

AUTOBIOGRAFIA LINGÜÍSTICA. ATITUDES, CRENÇAS E REFLEXÕES PARA O ENSINO DE LÍNGUAS

AUTOBIOGRAFÍA LINGÜÍSTICA. ACTITUDES, CREENCIAS Y REFLEXIONES PARA LA ENSEÑANZA DE IDIOMAS

LINGUISTICS AUTOBIOGRAPHY. ATTITUDES, BELIEFS AND REFLECTIONS FOR LANGUAGE TEACHING

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RESUMO: Este artigo se realiza a partir de uma pesquisa qualitativa baseada na autobiografia linguística como recurso para a análise sociolinguística de crenças, percepções e atitudes linguísticas e, além disso, como método de autorreflexão para o professor de segunda língua, com o qual ele pode aprofundar o desenvolvimento de sua própria competência cultural e dos aprendizes. A autobiografia linguística de uma professora multilíngue é analisada, suas vivências em torno dos idiomas que marcaram sua vida, sua família e ambiente de trabalho: não apenas quais idiomas ela fala, mas o que sente sobre eles e sobre a comunidade que os emprega. Além da autobiografia, uma entrevista aberta e um retrato linguístico são realizados como ferramentas para se aproximar da proposta subjetiva e individual da construção da identidade linguística.

PALAVRAS-CHAVE: Autobiografia linguística. Atitudes e crenças sociolinguísticas. Retrato linguístico.

RESUMEN: *El presente trabajo es una investigación de corte cualitativo basada en la autobiografía lingüística como recurso de análisis sociolingüístico sobre creencias, percepciones y actitudes lingüísticas y como metodología de autorreflexión para el docente de segundas lenguas, con el que puede profundizar en el desarrollo la competencia cultural propia y de los aprendices. Se analiza la autobiografía lingüística de una docente plurilingüe, sus experiencias alrededor de las lenguas que han marcado su vida, su entorno familiar y laboral: no solo qué lenguas habla, sino qué siente sobre ellas y sobre la comunidad que las emplea. Además de la autobiografía, se realiza una entrevista abierta y un retrato lingüístico como herramientas de acercamiento al planteamiento subjetivo, individual, de construcción de la identidad lingüística.*

PALABRAS CLAVE: *Autobiografía lingüística. Actitudes y creencias sociolingüística. Retrato lingüístico.*

ABSTRACT: *This work is a qualitative research based on linguistic autobiography as a resource for sociolinguistic analysis on linguistic beliefs, perceptions and attitudes and as a methodology of self-reflection for the teacher of second languages, with which development of*

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one's own cultural competence and apprentices can deepen. It analyzes the linguistic autobiography of a multilingual teacher, her life around the languages that have marked her life, her family and work environment: not only what languages she speaks, but how she feels about them and the community that employs them. In addition to the autobiography, an open interview and a linguistic portrait are conducted as tools of approach to the subjective, individual approach to the construction of linguistic identity.

KEYWORDS: *Linguistic autobiography. Sociolinguistic attitudes and beliefs. Linguistic portrait.*

Introduction

"How did they learn the languages they speak? What kind of students will they have? Where will they teach Spanish? What do we know about our students?" I often ask these questions to my students, future ELE teachers, in order to know their expectations and motivations, in addition to problematizing them about the sociolinguistic edges on which the teaching of second languages is designed. Learning Spanish as a mother tongue and a foreign language is refracted on multiple surfaces, both educational and social. For this sociolinguistic kaleidoscope, the teacher must prepare and raise awareness before diverse speakers - university students, professionals, refugees, playful, multilingual or bilingual students - and develop teaching-learning methodologies that recognize the vital experiences signified by the language, which are urgently needed for speak, I want to learn, as shown by the statements of Okba Aziza (1), a Syrian refugee and Nengumbi Sukama (2), a Congolese refugee:

(1) I was born in Syria and now I moved to Argentina coming with the Syria Program to start my life over here. As everyone knows, we have a horrible and difficult situation there in Syria. That is why I am here now in Buenos Aires. My story with Argentina starts when I was a little boy. I saw a drawing called "Adios Marco" in Syria and the story says that Marco is an Italian boy who came to Argentina in search of his mother, who was working here to support his family. Also, as I like history and geography, I had read a lot about Latin America through our school or in books and readings.²

(2) Since August 1995 I have lived here in Argentina. The language was my first need. As a professional, I understood that, in order to structure a new life in a new society, language was the main tool. In the week following the formalization of the asylum application, I started the courses. And then, four months later, I could understand the similarity between French and Spanish.

² *(1) Nasci na Síria e agora me mudei para a Argentina vindo com o Programa Síria para recomeçar minha vida aqui.. Como todos sabem, temos uma situação horrível e difícil lá na Síria. É por isso que estou aqui agora em Buenos Aires. Minha história com a Argentina começa quando eu era um garotinho. Vi um desenho chamado "Adios Marco" na Síria e a história diz que Marco é um menino italiano que veio para a Argentina em busca de sua mãe, que estava trabalhando aqui para sustentar sua família. E também como eu gosto de história e geografia eu tinha lido muito sobre a América Latina por meio da nossa escola ou em livros e leituras.*

*Fortunately for me, I know French very well, which is almost similar to Spanish. It cost me the first four months, then it wasn't that difficult. But as it was an obsession to dominate Spanish in a short time.*³

This article deals with linguistic autobiography; it is a qualitative research in which, based on a case study, we study the autobiographical narrative discourse of evaluations in relation to languages, attitudes and beliefs: what the speaker knows about his language, the languages he knows, what he knows about his communicative context, the sociolinguistic reality that surrounds him and how the language sustains or not the construction of his identity. In this sense, it is a work from the perspective of broad sociolinguistics, especially cognitive sociolinguistics (see MORENO FERNANDEZ, 2012). On the other hand, from the perspective of teaching second languages, this work presents linguistic autobiography as a strategy with which the teacher can deepen her intercultural competence, as well as that of her students, improving teaching strategies that recognize the emotional experiences in the learning of a second language (CONSEJO DE EUROPA, 2001).

In addition to this introduction, the article is organized into different sections. The first section is dedicated to the definition of linguistic biography in the context of sociological and sociolinguistic research and cites some research that serves as a conceptual and methodological basis for our purposes; the second section contains the research design; and in the third section we present the story and its analysis. Finally, the final considerations appear.

