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Ontological Disobedience in the Face of (Im)Mobility: Possible Transitions for World Language Teacher Continuing Education

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Published

2024

Book Title

Decolonising Teacher Education

Version

Accepted Manuscript (AM)

DOI

10.1007/978-981-97-8939-9_3

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Chapter 3. Ontological disobedience in the face of (im)mobility: Possible transitions for world language teacher continuing education; Danielle H. Heinrichs & Adriana Díaz

Abstract:
In-country experiences have long been valued in the context of languages teacher education. This is particularly true in the Australian context. The COVID-19 crisis and its disruptive impact not only put many of these schemes on hold, but it also highlighted their inequitable and unsustainable nature. This chapter turns to everyday languaging practices of secondary school teachers of Spanish on social media to highlight how these practices can be reimagined as reflexive (personal/professional) learning opportunities in the context of international (im)mobility. Three illustrative examples critically examined through a decolonial lens reveal the potential of these languaging practices to resist and challenge persistent binaries that drive colonial, Western onto-epistemological values in (languages) education (e.g., mobility/immobility, personal/professional, informal/formal learning, individuality/relationality). These otherwise marginalised practices steeped in relationality, music and politics emerge as clear attempts of ontological disobedience, through which languages teachers can redefine the contours of being/becoming in the world, and, in so doing, expose the complex and contradictory nature of international mobility as a traditionally essential component of continuing education. This chapter concludes by exploring potential reconfiguration of the goals and modes of continuing education for languages teachers in the Australian context.

Keywords:
Teacher education, Mobility, Spanish, Decoloniality, Critical discourse analysis, World languages, Australia

Introduction

In-country experiences have long been upheld as crucial forms of continuing education for languages teachers (Allen, 2010; Jochum et al., 2015; Kissau et al., 2019; Parmigiani et al., 2021; Roskvist et al., 2017; Wernicke, 2020). This is particularly true in the Australian context where in-service language teachers have recently emphasised the importance of such experiences for their professional (linguistic and intercultural) development and as an overall professional aspiration (Çiftçi & Karaman, 2019; Morgan et al., 2021). Additionally, in-country experiences are a crucial motivating factor for attracting languages teachers and retaining them in the profession (Allen, 2010; Kissau et al., 2019; LeLoup & Schmidt-Rinehart, 2015; Sun, 2021), especially given the acute shortage driven by languages teacher attrition (Bense, 2014; Mason, 2016; Mason & Poyatos Matas, 2016; Swanson & Mason, 2018). Nevertheless, these kinds of experiences are typically short-term, often indirectly related to their job, self-funded or heavily reliant on limited external funding and/or only tied to school trips (Morgan et al., 2021).

Overall, despite the value ascribed to them, opportunities for in-country experiences as continuing education are less common than languages teachers in Australia would like. Moreover, the COVID-19 pandemic disrupted existing in-country experiences, and the return to such experiences has been delayed by a number of factors, including expensive international travel. Yet, even before the pandemic, apprehension regarding the ways in which in-country experiences for language teachers' continuing education might constitute a marker of privilege along with financial and environmental sustainability concerns had already started to emerge (Rey et al., 2020). Against this complex backdrop, we therefore consider whether "reframing the problems of (im)mobility through (other) explorations of viable and sustainable means to develop plurilingual and pluricultural proficiency" (Díaz et al., 2021, p. 110) might be possible, and what theoretical and methodological turns might aid in this pursuit.

Scholarly interest in this area has primarily focused on *pre-service* languages teachers and their enhancement of linguistic fluency in the target language (Tam, 2016; Trent, 2011), affective personal and professional development (Harbon & Smyth, 2016; Tran et al., 2021), teaching skills (Cruickshank & Westbrook, 2013), identity formation (Banegas & Gerlach, 2021; Trent, 2011), and cultural competency (Kim & Choi, 2020; Trent, 2011). Fewer studies have focused on the impact of in-country experiences for *in-service* languages teachers (Baecher & Chung, 2020; Jochum et al., 2015; Roskvist et al., 2017). However, Okken et al. (2019), for instance, recognise the on-going positive impact that in-country experiences have. More specifically, Roskvist et al. (2017) note the value in-service languages teachers place on government funded mobility programs for in-country experiences as this reduces the financial burden to undertake otherwise potentially inaccessible continuing education opportunities.

School-led tourism[1] is another potential avenue noted in the literature as providing opportunity to undertake in-country experiences for continuing education for languages teachers. Often curated and organised by staff in languages programs, school-led tourism has the potential to foster relationships and bonding between students and/or teachers, and global citizenship through new, varied experiences (Dale & Ritchie, 2020; Zajadacz & Kugiejko, 2019).

While previous studies suggest that in-country experiences can provide unique opportunities for personal and professional learning, little is known about the ways in which in-service languages teachers may (already) engage in comparable, equally meaningful learning experiences at local levels, particularly under current circumstances, fraught with substantial financial, practical, and political restrictions that limit international travel opportunities. Furthermore, previous studies in

this area have tended to privilege positivist approaches to research design, data collection and analysis, preferencing practices of triangulation, descriptive coding/categorisation and/or statistical analyses and have largely remained void of a clearly identified (critical) theoretical framework. In particular, previous studies have largely overlooked theories from the Global South (with exceptions including Harbon & Smyth, 2016; Kim & Choi, 2020) and tend to value school-led tours and in-country experiences as the "best" ways to engage in "authentic" professional development of teacher's language and cultural capital.

Traditional positivist approaches to research in this area may, therefore, be enriched by the kind the of methodological decentring proposed by decolonial scholar Linda Tuhiwai Smith (2012), who argues for educational research that centres Indigenous theories and methodologies grounded in the lived experiences of everyday life. Extending on Smith's (2012) argument, Takayama et al. (2016, p.11) call for research that *does* Southern Theory and decolonising work in order to teach and educate fellow researchers inside and outside the academy by translating or curating neglected works, and "identifying and contesting the processes and mechanisms of academic knowledge production". In this chapter, we aim to foreground neglected decolonial scholarship that is often excluded from Anglophone research as it is published in Spanish. We also aim to identify and contest the processes and mechanisms of academic knowledge production related to language teacher (im)mobility and the antagonistic forces recognising in-country experiences as effective and attractive continual development while simultaneously highlighting its privileged and expensive practice reliant upon the technological advances of modernity which damage the natural environment and reinforce the North-South divide.

