different teacher in the middle of the semester and during such a big change (after two years online), I thought there was no other choice though I felt very uncomfortable wearing the mask and eventually having to stop talking because of dizziness. I discussed the issue with the students, explained the situation and they were all very supportive, even when I eventually fainted in class. Thus, we all had mixed feelings about the sudden move to online and then back to in-person classes. Also, the fact that most students would have to go to campus to attend classes and that there was no space where they could connect in the VE had a great impact in the participation of the Brazilian students after the return to in-person classes and that in turn, affected the Turkish students too for the Brazilian students were all of a sudden, considerably outnumbered in the groups. Originally, the groups had between 6-8 participants, half from each country and after the return to in-person classes in Brazil, the groups were composed of 7 Turkish students with 1 Brazilian as we had to rearrange the composition of the groups according to the new availability of the Brazilian students.

3) *How many professors and students were involved in each session? Where were they from?*

First author's response: In the first VE project there were 29, in the second 42 and in the third there were 29 participants. Overall they came from Brazil, Spain, Sri Lanka, Turkey, China, Pakistan and Egypt and so, though the first VE was with the UK, most of the participants (including one of the professors in the UK who came

from Italy), were international students/instructors studying/teaching in the UK, that is, NNESTs. Yet, Brazilian students felt more intimidated during the first VE than in the others, and according to their accounts and reflective reports, that was related to the fact that they were paired up with ELT students/teachers from the UK. The anxiety in the second VE was more related to the technology used (Teams), and in the third VE it was related to the sudden return to in-person classes in the middle of the semester and of the VE.

4) *What was your (first author) general impression about the collaborative English teaching Practicum conducted with teachers and students from these other institutions?*

First author's response: As I mentioned earlier, the first impression was that, despite the fact that most of the participants in the UK institution were not from the UK (they were international students there), the Brazilian participants felt very shy and intimidated to interact with them because of the 'perceived authority' they had on the language. This motivated my decision to try to find other partners for the next VE projects, located in non-English speaking contexts. I think this perception was right because the Brazilian participants seemed to be more at ease to interact with the Spanish and Turkish participants than with the international students and professors from the UK.

5) *How did you (first author) feel before, during and after this experience? Did your feelings change during this time? If so, how?*

First author's response: Having researched and written about the use/integration of technologies in ELT for over a decade, without being able to use some of them in my classes for lack of infrastructure or institutional support, I was

actually very excited about the possibility to include technologies in class by integrating VE when the pandemic made the switch to online mandatory. I was a firm believer in active approaches and the potential of blended/hybrid approaches in ELT but could not really use those approaches in my classes because the integration of online activities in the ELT curriculum was completely forbidden before the pandemic in my institution.

Therefore, I had mostly positive feelings and even a naïve excitement to be finally able to test and use those approaches and technologies in my classes in the beginning of remote teaching. As the pandemic persisted and we continued to teach online, many other emotions were added to my initial excitement in 'blending' my course. These emotions were related to the fact that many students (and teachers) were anxious due to the effects of being online (and in the case of my class, interacting with international partners/participants who were English speakers for the first time), exposing their privacy (showing their homes in the cameras) and fears (showing their level of proficiency in the microphones). Despite this anxiety, I still felt very motivated during the VE projects, and the only change in my feelings is that I started to resent the institution for lack of support to continue this after the pandemic measures were lifted and we had to make a sudden move again, but this time, to in-person only.

When the pandemic weakened, I was in the middle of the 3rd VE project and had 26 students from Brazil enrolled. When my institution ordered (overnight) to return to in-person classes (prohibiting any online component), I had to inform my students that their participation in the VE project would not be part of their curriculum with the result that only 4 stayed (since they were not getting credit for the course and many were overwhelmed or afraid of going back to in-person after two years). Because we do not have a space in my institution for students to have privacy to connect online, participation in the VE project meant that most students

would have to bring their own notebook to university (something difficult even for those who had a notebook, due to fear of taking the bus with their notebooks) and find a place where they could connect.