Linguistic biography

Linguistic biographies are autobiographical reports in which languages are the narrative center: family memories, school experiences, work and profession, the place where you live, travel, that is, everything that counts and is commented on, from the biographical self, in a narrative that maintains a close relation with the language and the processes of socialization and identity. As a methodology (BOLÍVAR; PORTA, 2010; PUJADAS, 1992) and is part of the whole life story: narratives of personal experiences with which collective social phenomena can be analyzed from the individual's action (see MOLINI, 2006). In our case, we are interested, from the look and the voice of the *protagonist self*, to the linguistic experiences, experiences

³ (2) Desde agosto de 1995 moro aqui na Argentina. O idioma era minha primeira necessidade. Como profissional, entendi que, para estruturar uma nova vida em uma nova sociedade, o idioma era a principal ferramenta. Na semana seguinte a formalização do pedido de asilo, iniciei os cursos. E, então, quatro meses depois pude entender a semelhança entre francês e espanhol. Felizmente para mim, domino muito bem o francês que é quase semelhante ao espanhol. Custou-me os primeiros quatro meses, depois não foi tão difícil. Mas como foi uma obsessão dominar espanhol em pouco tempo.

and practices that generate and explain attitudes, judgments, feelings and values in relation to language: "Besides the speaker's subjective theories on language acquisition and proper language use in different social and communicative circumstances, the language- biographic approach takes interest in individual and collective language related identity constructions as well" (2004 *apud* NOVAK, 2012, p. 400). Linguistic biography is a bridge woven with experiences filtered by the symbolic meanings of languages. We start from the definition proposed by Nekvapil (2003), in his study of the German community of former Czechoslovakia:

By a language biography I understand a biographical account in which the narrator makes a language, or languages — and their acquisition and use in particular — the topic of his or her narrative (cf. FRANCESCHINI, 2001a; 2001b). However, a language is not merely a private matter: the individual learns it from someone and uses it with someone (inside and outside the family), and this is why language autobiographies naturally include aspects of other persons' biographies, family language biographies or, to a varying extent, aspects of language situations of a particular language community. It is this fact that makes it possible to obtain information about language situations by analyzing language (auto)biographies (NEKVAPIL, 2003, p. 64).

According to Nekvapil, linguistic biography is also relevant for sociological studies. It has an obviously individual dimension, but also a collective one, at the same time that it gives voice to different characters that make up the narrative framework: fathers and mothers, teachers, governors.

With regard to the learning of second languages, linguistic biography is one of the fundamental texts that make up the European Language Portfolio (PEL), proposed by the Council of Europe with the aim of strengthening democratic citizenship, the protection of linguistic and cultural diversity and multilingualism (CONSEJO DE EUROPA, 2001). In research in the field of education, there are extensive and diverse works in which the linguistic narratives of teachers reveal processes of identity construction. Hamel, Hecht, Erape Baltazar, Márquez Escamilla (2018) exhibit an experience of autobiographical interviews with p'urhepechas teachers, members of the school project "*T'arhexperakua-Creciendo Juntos*" of Michoacán, Mexico. In this research, teachers' autobiographies contrasted the times and ways in which they learned the other language in childhood and how their bilingualism and ethnic self-recognition developed: "The study provides valuable insight into professional ethnolinguistic motivation and the awareness of a team of teachers who share a nationally and

internationally recognized school project"⁴ (2018, p. 90). Vega Ramírez (2018) develops the biography of a teacher from southern Chile: "The narrative allows you to travel from the pedagogical instability of the final period of the Military Regime lived in Chile between 1973 and 1989 to the instability in considering the figure of the teacher, typical of the feeling of teachers around the latest teacher job regulations, especially with regard to the Teaching Career"⁵ (2018, p. 186).

Autobiographical reports contribute to the study of linguistic attitudes. It is worth mentioning the work of Bataller Catalá (2019) in which he develops a research on attitudes towards Spanish and Valencian using linguistic biographies: "This work focuses on the description of some representations manifested by Valencian teaching students, in linguistic biographies, in relation to the multilingualism, the transmission of languages and the construction of identity through them"⁶ (BATALLER CATALA, 2019, p. 16). The survey was carried out with trained teachers who were asked the following instruction:

You have to write a linguistic autobiography where you explain different aspects of the languages you know. You can give it the title you want. The extension has to be on a sheet and you have to write it in the form of a personal story explaining questions such as: How many languages do you know? When did you learn them? How did you learn them? What languages do you hear most often? Where do you hear them? Which ones do you use and at what time? Do you know speakers of other languages? How do you communicate with them? Which are easier and which are more difficult? Why? Do you find it interesting to learn languages? What would you be most interested in learning? Why? How do you think you can learn a language better? (BATALLER CATALÁ, 2019, p. 20).⁷

Bataller Catalá discusses how the notions related to the concepts of "linguistic competence", "Spanish speaker" are treated, as well as the meanings given to "mother tongue",

⁴ "El estudio aporta una introspección valiosa en la motivación y conciencia etnolingüística profesional de un equipo de docentes que comparten un proyecto escolar reconocido nacional e internacionalmente"

⁵ "La narración permite transitar desde la inestabilidad docente propia del período final del Régimen Militar vivido en Chile entre 1973 y 1989 hasta la inestabilidad sobre la consideración a la imagen del docente, propia del sentimiento de los profesores en torno a las últimas regulaciones del trabajo del profesor, especialmente lo referido a la Carrera Docente"

⁶ "El presente trabajo se centra en la descripción de algunas representaciones que manifiestan estudiantes valencianos de magisterio, en biografías lingüísticas, en relación al plurilingüismo, la transmisión de lenguas y la construcción de la identidad a través de aquellas"

⁷ Vocês têm que escrever uma autobiografia linguística onde explicam diferentes aspectos sobre as línguas que conhecem. Você podem dar-lhe o título que quiserem. A extensão tem que ser sobre um folha e você têm que escrevê-lo na forma de história pessoal explicando questões como: Quantas línguas você conhece? Quando você as aprendeu? Como você as aprendeu? Que línguas você ouve falar mais frequentemente? Onde você as ouve? Quais você usa e em que momento? Você conhece falantes de outras línguas? Como você se comunica com eles? Quais são mais fáceis e quais são mais difíceis? Por quê? Você acha interessante aprender línguas? O que você estaria mais interessado em aprender? Por quê? Como você acha que pode aprender melhor uma língua? (BATALLER CATALÁ, 2019, p. 20).

"first language", second language and "foreign language". The study concludes that linguistic biographies are a research tool that allows to know teachers' beliefs and to propose a different formation, based on didactics of multilingualism, with dynamic teaching-learning situations that lead to the development of transforming multilingual and social skills.