In light of the limited research about in-service languages teachers and the role of in-country experiences as continuing education in extant research, we turn to Díaz et al.'s (2021, p. 110) call to move beyond the privileged notions of mobility in education to consider: *In what ways could the everyday languaging practices on social media of teachers of Spanish be reimagined as reflexive (personal/professional) continuing education opportunities in the context of international (im)mobility?* We consider alternative theories and methods especially from the Global South (de Sousa Santos, 2018; Maldonado-Torres, 2007; Mignolo & Walsh, 2018) whilst specifically seeking to highlight everyday practices as examples of other ways of knowing, being and doing (Cusicanqui, 2018; Escobar, 2020) within the larger "decolonizing knowledge projects" eduscape (Takayama et al., 2016, p. 2).

This chapter therefore focuses on the everyday *languaging* practices of secondary school teachers of Spanish on social media to highlight how these practices can be reimagined as reflexive (personal/professional) learning opportunities in the context of international physical (im)mobility. These otherwise marginalised language practices steeped in relationality, music and language politics emerge as clear attempts of "ontological disobedience" (Burman, 2016, p. 1), through which languages teachers can redefine the contours of being/becoming in the world, and, in so doing, expose the complex and contradictory nature of continuing to uphold international mobility as an essential component of continuing education. In regard to ontological disobedience more specifically, we consider this distinct from, although also entangled with, epistemic or axiological disobedience for the following reasons (see Table 3.1). Firstly, as described by Mignolo (2002), epistemic disobedience involves *delinking* from sources of knowledge the Global North as disobedience whereas Klein (2020) similarly argues that axiological disobedience entails *rejecting* hegemonic valuations. Ontological disobedience, however, is guided by the notion of co-existing or being-with multiple cultural realities and beings which we consider including sources of knowledge, valuations and ways of living. Ontological disobedience also acknowledges that multiple, co-existing realties may at times be complementary and/or antagonistic (Burman, 2016;

Cusicanqui, 2018). In other words, ontological disobedience is an attempt to make known and be-with multiple realities rather than delink or reject those which may be opposing or conflicting.

	Epistemic disobedience	Ontological disobedience	Axiological disobedience
Definition	Delinking from the notion of the Global North as the default source of valid knowledge (Mignolo, 2002)	Making known multiple realities (beings) in the face of the dominant world via its cracks and fissures (Burman, 2016)	Rejecting hegemonic valuations (Klein, 2020)
Disobedience as...	Delinking (Mignolo, 2002)	The *ch'ixi* practice of complementary and antagonistic phenomena co-exisiting/being-with (Cusicanqui, 2018)	Rejecting (Klein, 2020)

Table 3.1 Definitions of epistemic, ontological and axiological disobedience

The chapter proceeds in two main sections. The first section focuses on the method(ology) and data analysis. Here, we draw on synergistic combination of Multimodal Critical Discourse Analysis and Southern theories to support engagement with languages teachers' everyday *languaging* practices on social media. The second section focuses on the discussion of three examples from the social media scroll-back interview data; each example illustrates the potential afforded by guided self-reflection in Spanish language teachers' professional learning. We conclude the chapter by identifying potential pathways to continue reimagining everyday *languaging* practices of (Spanish) language teachers as reflexive (personal/professional) continuing education opportunities in the context of international (im)mobility.

Method(ology) and data analysis

In light of the limitations on face-to-face research activities caused by the COVID-19 pandemic, we turned to a method that is novel in the space of educational research named social media scroll-back method [SMSB] (Lincoln & Robards, 2017; Robards & Lincoln, 2017, 2019). SMSB can be described as "a qualitative research method that works within interviews whereby a researcher and participant 'scroll back' through the social media history of the participant" (Robards & Lincoln, 2019, p. 1). We were drawn to this kind of online research method because of its many affordances including its focus on everyday practices which could be explored through a longitudinal lens, and its practicality in terms of access when remote research methods are required.

Although this method can be used with a variety of social media platforms, this chapter focuses on interviews which centred on exploration of Facebook timelines of 10 in-service secondary school teachers of Spanish in May 2020. Given the relatively small pool of potential participants that met the criteria for inclusion in the study, and the actual number of teachers that chose to take part in this study, we have kept potentially re-identifiable demographic data to a minimum. However, for those interested, of the 3 participating teachers (Rosalía, Ron and Marisol) included in this chapter, all three work in high school settings teaching a range of year levels. One is originally from Spain and the other two from Australia having spent time living in Spain and Argentina.

We connected with teachers via Zoom where they shared their screens and scrolled back through their Facebook timelines to highlight examples of response-able Spanish languaging. Most teachers of Spanish scrolled back linearly over the past few years although some went back as far as ten years, and others jumped between years in a non-linear fashion. At times, we asked them to elaborate on particular posts as well. On average these audio-recorded interviews lasted 90 minutes, meaning we scrolled past countless posts. Thus, for practical reasons, the number of

posts was not tracked. Interviews were not video recorded due to the difficulty of redacting Facebook posts littered with personal details, comments, likes or tagging made by others. In terms of presenting examples of participants' posts, we have (re)presented their original posts in this chapter in various ways to ensure that confidentiality and anonymity are maintained.

As intimated earlier, while these interviews centred specifically on the teachers' everyday languaging practices[1], the entanglement of these practices with continuing education emerged as a clear thematic thread. In this chapter we focus on the analysis of three specific examples exploring the benefits and barriers for teacher mobility practices before contrasting and complementing these with instances of musical interest, political liberty and language awareness that may be (re)imagined as equally valuable continuing education opportunities in the context of limited mobility through reflexive practice.

In order to align with the multimodal affordances of SMSB method, our attention to everyday practices and their analysis with alternative Southern theories, we turned towards recent developments in Applied Linguistics research inspired by critical discourse analysis (CDA) from a Latin American perspective (Heinrichs, 2020; Resende, 2018; Rojas-Lizana & Dolhare, 2019) and multimodal critical discourse analysis (Ledin & Machin, 2019; Machin, 2013, 2016).