Had the institution been more sensitive and supportive, professors (like me) who were teaching online would have been given the possibility to continue/finish the semester with the activities planned (online and in-person). Hours of planning (for the VE) were disregarded when we were forced to return to in-person overnight, and I felt very bad about my Turkish partner who was counting on the participation of my 20 students (paired with her 20 students from Turkey) and who had to make do with only 4 Brazilian students at the end. So as to have more Brazilians in the groups, we had to divide the groups again and involve my advisees who were acting as monitors, as participants so that out of the 9 Brazilians we remained in the VE, 5 were teachers and only 4 were students.

6) *How do you (first author) think your students felt before, during and after this experience? Did their feelings change during this time? What evidence do you have of such feelings?*

First author's response: The students involved in the 3 VE projects were different since I teach the same course to different groups every semester. Notwithstanding this caveat and the fact that we cannot compare across VE projects (since students were not the same), I can say that most of them felt a mixture of emotions that ranged from excitement (to interact with other international students and speakers of English) and fear (of losing face, of their proficiency level, of being judged because of the place where they lived and which was shown in the cameras). Evidence for these feelings was present in the reflective portfolios they wrote as part of the requirements for the course. Also, some of my students reported feelings of

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anxiety and depression associated with isolation and 'invasion of privacy' in the online mode. One of my students tried to kill himself and reported this in his portfolio, and another said that he did not want other people to see the reality of his home, which is why he never wanted to turn on the camera and microphones. I did not really know how to support my students and deal with all the emotions involved in the sudden switch to remote and then back to in-person classes but tried to be more empathic offering to meet some of them individually to talk online about their feelings and situations.

7)   *Were there native speakers involved in the experience? If so, where from? How do you think their involvement impacted your (first author) students' feelings and attitudes during the course?*

First author's response: The only VE project in which there were native speakers involved was the first, where one of the professors was from the UK and was a native speaker, and the rest were international professors and students who spoke English as their L2. As previously stated, the fact that the Brazilian students thought they would interact with English speakers from the UK in the first VE impacted their emotions and behavior very much, as reported in their portfolios and individual conversations with me. They were really shy, and though they talked a lot among themselves, they would stay more quiet and passive when there were participants from the UK involved in the breakout rooms.

3.2 Discussing the first author's accounts

As can be seen from the answers to the questions above, the emotions of the Brazilian participants were affected by various factors, among which the most important seem to be: the anxiety involved in speaking with NESs; the concern associated with the online mode (with lack of resources and familiarity with Teams and feelings of invasion of privacy); and the apprehension with the in-person return (wearing masks and having contact with people again, taking the bus carrying notebooks to university, etc).

In the case of the Brazilian professor, there were other emotions involved and associated with: the sudden move to the online space (and the impossibility to take students to schools for their practicum) and then back to in-person classes; the need for wearing the mask in class; and the impossibility to continue the integration of VE in the curriculum. Other Brazilian participants also had problems with the mask because they could not read lips and/or clearly express emotions visually with the mask and in another language (according to their reports). So while some of them felt isolated in the online mode, claiming that it was difficult to interact and express emotions in L2 in that environment, others claimed that it was difficult to 'read' people's feelings when we returned to in-person classes because of the need to wear a mask. The student who tried to kill himself developed a type of phobia for physical contact during the pandemic and had a hard time adjusting to in-person classes again. All in all, both moves (to online and then to in-person) were difficult to all and triggered a myriad of emotions and non-anticipated reactions in participants. At the same time, these moves also enabled us to reflect about the role of emotions in what we do and in how we perceive and are perceived in the world.