There are many researches that, from the perspective of the social sciences, as well as sociolinguistics and contact linguistics, use linguistic autobiography as an instrument of analysis of the educational social reality, of the linguistic coexistence in the same territory, of the contexts of migration and displacement, as well as of an instrument in which we know *the speaking voice*, the subject who looks in the mirror of linguistic meanings.

Methodology

For the development of the project we have the participation of a teacher of Spanish as foreign language. She is a 56-year-old woman, originally from Venezuela, with university studies and medium-high socioeconomic status. She completed two degrees, a humanist, a career in Literature, and another of a sociological nature. Since our collaborator knew the general objectives of the research, we only talked about her linguistic biography when the data collection started. She speaks four languages with different levels of competence, Spanish, English, Hebrew and French. Since 2011 she lives as a migrant and has been in two countries⁸.

We combine the technique of sociolinguistic interview (see MORENO FERNANDEZ, 2012) with the interview of linguistic biography (PUJADAS, 1992). In the first stage, she was invited to write about her linguistic career, specifically about the languages she spoke, how and when she learned them, what she remembered about places and people in her life related to the language. For this phase we take the repertoire of questions that Bataller Catalá applied to his participants. In a second stage of the project, the written story was completed with an open interview that allowed us to dialogue with the participant to dive into linguistic experiences. We followed Bolivar and Porta (2010) and Wolf-Farré (2018) so that we do not structure the interview:

The idea of the narrative interview is to keep the speech open, both for what the interviewee wants to tell, and for the possible results. When applying the method for linguistic purposes - creating, in every sense of the word, a sociolinguistic method - it is still a sociological method that is interested in

⁸ We will refer to the participant as Tina.

the life of the person studied in general, but with focus on the role of languages (and/or varieties) of the individual [...] ⁹ (WOLF-FARRÉ, 2018: 49).

Finally, we asked our participant to draw her silhouette and indicate on it where on the body were the languages she speaks and those she had told us in her story. In our case, it was very relevant to move the participant, almost quadrilingual, from the oral-written record to the spatial dimension and to know the visual self-representation of his linguistic identity and competence that accompanied her autobiography (see BUSCH et al., 2012).

The transcription of the interview was made by adapting the transcription labeling system proposed by PRESEEA, a *Project for the sociolinguistic study of Spanish in Spain and America*, a sociolinguistic project in which the corpus was collected from different Spanish-speaking communities (MORENO FERNANDEZ, 2005) and whose transcription followed common methodological guidelines in order to guarantee the comparability of the materials. Pauses are represented by a [/] and in square brackets laughter and hesitation were noted.

For the discussion that we present in the following section, we follow the general mode of analysis of Nekvapil (2003): we comment on excerpts from the narrative - both excerpts from the autobiographical text and the interview - related to: a) learning the mother tongue; b) attitudes towards the languages spoken; c) affective assessments in relation to languages; e) teaching of second languages. In line with the qualitative approach, these topics were not established *a priori*, but emerged from the participant's report. Of course, we expected these topics to come up, but it was not through the question and answer scheme among the interview participants. Then, the analysis of the oral and autobiographical texts of the interviewee.

Analysis

Our participant begins her autobiography with the following words:

(5) my mother tongue is Spanish/ my father was French/ was born in France to a Polish family/ my mother family is from Romania/ in my childhood/ my maternal grandmother died at 102 years old/ and spoke Yiddish/ my mother speaks English/ Spanish and understands Yiddish, but speaks very little.¹⁰

⁹ La idea de la entrevista narrativa es la de mantener el discurso abierto, tanto a lo que el entrevistado quiera contar, como a los resultados posibles. Al aplicar el método con fines lingüísticos – creando, en todo el sentido de la palabra, un método sociolingüístico – todavía se trata de un método sociológico que se interesa por la vida de la persona estudiada en general, pero con un enfoque en el rol de las lenguas (y/o variedades) del individuo.

¹⁰ (5) *minha língua materna é espanhola/ meu pai era francês/ nasceu na França de família polonesa/ minha família mãe é da Romênia/ na minha infância/ minha avó materna morreu aos 102 anos/ e falava iídiche/ minha mãe fala inglês/ espanhol e entende iídiche, mas fala muito pouco/.*

At first, she named Spanish as her mother tongue and then remembers all the languages spoken by parents and grandparents in the family context of childhood. Of Jewish descent, Tina describes the familiar multilingual linguistic environment in which she is born and grows:

(6) my father and grandmother emigrated to Venezuela after Second World War/ went from France to Venezuela/ let's say anti-Semitism/ and my father comes to Venezuela and immediately comes to the United States to study in high school and university and then he returns to Venezuela to work as a geologist/ to meet my grandmother and marry my mother/ after the Second World War/ he studied there and the University/ returns to Venezuela/ where his mother was and starts working in the oil industry/¹¹

(7) so in my house i heard yiddish/ heard english/ that i understood the basics and was immersed in spanish/ since i was young i have a love for grammar and literature/ i grew up listening to my parents speak english/ there were brief conversations and my mother spoke to me a lot to give instructions/ how to "make the bed"/ "wash the dishes"/ "clean the table"/ "collect things from the table"/ some instructions that were every day/ as an extreme discipline// and that I was in English/ so/ when I was studying/ I didn't want to study English at school/ I didn't think anything important and maybe it was because of my mother's English reprimands/ English instructions from my mother/ and/ well/ so I went through school/ at university I didn't study English/¹²

In (7) feelings about the languages of the family environment are already noticed. Regarding English, the third language she will learn in her life, the interviewee does not express affection, and when naming Spanish, she speaks of mother tongue, as she is the first one she learned in the family environment and for which she feels love:

(8) As I said... the first language I spoke was Spanish/between my parents in English to give us instructions and scold us in English/my maternal grandmother spoke Yiddish to my mother/ which is the Jewish language they spoke in Europe / which is a mixture of Hebrew/Polish/mmm/ English and is written in Hebrew/this is what I recently learned recently/¹³

¹¹ (6) *meu pai e minha avó emigraram para a Venezuela após a Segunda Guerra Mundial/ foram da França para a Venezuela / digamos antissemitismo/ e meu pai vem para a Venezuela e imediatamente vem para os Estados Unidos para estudar o ensino médio e a universidade e depois retorna à Venezuela para trabalhar como geólogo/ para conhecer minha avó e casar com minha mãe/ após a Segunda Guerra Mundial / estudou lá o médio e a Universidade / retorna a Venezuela / onde sua mãe estava e começa a trabalhar na indústria do petróleo/*