Critical Discourse Analysis from a Latin American Perspective

CDA emerged from European and North American contexts as a multidisciplinary tool to aid in the analysis of discursive practices generated and maintained in social institutions and everyday life (Hodes, 2018). CDA principally focused on the examination of power in the language of text and talk. CDA theorises language as dynamic (Taylor, 2001), entangled with sociocultural expectations, institutional control (Fairclough, 2010), and dominant ideologies (Wodak & Meyer, 2015). Moreover, CDA stresses the value of context for understanding rhetoric (Reisigl & Wodak, 2001) and proposes that genre is a semiotic reflection of this context (Chiapello & Fairclough, 2002). Throughout our analysis, we take Facebook posts to be the central genre although we explored the entanglement of these posts with various other genres too.

Although CDA projects may take different approaches and/or foci depending on their theoretical framework, they also share many commonalities. Van Dijk (2011, p. 13) argues that CDA is not only a method but rather "a social movement of socio-politically committed discourse analysts using many different methods of analysis, for example, in order to show how exactly discourse is involved in the (re)production of power abuse and its consequences for social inequality". However, numerous scholars contend that CDA has tended to preference monocultural epistemologies due to its Northern Atlantic trajectory which is of concern for research seeking to foster diversity and equity (Abril, 2007, 2012; Bolívar & Shiro, 2015; Mendizábal, 2018; Pardo, 2010; Resende, 2018; Rogers et al., 2005). In a recent paper about the future trajectory of CDA in Latin America, Mendizábal (2018) suggests that "undisciplinary" practices which work with Indigenous epistemologies, such as those discussed by Silvia Rivera Cusicanqui, might be fruitful for addressing the concerns about diversity and equity. Importantly, Resende (2018, p. 6) states that decolonising CDA does not mean discarding what has come from the Global North but instead including a "decolonial spin in understanding the axis of power, knowledge and being".

We also noted that the multimodal focus in decolonially-inspired approaches to CDA was lacking. Whilst there is some scope to attend to this using CDA, Machin (2016) highlights the importance of multimodal CDA (MCDA) to highlight multimodal semiotic resources in shaping ideology, arguing that this also informs a greater sociological imagination. Such multimodal resources

include “photographs, visual design, …television and film” although this scope continues to expand as new technologies arise (Machin, 2016, p. 323). Hence, we have also included such elements in our analysis.

Thus, this chapter attempts to respond to the recent turn towards alternative, Southern theories in CDA in an attempt to move beyond conservative canons of thought and instead towards a situated and potentially innovative form of CDA by drawing on the thoughts of marginalised voices from the Global South such as Latin American and decolonial thinkers (Resende, 2018; Rojas-Lizana & Dolhare, 2019). Therefore, in this chapter, we attempt to work with theories from the Global South as an alternative method for doing CDA.

The abovementioned publications, which have attempted a decolonial approach to CDA (see for example Ahmed, 2021; Heinrichs, 2020; Maniglio & Barboza da Silva, 2021; Rojas-Lizana & Dolhare, 2019) have largely followed the traditional three-dimensional process common in CDA. This process consists of identifying and analysing content as well as discursive strategies and linguistic means (Wodak & Meyer, 2015). Alternatively, we suggest, that an important part of decolonising CDA lies in reconsidering its hierarchical, linear, and compartmentalised engagement with the data and its analysis. In this chapter, we propose instead to look beyond the gaze of CDA’s Eurocentric legacy by approaching the analysis of the data through an iterative and cyclical approach, underpinned by the ebb and flow of three key processes (see Figure 3.1): finding a decolonially-motivated concept, in this case, everyday languaging practices reimagined as reflexive (personal/professional) learning opportunities in the context of international (im)mobility; using a wide range of discourse analysis techniques as exploratory lenses that may highlight the complex entanglements of theory and discourse; and preferencing scholarly works of Global South theorists to tentatively interpret their latent/potential meaning.

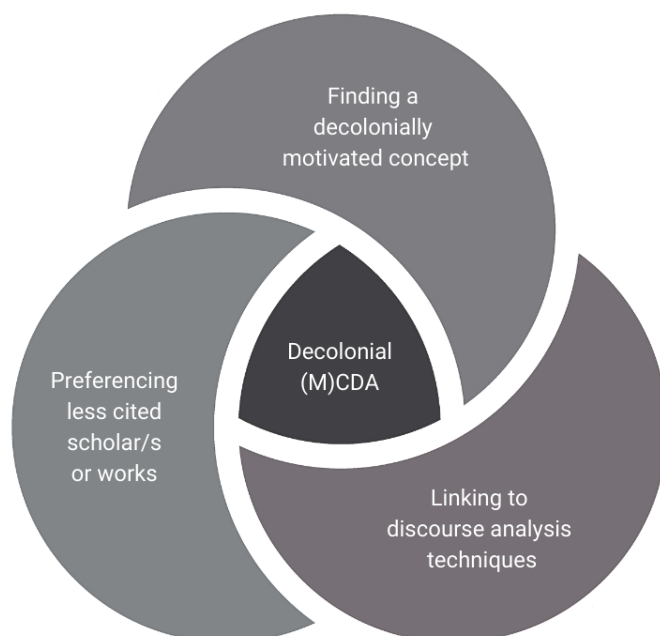


Figure 3.1 Possible Cyclical Process for Doing a Decolonial (M)CDA.

In particular, we lean on the work of Bolivian Aymara scholar Silvia Rivera Cusicanqui and her notion of *ch’ixi* (2018). A *ch’ixi* perspective does not shy away from complex, contradictory, or

antagonistic ways of knowing, being and doing and instead seeks to relate, even if in a potentially contentious manner. This concept's openness to the contradictions, antagonisms, and complexities of "undifferentiation" such as those which entangle the concept of (im)mobility for teachers of Spanish in Australia thus became a key theoretical lens in our analysis.

Furthermore, with respect to the role of languages/languaging specifically, Cusicanqui (2015) sees bilingualism as a decolonising practice as necessary for the 'other' to gain agency as producers of knowledge, thus, encouraging relationality between various languages and various language practices without seeking to position one as superior to another. It is through the "seemingly dull concept" of *ch'ixi* and its advocacy for everyday, bilingual practices that Burman (2016, p. 30) sees ontological, rather than only epistemological, disobedience is revealed. For instance, Burman (2016, p. 30) posits that the notion of *ch'ixi* showcases "intriguing dynamics by which elements from different cultural and cosmological contexts coexist in one and the same lifeworld or in one and the same practice"; thus, Burman (2016, p. 30) draws attention to the ways in which a *ch'ixi* ontology is attuned to "to the miscellaneous nature(s) of reality and the coexistence without complete fusion of elements from different realities in one and the same practice". In doing so, Burman (2016) argues that the complementary and antagonistic ways of being enacted in a *ch'ixi* world offer an example of ontological disobedience (see Table 3.1) extending on and accompanying epistemic disobedience (Mignolo, 2002).