In terms of native-speakerism, more specifically, a few issues are worth discussing. One of them is related to the fact that this ideology was pervasive even when almost no NES was present in class (in the case of the VE with the partner

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university from the UK). We interpret this fact as evidence that native speaker ideologies are generally based on crystallized conceptions related to the now famous Herderian triad (i.e., one nation, one language, one culture; see Canagarajah, 2013, amongst others, for more). VEs such as the ones presented here – particularly the first one – can serve as excellent spaces to deconstruct such notions, and we encourage instructors who are able to create these types of class experiences to address them.

Still, it is important to note that the contact provided by the VE experience might not suffice to help students challenge an ideology that seems so ingrained in ELT worldwide. Such contact must be accompanied by reflection. Therefore, it is important that instructors who create online spaces such as the ones discussed in this study to give students an opportunity to reflect upon what types of learning they are having beyond the content that is presented in class (whether the class is online or in-person). Questions such as the following, which are based on emotion-related issues, might be very helpful in that regard: "How did you feel about your participation in class this week?; How did you feel interacting with other participants from this VE class? Have your feelings towards your participation in class changed over time? If so, how?" Answering these questions might help students come to realize the sociocultural nature of their exchanges, as well as assist them in understanding – even if indirectly – the diversity of interlocutors with whom they are interacting.

Finally, it is important to highlight that native-speakerism intersects with other types of discriminatory ideologies and practices. As stated earlier, a particular trait that is often discussed in that regard is that of race. As observed in students' accounts, feelings of shame and fear were often associated to notions of space and class (one's house or room, for instance). Does native-speakerism intersect with issues of socioeconomic class? According to data in Finardi and Helm (forthcoming),

it does, and though our data may be too preliminary to make such an assertion, yet we believe that this type of intersectionality may be explored further in future studies.

CONCLUSION

The present study sought to engage with a professor's local experience with intercultural VE, as a way to explore the role of emotions in an English language teacher education practicum course during the pandemic. After a collaborative reflection upon 3 VE projects offered in different semesters, and with different institutional partners, we interpreted the reflections of the professor as evidence that native-speakerism is unsurprisingly present in such types of exchanges, causing feelings of anxiety, fear to speak, and shyness among Brazilian pre-service teachers of English. This result corroborates previous research with pre-service and in-service teachers in Brazil (e.g., Rajagopalan, 2005; Archanjo et al., 2019).

What was particularly important in the case of our study was that the pervasiveness of native speaker ideologies was present even when students interacted mostly with other non-native speakers (located in the UK). This was interpreted as evidence that the Herderian triad (see Canagarajah, 2013) plays a crucial part in understandings of language, speaker, legitimacy and ownership. It was also interesting to observe how native-speakerism may intersect with feelings of insecurity that are caused by other factors, mainly one's geographical location and social class.

The accounts related to other emotions explored in the study showed that there was a conflict between the professor's interest in VE (and her work towards making VE partnerships work well) and her institution's norms regarding online

classes. Such conflict relates to Benesch's (2017) discussions on emotion labor (i.e., the clash between one's values and the practices that are expected by one's institution). Exploring emotion labor in other VE experiences may be very fruitful, especially when we consider the many expectations that may be at play in intercultural, transnational endeavors. We believe that studies that address these and other emotional issues have much to contribute to the literature on VE and on language education as a whole.

In closing, we wish to emphasize the important role of studying emotions for decolonial conceptions of language education. In our view, focusing on emotions helps us not only bridge cognitive and social understandings of language speakers and linguistic practices, but also move beyond the cognitive-social dichotomy in language teaching/learning, in ways that are increasingly more complex and encompassing. The decolonial potential of such complexity lies in the possibility of identifying, interrogating and perhaps interrupting (Menezes De Souza *et al*., 2019) commonplace comprehensions of knowledge and knowledge building (i.e., epistemic colonialities), as well as of language learners and teachers themselves (the coloniality of being). In doing so, we believe we can conceive of language teaching and learning beyond notions of proficiency, as "a process that could cultivate qualities such as inclusiveness, empathy, and solidarity" in a long-term endeavor that is focused on love and emotion (Oostendorp, 2023, p. 894).

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