¹² (7) *então na minha casa eu ouvi iídiche / ouvi inglês / que eu entendia o básico e estava imerso em espanhol / desde jovem eu tenho um amor por gramática e literatura / eu cresci ouvindo meus pais falarem inglês / foram breves conversas e minha mãe falou muito comigo para dar instruções/ como "arrumar a cama" / "lavar os pratos" / "limpar a mesa" / "recolher as coisas da mesa" / algumas instruções que eram todos os dias/ como uma disciplina extrema // e que estava em inglês / então / quando eu estava estudando / Eu não queria estudar inglês na escola / Eu não achava nada importante e talvez fosse por causa dessas repreensões em inglês / instruções de inglês da minha mãe / e / bem / então eu passei pela escola / na universidade eu não estudei inglês/*

¹³ (8) *Como eu disse... a primeira língua que eu falei foi espanhol/entre meus pais em inglês para nos dar instruções e nos repreender em inglês/minha avó materna falava com minha mãe iídiche/ que é a língua judaica que eles falavam na Europa / que é uma mistura de hebraico/polonês/mmm/ Inglês e está escrito como hebraico/isso é o que eu recentemente aprendi recentemente /*

(9) I grew up listening to four languages/Spanish was spoken at home/English was spoken by my parents with each other and my mother spoke to us in English to give us instructions and sometimes my father too/ because that provoked him/ my father spoke to his mother in French/ and heard the Yiddish that my mother and maternal grandmother talked about/¹⁴

(10) and I think that's why it makes it easier for me to learn a language by ear/ than reading or writing/¹⁵

We find our participant's reflection on how to learn languages relevant. We will return to this statement in the last part of the interview to relate her autobiography to teaching. School literacy takes place at a Jewish school in Caracas. This excerpt from the autobiography shows the feelings that emerge in relation to Hebrew, the contradictions between her feelings and the identity value that the language has for the Jewish community:

(11) at school they taught me Hebrew for eleven years/ but my rejection to Hebrew was total/ because I said "what is the point of speaking a language only spoken in one country? This is ridiculous! Wasting so many hours of my life learning Hebrew!" I learned nothing at all! I think the only thing left for me/ because the alphabet is beautiful and the movement of the hand/// that is/ it was really cool to move my hand and make these letters so strange / that I liked it and learned it very well/ but I didn't even know the sound of the letters ///¹⁶

Perceptions and beliefs about Hebrew in Israel

In the following segments of the autobiography, Tina tells of her first immigration trip and her encounter with the Hebrew language:

(12) I go to Israel because of the situation in Venezuela and I migrate because as a Jew it was the easiest place I could get to quickly and get citizenship /work permission/ because of the ease with which I could make a living there/¹⁷

(13) I learned Hebrew when I went to Israel/ I studied five months in one [...] / this is mandatory for all immigrants / that is/ the government provides for all people who come to Israel / as emigrants / the first thing that they have to

¹⁴ (9) Cresci ouvindo quatro línguas/o espanhol era falado em casa/O inglês era falado pelos meus pais um com o outro/ e minha mãe falava conosco em inglês para nos dar instruções e às vezes meu pai também/ porque isso o provocava/ meu pai falava com a mãe dele em francês/ e ouvia o iídiche que minha mãe e minha avó materna falavam sobre isso/

¹⁵ (10) e eu acho que é por isso que torna mais fácil para mim aprender uma língua de ouvido/ do que lendo ou escrevendo/

¹⁶ (11) na escola me ensinaram hebraico por onze anos/ mas minha rejeição ao hebraico foi total/ porque eu disse "qual é o ponto de falar uma língua falada apenas em um país? Isso é ridículo! Perder tantas horas da minha vida aprendendo hebraico!" eu não aprendi nada absolutamente nada! Eu acho que a única coisa que me restou/ porque o alfabeto é bonito e o movimento da mão /// ou seja/ era muito legal mexer a mão e fazer essas letras tão estranhas / que eu gostei e aprendi isso muito bem/ mas eu não sabia sequer sabia o som das letras ///

¹⁷ (12) Eu vou para Israel por causa da situação na Venezuela e emigro porque como judia era o lugar mais fácil que eu poderia chegar rapidamente e obter cidadania /permissão para trabalho/ pela facilidade com que eu poderia conseguir fazer uma vida lá/

do five months to study English and Hebrew / really that the learning was very difficult among other things because we were almost 40 students in the classroom and that complicated things / I didn't like the language at all / it was something I rejected strongly/ although I was really learning very well / my oral exam was very good for me / from the first level / which I couldn't believe! I didn't really like the language / it was like a blow / I felt it as a very aggressive language and I didn't understand why!¹⁸

In (13) it is worth mentioning how Hebrew is described: "an aggressive language"; our participant values her learning as difficult, although she had good oral language production. In these segments of history, the interviewee turns her gaze to the collective and cultural context:

(14) to understand a little bit the philosophy or/ the idiosyncrasies of Israel/ because I cannot say about the Jews / because Israel has about 8 million inhabitants / of which 2 million / I think they are Arabs /Palestinians and something like two or three million Russians / so what's less there are people who were actually born/grew up in Israel / in Israel they say that with the arrival of/ that is/ with the proximity to the Palestinians/ well/ many words have been created that did not exist in Hebrew/for example/a normal greeting that used to be shalom / meaning peace/ nowadays it is said/ with the way of saying hello in Arabic and many other expressions that can be said "hey/ what fun is this expression / because it's fresher"¹⁹

The participant reiterates her relation with Hebrew marked by disgust and coexistence in Israel. The following excerpts from the report confirm the mother tongue relation that Tina questions when declaring her distance from Hebrew:

(15) to also understand idiosyncrasy I always try to understand it through literature and I read a very good book which is the biography of Amos Oz²⁰ / I understood many things about idiosyncrasies along with what I learned from

¹⁸ (13) *Aprendi hebraico quando fui para Israel / estudei cinco meses em um [...] / isso é obrigatório para todos os imigrantes / ou seja/ o governo fornece para todas as pessoas que vêm para Israel / como emigrantes / a primeira coisa que eles têm que fazer cinco meses estudar inglês e hebraico / realmente que o aprendizado foi muito difícil entre outras coisas porque éramos quase 40 alunos na sala e isso complicava as coisas / Eu não gostava da língua de jeito nenhum / foi uma coisa que eu rejeitava fortemente/ embora eu estivesse realmente aprendendo muito bem / minha prova oral foi muito boa para mim / do primeiro nível / que eu não podia acreditar! Eu realmente não gostava da língua/ foi como um golpe / Eu a sentia como uma língua muito agressiva e eu não entendia por quê/*