In the following section, we attempt this decolonial (M)CDA as methodology to continue asking:

> In what ways teachers of Spanish everyday languaging practices on social media might be reimagined as reflexive (personal/professional) continuing education opportunities in the context of international (im)mobility?

Findings and Discussion

Through SMSB interviews with teachers of Spanish, two key tenets of (im)mobility stood out: explicit discussion of the benefits of overseas travel and also a (re)configuring of the barriers of mobility programs. The first relates to physical mobility through overseas, government funded continuing education opportunities and the role of school trips in continuing education. However, we have also included examples of (im)mobile continuing education. By exploring everyday language practices on social media, we suggest that immobility can be (re)imagined as mobility through reflexive practices of ontological disobedience for continuing education in the content of limited mobility.

Flying in the Face of Continuing Education

On the Face of it – Teachers for Mobility Programs

During a SMSB interview, Rosalía reflects on a post showing her overt support for mobility programs whether explicitly advertised as continuing education of implicitly undertaken as part of school-led trips. She notes the financial and risk-aversion practices that stifle opportunities for continuing education through mobility programs or school-led trips. (Çiftçi & Daloğlu, 2021; Çiftçi & Karaman, 2019; Wernicke, 2020). Pausing on a post showing her with a group of other teachers during a trip to Spain, she remarked:

> **Rosalía**: It's on this one. This was actually a…when I went on with a **teacher's Endeavour scholarship**. It was interesting that I…because I went

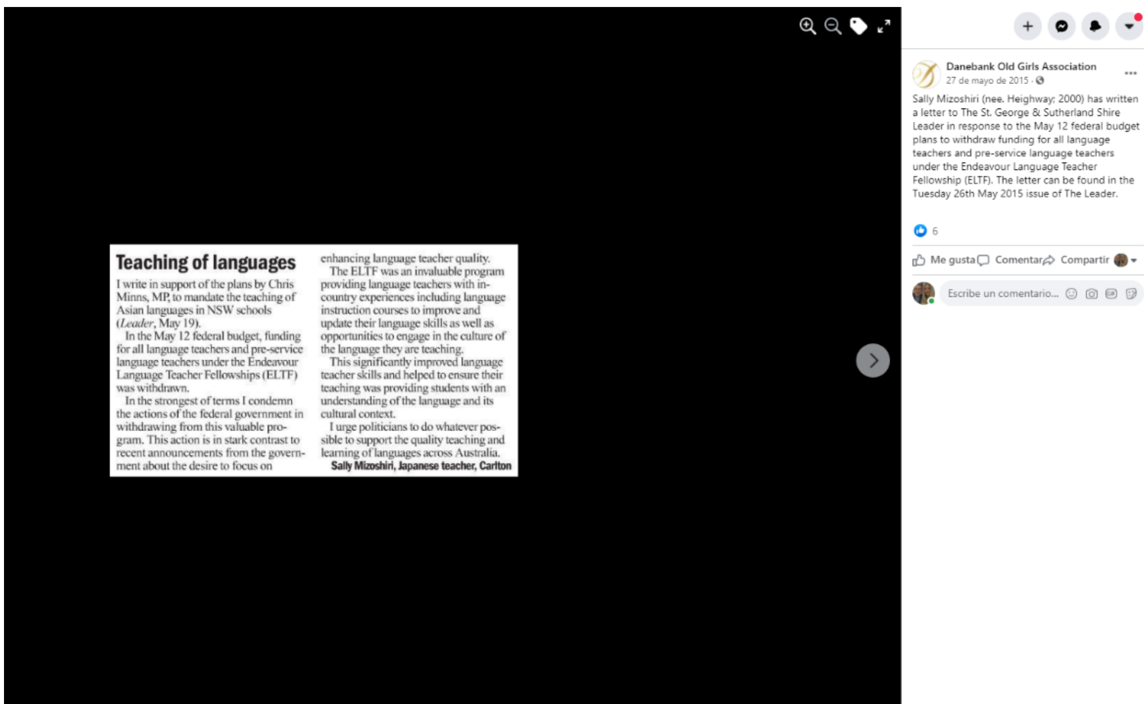
in the January on the **teacher scholarship**, and I then had a school trip in the April, I actually dragged the kids to a lot of the locations that I'd been to with the teachers. So, I've already **I've already checked them out.**

Here, Rosalía makes an explicit intertextual reference to the *Endeavour Teaching Leadership Fellowship* (ETLF) offered by the Australian government between 2014 and 2019. This scheme funded WLEs to undertake short-term language and cultural study overseas (Australian Government—Department of Education, Skills, and Employment, 2020). By linking to this particular genre of text, a scholarship, she draws attention to the ways in which this scholarship can (re)imagine a "particular social practice" and how it is engaged with (Fairclough, 2010, p. 68); specifically, the social practice of undertaking continuing education supported by a government scholarship is (re)imagined as more than an opportunity for teachers to improve cultural awareness but rather a chance for pre-planned relationality with her community of students to emerge.

To explain further, previous research has noted the benefits of school-led tourism solely for teachers' personal and professional development (Çiftçi & Daloğlu, 2021; Çiftçi & Karaman, 2019; Wernicke, 2020). Rosalía antagonises this notion by considering how a professional development opportunity (which only teachers attended) could allow her to design future trips for her school community of students. Rosalía's intertextual reference mentions that she would "check out" locations; we argue that this highlights a relational ontology encompassing students rather than only the benefits Rosalía, as a teacher, might garner from the trip. This practice of checking out locations as a pre-design strategy by Rosalía is an example of creating a relational ontology where strategies of care in which "the communal has priority over the individual" emerge (Escobar, 2020, p.39).

In acknowledging the benefits of her own mobility experiences for her students, Rosalía also antagonises the opposing, separate and hierarchised positions of students and teachers. By arguing in favour of continuing education through mobility programs, Rosalía emphasises teachers' own ever-evolving student status, and reworks the dualist ontology of students/teachers associated with school-led tourism (Dale & Ritchie, 2020). Instead, Rosalía hints at the notion of teachers as students and students as teachers by noting how she continues to learn about the country and culture she visits but also how this might be related to her students who drive her own motivation to learn about various locations. Such a (re)configuring of the motivation and ways of being in/during mobility programs matter for justifying the need for overseas travel and encouraging schools and government to invest funding in them for the benefits of teachers' and students' learning from one another.