¹⁹ (14) *para entender um pouco a filosofia ou/ as idiosincrasias de Israel/ porque eu não posso dizer sobre os judeus / porque Israel tem cerca de 8 milhões de habitantes / dos quais 2 milhões / Eu acho que são árabes /palestinos e algo como dois ou três milhões de russos / então o que é menos há aí são pessoas que realmente nasceram/cresceram em Israel / em Israel dizem que com a chegada de/ ou seja/ com a proximidade com os palestinos/ bem/ muitas palavras foram criadas que não existiam em hebraico/ por exemplo/ uma saudação normal que antes era shalom / significando paz/ hoje em dia se diz / com a maneira de dizer olá em árabe e muitas outras expressões que se pode dizer "hey/ que divertida é esta expressão / porque é mais fresca"/*

²⁰The participant refers to the book *Una historia de amor y oscuridad* specifically the following excerpt: [...] The books filled the whole house: my father could read in sixteen or seventeen languages and speak in eleven (all with a Russian accent). My mother spoke four or five languages and read in seven or eight. Among them they talked in Russian and Polish when they wanted me not to understand them [...] By culture they read mainly in German and English, and, of course, at night they dreamed of Yiddish. But they taught me only and exclusively Hebrew: perhaps they feared that if I learned other languages I would also be exposed to the seduction of the splendid and deadly. Europa. OZ, Amos. **A story of love and darkness**. España: Ediciones Siruela, 2007.

the book and how the State of Israel was created and how difficult it was/ and the importance of working the land / it was a totally agricultural state and yes there are many words of fruit / all in Hebrew / vegetables too / the Israelis scream a lot / this is something that pierced my ears / and those screams seemed to me like there was no intimacy /that is/ that it is as if everything is being ventilated²¹

(16) well/ that was my experience with Hebrew / I learned very little and when I started working in Human Resources what I did was learn the keywords that "list"/ "candidates"/ "candidates"/ "how to answer the phone"/ "how to welcome people when they came"/ so when I received them I would hit them because I was like "very soft"/ there was always a very big culture shock and I had a lot of difficulty to adapt/ actually / I couldn't adapt or learn the language²²

(17) when I saw that I was not going to learn the language / that I did not like and did not want / seven or eight months after being in Israel I knew it was not my place / Israel was not my homeland / Hebrew was not my language / which was a myth "and yes / you will learn Hebrew because that is the language that the Jews speak / they always spoke and it is in your soul" / obviously it was not like that for me.²³

(18) they only have 3 tenses /present/future and past and are extremely concrete because Hebrew/ to put it in some way/ it is an artificial language/ originally for many years it was a language / say the sacred language / the language that was only used to pray and from there the language they call the street / the language spoken on the street / so there are many differences that I relate to Spanish which is very rich and has a lot of ways to say/ ask/ request / that in Hebrew does not exist and I also think that they are very rude because of this language limitation²⁴

Between segments (15) to (18) we found that the interviewee questions a sense of belonging to the language and proposes that adapting and speaking the language are

²¹ (15) *para entender também a idiossincrasia eu sempre tento entendê-la através da literatura e li um livro muito bom que é a biografia de Amos Oz / Eu entendi muitas coisas sobre idiossincrasias junto com o que aprendi com o livro e como o Estado de Israel foi criado e como foi difícil/ e a importância que teve trabalhar a terra / era um estado totalmente agrícola e sim há muitíssimas palavras de frutas / todas em hebraico / legumes também / os israelenses gritam muito / isso é algo que perfurava meus ouvidos / e esses gritos me pareciam como que não havia intimidade /ou seja/ que é como se tudo estivesse sendo ventilado/*

²² (16) *bem/ essa foi a minha experiência com hebraico / Aprendi muito pouco e quando comecei a trabalhar em Recursos Humanos o que eu fiz foi aprender as palavras-chave que "lista"/ "candidatos"/ "candidatas"/ "como atender ao telefone"/ "como dar boas-vindas às pessoas quando elas vinham"/ então quando eu os recebia eu iria bater neles porque eu era como "muito suave"/ sempre houve um choque cultural muito grande e eu tive um monte de dificuldade para me adaptar/ na verdade / Eu não conseguia me adaptar nem aprender a língua/*

²³ (17) *quando eu vi que eu não ia aprender a língua / que eu não gostava e não queria / sete ou oito meses depois de estar em Israel eu sabia que não era o meu lugar / Israel não era minha terra natal / Hebraico não era meu língua / que era um mito "e sim / você vai aprender hebraico porque essa é a língua que os judeus falam / eles sempre falaram e está em sua alma" / obviamente para mim não foi assim./*

²⁴ (18) *eles só têm 3 tempos verbais/presentes/futuros e passados e são extremamente concretos porque hebraico/ para colocá-lo de alguma forma/ é uma língua artificial/ originalmente por muitos anos era uma língua / digamos a língua sagrada / a língua que só foi usada para orar e a partir daí a língua que eles chamam de rua / a língua falada na rua / então há muitas diferenças que eu relaciono com o espanhol que é muito rico e tem um monte de maneiras de dizer / pedir / solicitar / que em hebraico não existe e eu também acho que eles são muito rudes por causa dessa limitação da língua/*

inseparable: "It was like a blow / I felt like a very aggressive language [...] Israelis scream a lot/this is something that pierced my ears/ and those screams seemed to me like there was no intimacy/that is/ as if everything was being ventilated". The participant will comment again on these findings later. In our opinion, there is no *linguistic ethos*; although Hebrew represents the language of the community's *soul*, what is not shared has nothing to do with grammatical structures or the lexicon, but with the broader sense of community of speech. The communicative vacuum that causes the language in our participant comes from the absence of *linguistic ethos* - communicative practices represented in linguistic practices common to a community (GARCIA PAREJO; AMBADIANG, 2018)²⁵. In fragment (18), it can be noted that Hebrew has, according to the participant, a characteristic grammatical structure that makes it a language with little lexicon.

Perceptions and beliefs about English

The participant continues her autobiography with the second language she speaks: English. He learns English before traveling to Israel when she still lives in Venezuela and is the language of her second immigration period.