Rosalía's also emphasised another example of multimodal intertextual reference when reflecting on a post about the cessation of the ETLF (see Figure 3.2). Rosalía had shared a post with a hyperlink to a text protesting the cancellation of the scholarship after lamenting that when teachers of Spanish now partake in international mobility opportunities for school, they "are paying their own way". In doing so, she reasserts the presence of an antagonistic element of modernity/coloniality that requires language teachers to invest significant funds into their own continuing education opportunities.



Teaching of languages

I write in support of the plans by Chris Minns, MP, to mandate the teaching of Asian languages in NSW schools (*Leader*, May 19).

In the May 12 federal budget, funding for all language teachers and pre-service language teachers under the Endeavour Language Teacher Fellowships (ELTF) was withdrawn.

In the strongest of terms I condemn the actions of the federal government in withdrawing from this valuable program. This action is in stark contrast to recent announcements from the government about the desire to focus on enhancing language teacher quality.

The ELTF was an invaluable program providing language teachers with in-country experiences including language instruction courses to improve and update their language skills as well as opportunities to engage in the culture of the language they are teaching.

This significantly improved language teacher skills and helped to ensure their teaching was providing students with an understanding of the language and its cultural context.

I urge politicians to do whatever possible to support the quality teaching and learning of languages across Australia.

Sally Mizoshiri, Japanese teacher, Carlton

Figure 3.2 Illustrative Post of Rosalía's Example Protesting the Cessation of The Endeavour Language Teacher Fellowship (ELFT) in 2015 (Danebank Old Girls Association, 2015).

The financial burden of continuing education is further highlighted by Rosalía when discussing the other common option for teachers of Spanish to engage in in-country experience by agreeing to accompany students on school trips, about which she notes "The thing is, the teachers are paying for themselves…The school is not paying for them". This overt solidarity in favour of financially supporting the continuing education of teachers of Spanish strikes us as distinctly political and personal given its location between Rosalía's Facebook timeline and a government institution in charge of funding the scholarship. It also emphasises the very real cost of limited overseas continuing education opportunities with in-country experience, which see teachers of Spanish instead opt for school-led trips that they must self-fund. In this sense, Rosalía's reflection on her post overtly visibilises the collective responsibility for teachers of Spanish to support scholarships that drive continuing education activities such as the ETLP by hyperlinking to this text and creating what (Fairclough, 2003) refers to as a genre chain. Being responsive to the collective continuing education needs in this way is important as the text genre of a petition also points to the type of non-conciliatory *ch'ixi* practice that works towards solidarity through the recognition of difference, respect, as well as equality of knowledges (Cusicanqui, 2018). Her response also hints at the tension between neo-liberal policies promoting funding for individual teachers to support overseas experiences and the genuine sense that such an experience fosters relationality between students and teachers in ways reminiscent of the *ch'ixi* world of complementary antagonisms.

Therefore, in Rosalía's reflection on her post containing intertextual hyperlinking we sense an element of what Escobar (2020), drawing on Blaser (Blaser, 2014, p. 74), describes as a political ontology: "a framework for exploring the power-laden practices which bring into being a particular world or ontology".

Beyond Mobility at Face Value

During our SMSB interview, Rosalía also stopped to reflect on a post showing her last school trip to Spain (see Figure 3.3) before reflecting on the costs of COVID-19 and departmental risk-aversion for teachers of Spanish. She paused on a post showing her students in Spain on a school trip, reminiscing that "In January because I know that I was in Spain, so…so that's with a group of kids. That was pretty, pretty impressive".

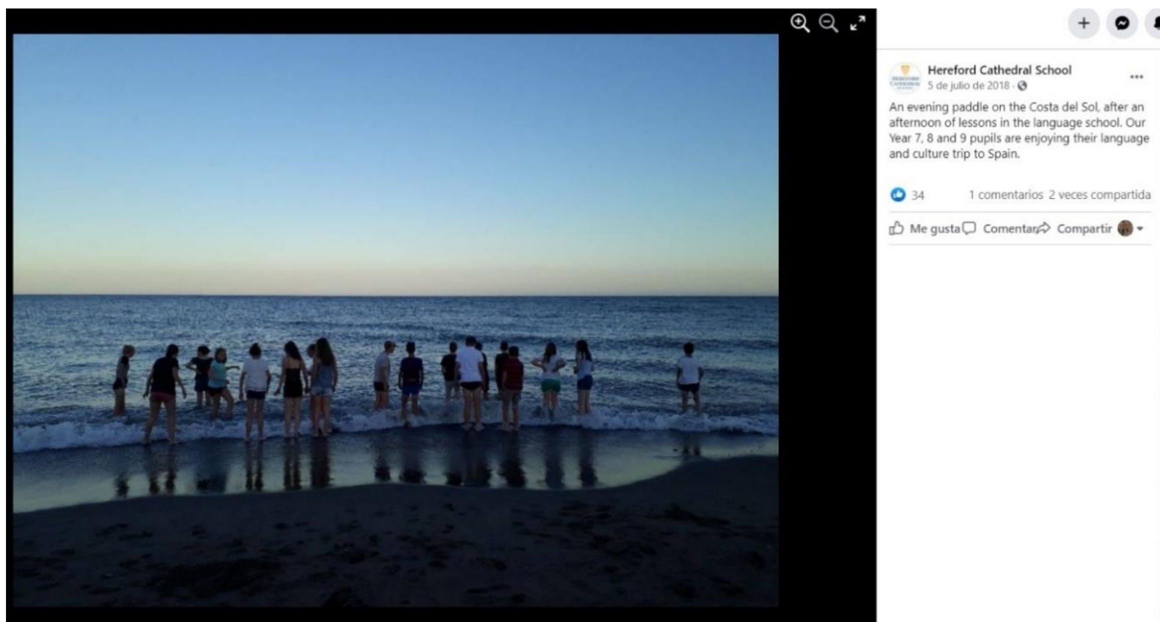


Figure 3.3 Illustrative Post of Rosalía's School Trip to Spain (Hereford Cathedral School, 2018).