(19) I learned English while working in the oil industry/ working since 1996/ there I was immersed in an environment where English was spoken/what became easier was translating from English to Spanish ehhe listening/ reading/translating... writing was not easy/ at all / because English is a phonetic language / actually is not / it is not a phonetic language / it is read not as it is written / so / every time I want to learn to say a word I do this / I do this by searching the dictionary for how to pronounce it / if I never heard it and often what happens to me is that when I read a word and say "but/ what is it?" or a person understands in context/ but when I look in the dictionary I realize it's a word that I've used my whole life, but I didn't know how to write it...²⁶

(20) E: Why did you learn English?

²⁵ I take the point of view that Garcia Parejo and Ambadiang (2018) develop in their work of self-representation, as students and Spanish speakers, of groups from the African continent and Eastern Europe; for García-Parejo and Ambadiang, the concept of linguistic ethos allows "to capture the variable, but collective dimension, of a group's modes of behavior, as well as the agentivity of individual speakers"

²⁶ *(19) Aprendi inglês enquanto trabalhava na indústria petrolífera/ trabalhando desde 1996/ ali eu estava imbuída em um ambiente onde o inglês era falado/o que se tornou mais fácil foi traduzir do inglês para o espanhol ehhe o escutar/ a leitura/a tradução... escrever não era algo fácil/ em nada / porque o inglês é uma língua fonética / alias não / não é uma língua fonética / é lido não como está escrito / então / toda vez que eu quero aprender a dizer uma palavra faço isso / Eu faço isso pesquisando no dicionário como se pronuncia / se eu nunca a escutei e muitas vezes o que acontece comigo é que quando leio uma palavra e digo "mas/ o que é isso?" ou uma pessoa entende no contexto/ mas quando eu procuro no dicionário eu percebo que é uma palavra que eu usei toda a minha vida, mas eu não sabia como se escrevia...*

*Tina: it is essential to speak English/it was for a practical reason/I never wanted to study it before / in addition I was looking for options outside Venezuela*²⁷

The participant currently lives in New York and is, for the first time, in a fully English-speaking environment:

*(21) eh hh of the languages I currently hear most often living in the United States is English/ and I hear Spanish/ sometimes / it is not a daily thing / English is a very practical language / it is very direct / but people do everything in a way ... "please/could you be so kind/ could you please/ would you/ may you" and always /for example/ in class say would you like to read? and you know you have to read/ but they don't say "you read" "read V" / no / they always ask if you want to read / of course / you have no choice! but/it is the way*²⁸

*(22) I've lived here in New York for 3 years / I'm still learning/ just like I'm learning Spanish/ I think languages are learned all the time and I treat English always in...good/ I don't know if I treat or what by chance my friends and my neighbors the people I talk to on the street / commonly / I would say that in 95% they speak English / so this is very good because they speak / eh hh / ah/ also how they write the texts / which is very common / all the contractions that*²⁹

*(23) they do*³⁰

About Spanish in the United States

There are also reflections on prejudice and discrimination in the United States: *believing that someone speaks Spanish can be discriminatory.*

(24) English I hear it daily/ all the time/ everywhere I go/ on the street/ in the library/ in the bookstore/ in the supermarket/ sometimes on Netflix / I use it to communicate with Americans English/ when I see that a person speaks Spanish or I think that they speak Spanish / eh h / that maybe it could be here as a discrimination / say something in Spanish to someone who sees the face of the Mexican / because many are offended / So I will feel the terrain to see when I can speak Spanish/ but it is always very basic things / also on the

²⁷ (20) E: Por que você aprendeu inglês?

Tina: é fundamental fala inglês/era por um motivo prático/Eu nunca quis estudá-lo antes / além disso estava procurando opções fora da Venezuela /

²⁸ (21) eh hh das línguas que ouço atualmente mais frequentemente vivendo nos Estados Unidos é inglês/ e eu ouço espanhol/ às vezes / não é algo diário / Inglês é uma língua muito prática / é muito direta / mas as pessoas fazem tudo de uma forma ... "por favor/você poderia ser tão gentil/ could you please/ would you/ may you" e sempre / por exemplo/ nas aulas dizem would you like to read? e você sabe que você tem que ler/ mas eles não dizem "você lê" "leia V" / não / eles sempre perguntam se você quer ler / claro / você não tem escolha! mas/é o caminho/

²⁹ (22) Moro aqui em Nova York há 3 anos / Ainda estou aprendendo/ assim como estou aprendendo espanhol/ Acho que as línguas são aprendidas o tempo todo e o inglês trato sempre de...bom/ Eu não sei se eu trato ou que por acaso meus amigos e meus vizinhos as pessoas com quem eu falo na rua / comumente / eu diria que em 95% eles falam inglês / então isso é muito bom porque com que eles falam / eh hh / ah/ também como eles escrevem os textos / que é muito comum / todas as contrações que

³⁰ (23) fazem/

subway sometimes “señora/ siéntese acá” “ayy / mija/ la felicito’/ you speak Spanish very well / where did you learn” and so I sometimes talk to old ladies / they are very cute/ and of course / you also see the issue of discrimination / that is / a white person cannot speak Spanish “so well”³¹

We asked the participant why the subway lady says “*La felicito/ you speak Spanish very well*”. For Tina, this lady congratulates her because she mistakes her for a native American, “*certainly because of my skin color/ and maybe the clothes*”.

In segments (24) and (25), the interviewee emphasizes the importance of sociopragmatic knowledge to speak a language:

(25) And so... things that yes/ you understand with the culture / how you should approach people / how to talk to them / that is/ there is a whole topic of non-verbal communication that is always important/ here you cannot make eye contact that if on the subway or see a little child and smile / people look at it badly / I think I have already adapted to this / at first I didn’t, but I did very well³²

(26) E: What does it mean to you to speak several languages?

Tina: speaking other languages to me is wonderful / because you find a breadth / I feel that the mind is opening up to me / I feel that I am getting to know other cultures / other ways of saying things / also to write them/

E: But you didn’t feel that way about Hebrew...