We prompted her to reflect further about this by asking how long they went for, to which she added that they had gone for 2 weeks, strategically chosen to coincide with the Easter parades in Spain whilst also lamenting the "progressively tighter…requirements and…amount of paperwork". Rosalía added another issue in addition to the aforementioned "red tape". Rosalía pointed out a misunderstanding from school administrators about the purpose and role of school-led trips which were seen as free holidays rather than a chance for continuing education.

> **Rosalía**: The thing is, the teachers are paying for themselves. This is what drives me insane - it's that like, I'm sorry, these teachers are coming on this **trip**, understanding that they have duty of care. But they are paying their own way. The school is not paying for them…They (the school) actually think it's a **holiday** and I'm like, trust me, no…It benefits me in that it maintains my language, and it keeps me in contact with the culture, which is something I would probably have to do by myself. But I do a lot less of if it was just me, but it's not a **holiday**.

The comparison Rosalía mentions of the school trip to the administrators' conception of a holiday despite its entanglement with "red tape" show how difficult it can be for teachers of Spanish to justify as continuing education through school-led travel. According to Bolívar (2007), this use of discourse to compare trips and holidays used by Rosalía also works to emphasise the contractions between the two concepts/events and attempts to discredit the argument of one's opponent. As such, we see Rosalía's insistence on the value of school trips for continuing education form of ontological disobedience for two reasons. Firstly, she acknowledges the contentious role school trips play in the broader school context given that others view language teachers are getting a

"holiday" in line with *ch'ixi* practice (Cusicanqui, 2018). Secondly, she recognises the importance for herself of co-exisiting with the expensive, time-consuming practice of a school trip given, and the affordances for her own continuing education by way of maintaining her language skills and keeping her in touch with the culture from the same trip.

Another particular comment from Rosalía drew our attention for its focus on uncertainty—a recurring sentiment during the COVID-19 pandemic. While reflecting on a particular post (see Figure 3.3) showing a past school trip to Spain, Rosalía generated the visual idiom of school trips as *put in kibosh* (Barasch, 1997).

> **Rosalía:** Yeah, we were supposed to be going in January again to Italy and Spain in January of 2021. But that's all been **kiboshed.** We're not allowed to leave the country at the moment… We were supposed to be going in April to Japan, but that all got **kiboshed**. And it looks like we're not going anywhere.

During our May 2020 conversation, Rosalía lamented that her school's annual overseas trip had been already "kiboshed" for 2021 due to the COVID-19 pandemic. We were drawn to Rosalía's idiomatic use of the word "kiboshed" here to describe the fate of overseas school trips and what this might mean for teachers of Spanish' continuing education opportunities. Here we take idiomatic expression to include multiword expressions that convey opaque meanings requiring "specialist, etymological or historical knowledge" (Cserép, 2008, p. 84). Normally used as part of the idiom "to put the kibosh on something", this refers to situations where one feels something has been brought to an end or ruined (Gooden & Lewis, 2012, p. 107). However, Gooden and Lewis (2012) argue that the etymology of the word kibosh is unclear, and it is unknown if it emerged from Yiddish, Turkish or another language. In this sense any etymological knowledge of the word kibosh suggests the term itself is obscure (Bergs & Brinton, 2012), thereby, further mystifying the exact meaning of idiomatic expressions that are considered opaque.

Considering Rosalía's description of school trips being "kiboshed" in the context of 2020, border closures and the COVID-19 pandemic, however, the opacity of this idiom makes sense. The prevailing discourse about the future of many educational programs and associated travel plans has been unclear amidst constant changes to school procedures and policies, snap lockdowns and increased online learning. However, we found ourselves also reminiscing on the tone and pace of the interview here as part of the multimodal interactions between Rosalía, ourselves and her Facebook timeline. We remember her scrolling rather quickly past the original post (see Figure 3.3), but her tone when describing the school trips as "kiboshed" was not as we expected it/her *to be*. That is to say, her tone was not defeated, disappointed or saddened, but rather expressed resilience and defiance perhaps aided by what Barasch (1997) refers to as a pleasure of pronouncing the strong sounds in "kiboshed".

This left us wondering if Rosalía's playful (re)imagining of her plans being "kiboshed" might be hinting at the potential for ontological disobedience like that to (re)configure how school trips act as continuing education for teachers of Spanish. Might she be suggesting that teachers of Spanish have the capacity to *be* both disappointed and resilient in the face of the insecure and constantly changing nature of overseas travel and (im)mobility. Following decolonial thinking, we see the potential for such instances of mixed feelings co-existing as strategies for transition to more locally productive activities (Escobar, 2020) and every day practices (Cusicanqui, 2019) in times of (im)mobility. In the following section, we continue this line of thought by turning towards the immobile everyday language practices of teachers of Spanish on social media as examples of

equally meaningful continuing education experiences. In doing so, we hope to open up conversations about alternative ways of engaging with meaningful learning to "help us challenge current models of outward-bound travel as the privileged, unquestioned means of attaining…pluricultural proficiency" that underpin current models of continuing education.

NSFW: Mobilising Through Mundanity

In the following examples we consider how teachers of Spanish' everyday practices on/with/through social media might hint at "other routes [that] go beyond the simply substitutionary to offer… means of avoiding some of the problems of" mobility activities for continuing education (Díaz et al., 2021, p. 110), and consider how these might be equally as meaningful continuing education opportunities as overseas/outbound travel. We suggest here that teachers of Spanish everyday languaging on digital platforms offers examples of how to engage in the ontological disobedience of being (im)mobile across time and space via social media in order to travel to other worlds where alternative ways of languaging flourish (Cusicanqui, 2018). In particular, we focus here on controversial music genres and political engagement that teachers of Spanish reflected upon as "viable and sustainable" examples of ontological disobedience in the face of (im)mobility for continuing education.

Facing the Music

In conversation with Ron, she paused and reflected on a post in which she had shared a well-known song called *Latinoamérica* by Calle 13 (see Figure 3.4). The song is associated with a musical genre called reggaeton which is often criticised for being an illegitimate music genre as it is seen as masochistic, uncouth and promoting violence (Rivera-Rideau, 2015).

Figure 3.4 Illustrative Post of Music Video Latinoamérica by Calle 13 Shared By Ron (Revista Hekatombe, 2017).