Tina: no/ because I felt Hebrew as artificial/ with English it also happens to me, which are often more modal / communication / than language³³

As a FL teacher³⁴

(27) I taught English and Spanish in Israel and the experience I would say was very strange because/ an / it was an exchange with an Israeli and what cost me most were cultural things and / how to say / it may be the modals / I

³¹ (24) *O inglês eu ouço isso diariamente/ o tempo todo/ para todos os lugares aonde eu vou/ na rua/ na biblioteca/ na livraria/ no supermercado/ às vezes na Netflix/ Eu uso para me comunicar com os americanos inglês/ e quando eu vejo que uma pessoa fala espanhol ou eu acho que eles falam espanhol / ehh / que talvez isso possa ser aqui como uma discriminação / dizer algo em espanhol para alguém que vê o rosto do mexicano / porque muitos se sentem ofendidos / Então eu vou sentindo o terreno para ver quando eu posso falar espanhol/ mas sempre são coisas muito básicas / também no metrô às vezes “señora/ siéntese acá” “ayy/ mija/ la felicito’/ você fala muito bem espanhol / onde você aprendeu” e assim eu falo às vezes com senhorinhas / eles são muito fofas/ e claro / você também vê a questão de discriminação / que é / um branco não pode falar “tão bem” o espanhol/*

³² (25) *E então... coisas que sim/ você percebe com a cultura / como você deve abordar as pessoas / como falar com elas / ou seja/ há todo um tópico de comunicação não verbal que é sempre importante/ aqui você não pode ficar fazendo contato visual que se no metrô ou ver uma criancinha e sorrir para ela / as pessoas encaram isso mal / Eu acho que já me adaptei a isso / no início eu não consegui, mas eu consegui muito bem/*

³³ (26) *E: O que significa para você então falar várias línguas?*

Tina: falar outras língua pra mim é maravilhoso / porque você encontra uma amplitude / Eu sinto que a mente vai se abrindo para mim / Eu sinto que vou começando a conhecer outras culturas / outras maneiras de dizer coisas / também para escrevê-las/

E: Mas você não se sentia assim sobre hebraico...

Tina: não/ porque eu sentia o hebraico como artificial/ com o inglês também acontece comigo que muitas vezes são mais os modais/ comunicação / do que a língua

³⁴ The participant took short term courses for ELE teachers and worked as an ELE teacher

can't say / how can you call it / "thank you" / "please" / "could" / "could" / they only have 3 tenses/present/future/ and past and are extremely concrete because Hebrew/ to put it in some way / it is an artificial language / originally for many years it was a language / let's say the sacred language / the language that was only used to pray and from there the language they call / the street language / a language that was spoken on the street / so there are many differences that I conceive with Spanish that is very rich and has a lot of ways to say / to ask / request / that in Hebrew does not exist and I believe they are very rude because this language limitation³⁵

(28) I also taught them Spanish classes here/ what costs Americans the most is the pronunciation and all the complications that verb tenses bring in Spanish / and well / which are extremely concrete and in Spanish there are many ways to say things / I fell the most pragmatic English / more for business / more oriented towards something oriented as very efficient and very politically correct / what they call to be polite³⁶

(29) in Israel the attitude towards Spanish has always been... "Where are you from? Venezuela? Ah / Venezuela / how nice! / How beautiful Spanish is!" / always with a lot of curiosity and I would say fascination because Spanish is really beautiful/in the United States I can't even ask people that I think speak Spanish/and it's my mother tongue/my culture³⁷

In these passages, the participant relates language teaching to the development of sociopragmatic and linguistic competence.

(30) E: Do you somehow bring your own linguistic experience to the classroom/is it a way of saying if you connect with the feelings and classifications of the students? do you tell them about the communicative patterns they have to learn?/

Tina: it never occurred to me/I always think it's a personal matter/that people decide to study a language/I wouldn't know how to do that, but now I see that it's very important/in Israel/often in the classroom/ It was more that I thought than what I heard from the teachers / when what you want is to work to survive or earn a salary you really don't want to "learn" / you want to speak and that's enough/as another attitude/I lived this with Hebrew/not with English/before

³⁵ (27) *Eu dei aulas de inglês e espanhol em Israel e a experiência eu diria foi muito estranha porque/ um / era um intercâmbio com um israelense e o que mais me custava eram coisas culturais e a / como se diz / pode ser os modais / Eu não sei dizer / como você pode chamar isso / "obrigado"/ "por favor"/ "poderia"/ "poderia"/ eles só têm 3 tempos verbais/presentes/futuro/ e passado e são extremamente concretos porque o hebraico/ para colocá-lo de alguma forma / é uma língua artificial / originalmente por muitos anos era uma língua / digamos a língua sagrada / a língua que só era usada para orar e a partir daí a língua que eles chamam / a língua de rua / a língua que foi falada na rua / então há muitas diferenças que eu concebo com o espanhol que é muito rico e tem um monte de maneiras de dizer / de pedir / solicitar / que em hebraico não existe e eu acredito que eles são muito rude por causa dessa limitação da língua/*

³⁶ (28) *Também lhes dei aulas de espanhol aqui/ o que mais custa aos americanos é a pronúncia e todas as complicações que os tempos verbais trazem em espanhol / e bom / que são extremamente concretos e em espanhol há muitas maneiras de dizer coisas / Eu sino o inglês mais pragmático / mais para os negócios / mais orientado para algo orientado como muito eficiente e muito politicamente correto / o que eles chamam de to be polite/*

³⁷ (29) *em Israel a atitude em relação ao espanhol sempre foi de... "De onde você é? Venezuela? Ah / Venezuela / que gostoso! / como o espanhol é lindo!" / sempre com muita curiosidade e eu diria fascínio porque o espanhol é realmente bonito/nos Estados Unidos eu não posso nem perguntar às pessoas que eu acho que falam espanhol/e é a minha língua materna/minha cultura/*

was all happy to learn now I see the anguish this is the concern of people who need to speak another language / I read a lot of literature and print media and television to learn the ways of speaking / that I had not seen in any English language course / and because I want to speak better English to have a good job/

Tina: I didn't think that before/ but now I see it/ from my own experience.³⁸

(31) E: What kind of students did you have?

Tina: teaching Spanish to native people in the United States is not easy/because many want the teacher to be totally bilingual and criticize if the teacher is not/ "how will he teach us another language if he does not speak English?" and to teach the Community of Mexicans/Community, for example, to the children from whom it came/so you need a lot of sensitivity/with some you have to be like a technician/professional /and in Israel I gave the explanations/almost always/in English /when you go to a gym is one thing /when you are in college is something very different/³⁹

(32) E: Did you say that you learn easier by ear/ than reading or writing/did you take that personal/subjective knowledge/ into the classroom?

Tina: Yes/but I realize now that you have to take this much more into account / much more⁴⁰

After the interview, we move on to the final phase of the study. For her linguistic portrait, we asked Tina to draw her body and put the three languages that she speaks in this silhouette. Figure 1 shows where Spanish, English and Hebrew are.