Although this particular song is not overt in its resemblance to reggaeton, Freixas (2014) argues that Calle 13's musical style is generally considered reggaeton for two main reasons: the spatiotemporal entanglements of the band with the style through the band members' own Puerto Rican heritage tied to the birthplace of reggaeton, as well as the common use of the *dembow* beat famous in reggaeton in many of Calle 13's songs. Despite, or perhaps despite, Calle 13's links to this taboo musical style, Ron explains that she uses it in her Spanish classes and the reminder it provides of the role of music for her continued learning and engagement with Spanish over the years. In doing so, we sense her gesturing towards a physically immobile practice that co-exists with political and professional liberty.

> **Ron:** This particular band actually—there's one song in particular from this album that I share with every single one of my classes. And it's called **Latinoamérica**. I lived in Argentina as an exchange student. And the reason I share this **song** with them is because it's a…it's a little bit political but it's a little bit about like the essence of Latin America in general. So, the whole of **Spanish-speaking, Central and South America**. They incorporate…even **Brazil** as well. There's like part of the…every time I hear the **song**, it just, it just makes my heart feel a bit like…It brings back so many memories and just really makes me feel like there's so much passion about…It just reignites every single time I listen to it all the time. The fact that I am so grateful that I got to live in Argentina for a year, I'm so proud of myself, learning to speak Spanish and…
>
> Yeah. And so, we, they all say, at the start of the song, there's a little segment where they speak in Quechua, like so many Indigenous languages. And then we discuss that…then discuss about, you know, it's not just Australia has Indigenous population, it's South American countries as well. Yeah, we're just a real talking point for us. Like, to have this **song**.

In Ron's reflection about why she shares this video, there seem to be various ways of being (im)mobile co-existing such as: who Spanish speakers *are* and where they *are*, what Spanish *is* and how teachers of Spanish should *be*. Arnáiz and Filardo-Llamas (2020) make a case that social media posts recontextualise political debates through various multimodal resources. Ron has focused on the multiple languages included in the video such as "Quechua, like so many Indigenous languages" as well as the boundaryless entanglement of Spanish also with Brazil. She also acknowledges the possible connections of discussions around Indigenous populations to the Australian context. Thus, on one level, it seems Ron is offering the co-existence of political issues of Indigenous history, culture, and language both in Latin America and beyond as a way of being political in the classroom by sharing the video. As such, we see her invoking a transition towards continuing education grounded in the everyday practice of taboo, political music.

The issue of political and professional liberty through music also (re)configures teachers of Spanish as politically engaged rather than as apolitical colonial subjects (Briceño, 2018; Macedo, 2019), thus, constituting another example of the type of ontological disobedience (Burman, 2016) associated with Cusicanqui's notion of *ch'ixi*. However, in (re)thinking teachers of Spanish

multiple ways of being and languaging, we were also drawn to Marisol's example of censorship (see Figure 3.2) which we saw as recurrent recontextualisation of the Australian Curriculum, multiple languages, political engagement, and professional development.

Apolitical Volte-Face

Another example that emerged through our analysis of Marisol's SMSB interview was a post that did not contain any Spanish but instead discussed languages, censorship, and art more generally (see Figure 3.5). The post shows a video about Amy Suo, an Australian artist whose 2019 Thunderclap exhibition showcased fashion accessories embroidered with ribbons and patches containing translated English text of Chinese feminist, activist He-Yin Zhen's writing and a QR code linking to her original work. Amy Suo (2019) aims to make evident how innocuous fashion accessories can serve as a cover for passing knowledge and evading censorship.

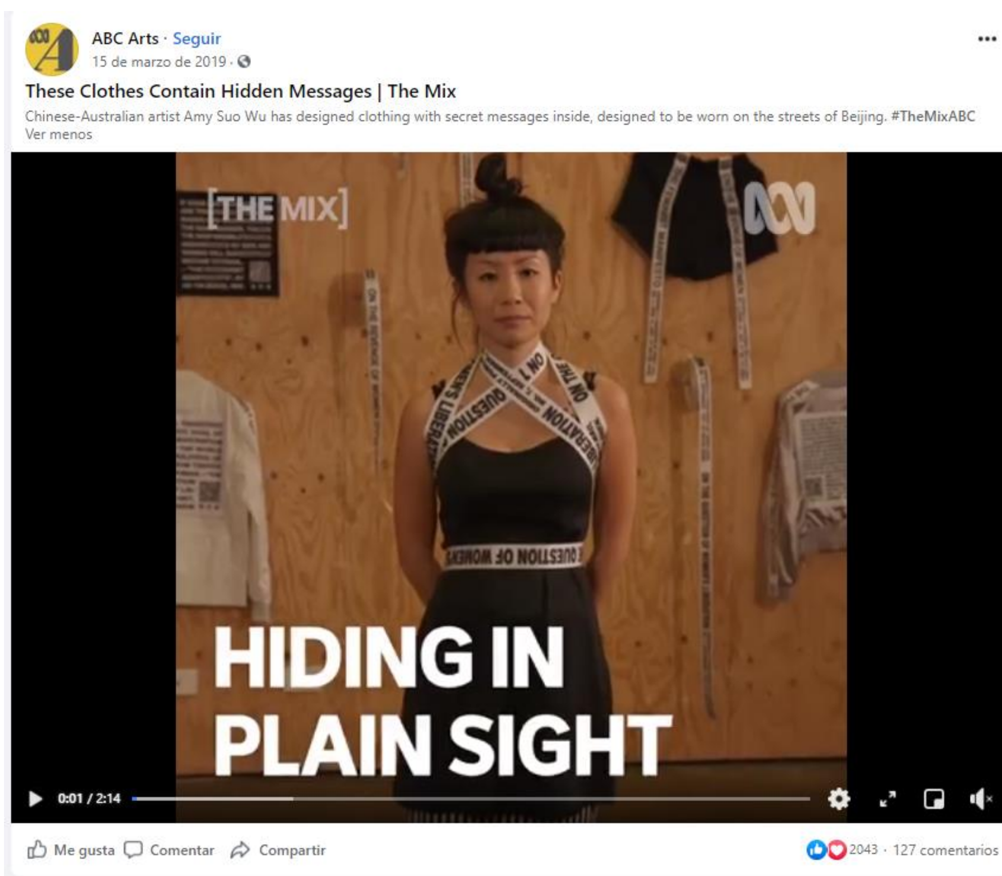


Figure 3.5. Illustrative Post Showing a Video About Chinese-Australian Artist Amy Suo on Censorship (ABC Arts, 2019).

> **Marisol:** "Hiding in plain sight", what is this from ABC? Ah, okay, so this one…okay, I posted something about an **artist** that works with language. So…and censorship as well. And…just because it reminds me many of the 60s artists in the, yeah, what was called the Guerrilla Girls and all the feminist artwork that had a very…actually they were very, very impregnated with linguistics and the use of words. So, this young artists, it's from a different ethnic background. Well, it's from China. So, it's about censorship and using of language in the artwork.

Danielle: Do you know from memory, like, I can see that she's got things on her? I can't…I think that's in English? That she's written in the question. Yeah. Does she have other…does she have other languages written or used in the art?

Marisol: I'm not sure. I'm not sure. I don't think she used Chinese; I don't think she used Mandarin. I think, yeah, what I saw was in English, but I can't remember very well.

Danielle: Is that possibly because if she's protesting or doing something people don't know what it says?

Marisol: If it's, well, if it's, I suppose…I mean, everybody…sometimes we would read English and we don't even realise that there's a message there, it becomes kind of a brand, no…It's a t-shirt it doesn't…not always it's…Not always it has any real meaning…it becomes more of a **symbol or a brand** whereas …it's for me as well, I walk around the street and I see all these messages on t-shirts and you can start thinking about it, or they just come as **logos** for you. So, the brain doesn't really absorb any information, unless you start thinking about it.

Marisol has drawn on a broad range of semiotic resources to continue Amy Suo's push for being safely politically liberated when engaging with censored information through artwork. While Amy Suo's work draws ion Chinese feminism, Marisol reflects on the role of linguistics in relation to the Guerrilla Girls and feminism. Importantly, Marisol highlights the potential political liberty whilst being locally situated via Facebook and being engaged with local news media or when she "walk (sic) around the street"; this may involve being dangerously engaged with censored political topics whilst also co-existing under the safe cover of translated texts or the vision of foreign writing as simply "logos".

Thus, in visibilising the role of artwork for challenging censorship using language and linguistics, Marisol could be said to be adding to the purpose of the original text/artwork through her recontextualisation (Van Leeuwan & Wodak, 1999). For instance, we see Marisol entangling the artwork in broader discussions about language education for the purposes of continuing her own education by being vigilant of the innocuous commodification of language (logos, brands) and simultaneously co-existing with the notion that this might be the point when one is attempting to *be* politically-engaged but appear apolitical. Additionally, we sense that the political engagement and awareness Marisol has highlighted challenges the apolitical stance expected of teachers of Spanish as well as the expectation that they engage primarily in debates, news and history pertaining to Spanish. As such, we suggest that engagement with politically-motivated texts constitute a valuable and sustainable form of continuing education for teachers of Spanish as a

world language that moves towards the conception of teachers of Spanish as teachers of world languages more broadly and, thus, exemplifies the type of ontological disobedience need for a *ch'ixi* world in which such examples constitute meaningful continuing education in the face of (im)mobility.

Conclusion

Through exploration of social media scroll-back method [SMSB] interviews with secondary school teachers of Spanish, this chapter has highlighted how teachers' everyday *languaging* practices can be reimagined as reflexive (personal/professional) learning opportunities in the context of international (im)mobility. Critical examination of three illustrative examples through a decolonial lens revealed their potential to challenge persistent binaries that drive colonial, Western onto-epistemological values in (languages) education (e.g., mobility/immobility, personal/professional, informal/formal learning, individuality/relationality). These otherwise marginalised *languaging* practices steeped in relationality, music and politics emerged as clear attempts of ontological disobedience, through which languages teachers can redefine the contours of being/becoming in the world, and, in so doing, expose the complex and contradictory nature of international mobility as a traditionally essential component of continuing education.

Furthermore, examples explored here also challenge the expectation that in-country experiences may be centred on teachers alone. Instead, the importance of mobility for teachers of Spanish as a tool for fostering relationality between themselves and their students was considered. However, inequitable access to mobile continuing education activities, whether due to financial constraints or the enduring repercussions of the global pandemic, raised questions about what "viable and sustainable" options might be possible. We suggest that in the face of past and future concerns about physical international (im)mobility, both pre-service and in-service languages teachers and professional education bodies may transition towards collaborative reflection on everyday *languaging* practices (whether on social media or other contexts) as a potential avenue for (re)imagining continuing education. This may require enacting axiological disobedience, that is, challenging the values placed on professional learning practices.

Nevertheless, we also acknowledge that such acts of disobedience risk playing into insidious neoliberal discourses to rationalise doing away without funding and placing the onus of individuals to actively seek opportunities for continuing education locally or online. We conceive of this tension as yet another layer of the antagonistic forces that characterise the multiple, co-existing realties of modernity/coloniality. This risk notwithstanding, we posit that these acts of disobedience are key to opening up interstitial spaces that bring light to and potentially disrupt prevailing hegemonic discourses about outward mobility as the most effective form of language learning and that anything else is only an impoverished version of such an experience.

While suggestions for the reinstatement of government funded scholarships and the incorporation of reflection on everyday language practices in initial teacher education programs may seem a natural move here, we instead conclude by opening up more questions to restrain ourselves "from the drive to propose solutions and outline seemingly straightforward, all-encompassing implications" (Díaz et al., 2021, p. 117) and engage instead in decolonial transitions (Stein, 2021). Thus, we conclude by wondering: How might we continue to draw on languages teachers' everyday language practices in the face of (im)mobility? How can these examples inform initial teacher education and on-shore/virtual continuing education? What on-going research might support further explorations of this engagement with local, everyday realities? In response to our own questions, we offer some tentative answers: emerging social media platforms and in-country

experiences might offer additional avenues for exploration (e.g., TikTok) with digital media research and digital ethnography offering opportunities for novel research in this space. Such examples would service initial teacher education programs well as examples not only of "how to" maintain/sustain one's own languaging practices but also as teaching materials for future use in class to inspire students as well.

Ethics:
The research in this paper was approved by the University of Queensland Humanities and Social Sciences, Low & Negligible Risk Ethics Sub-Committee. The ethics approval numbers are: 2019002262 and 2020000481.

Funding:
This research was supported by an Australian Government Research Training Program Scholarship and a University of Queensland Candidate Development Award.

Competing interest:
No conflicts of interest to report.

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Notes:

[1] These interviews centered on the notion of response-able language practices where response-able was defined as the "capacity to respond" (Haraway, 2016, p.1). However, this chapter makes use of alternative terms to capture the essence of response-able as it appears in the original interviews to provide a more succinct and nuanced take on the topic of continuing education at hand.