Figure 1 - Linguistic portrait

³⁸ (30) E: *Você de alguma forma traz sua própria experiência linguística para a sala de aula/é uma maneira de dizer se você se conecta com os sentimentos e classificações dos alunos? você diz a eles sobre os padrões comunicativos que têm que aprender?/*

Tina: nunca me ocorreu/Eu sempre acho que é uma questão pessoal/que as pessoas decidem estudar uma língua/ Eu não saberia como fazer isso, mas agora eu vejo que é muito importante/em Israel/muitas vezes em sala de aula/ Foi mais eu pensei que o que eu ouvi dos professores / quando o que você quer é trabalhar para sobreviver ou ganhar um salário você realmente não quer "aprender" / você quer falar e basta/como outra atitude/Vivi isso hebraico/não com o inglês/antes era toda a felicidade de aprender agora eu vejo a angústia esta é a preocupação das pessoas que precisam falar outra língua / Eu li muita literatura e mídia impressa e televisão para aprender as formas de falar /que eu não tinha visto em nenhum curso de inglês / e porque eu quero falar melhor inglês para ter um bom trabalho/

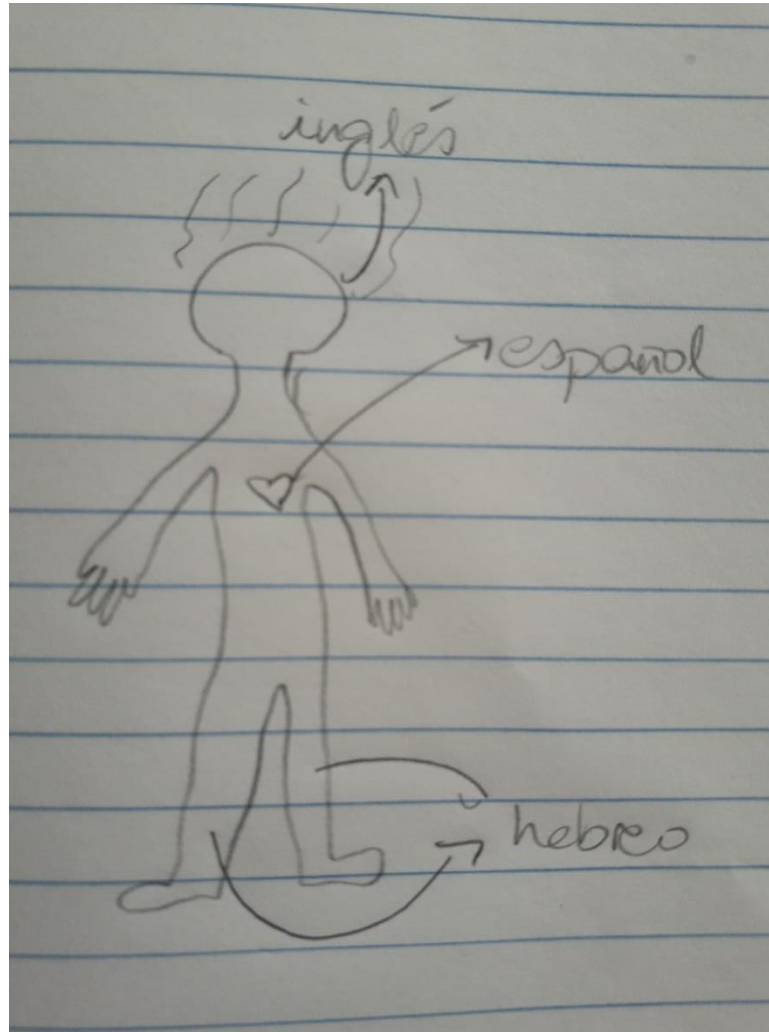
Tina: Eu não pensei que antes/ mas agora eu vejo isso/ a partir da minha própria experiência.

³⁹ (31) E: *Que tipo de alunos você teve?*

Tina: ensinar espanhol a povos nativos nos Estados Unidos não é fácil/porque muitos querem que o professor seja totalmente bilíngue e criticá-lo se ele não é/ "como ele vai ensinar outra língua para nós se ele não fala inglês?" e para ensinar a Comunidade de Mexicanos/Comunidade, por exemplo, para o crianças de quem veio/então você precisa de muita sensibilidade/com alguns você tem que ser como um técnico/profissional /e em Israel eu dei as explicações/quase sempre/em inglês /quando você vai para uma academia é uma coisa /quando você está na faculdade outra coisa muito diferente/

⁴⁰ (32) E: *Você disse que aprende mais fácil de ouvido/ do que lendo ou escrevendo/você levou esse conhecimento pessoal/subjetivo/ para a sala de aula?*

Tina: Sim/mas eu percebo agora que você tem que levar isso muito mais em conta / muito mais



Source: Devised by the author

Tina chose three parts of the human body to locate each language: the head, the heart, the legs. When she asked to explain the portrait to us, she said:

(33) in my heart... Spanish is in my heart/ definitely/ English in my head because it's a very pragmatic language/it has a lot of words for the politically correct / I don't know how to say it / very polite/ e I realize now that I am working that it is impressive/impressive / how you have to write and speak / and the Hebrew is on my legs / because when I lived in Israel I realized that I was at a time bomb and what you have are the legs for running and as Jew the state of Israel represents in some way our survival/this is for me / I always say that it is for me because I don't know how it is for others and that is why I put it on my legs / to be able to run under any circumstances where I feel danger⁴¹

⁴¹ (33) no meu coração... O espanhol está no meu coração/ definitivamente/ Inglês na minha cabeça porque é uma língua muito pragmática/tem um monte de palavras para o politicamente correto / Eu não sei como dizer isso / very polite/ e eu percebo agora que eu estou trabalhando que é impressionante/impressionante / como você tem que escrever e falar / e o hebraico está em minhas pernas / porque quando morei em Israel percebi que estava em uma bomba relógio e o que você tem são as pernas para correr e como judia o estado de Israel representa de alguma forma como nossa sobrevivência/isso é para mim / Eu sempre digo que é para mim porque eu não sei

The heart symbolizes the affective-emotional of the self-represented identity; the legs appear representing the physical movement that symbolizes walking and salvation in the diaspora; and the head is chosen to symbolize the rational-pragmatic. It is not a body divided into three parts with three languages, it is the body with the intersection of three linguistic ethos: communicative practices, functionality, feelings.

(34) *so are the languages in me/but as the soul and the body are the same* ^{A2}

(35) *E: are you more a language than another? Is there a part of your body that you have marked that is most important to you?*

Tina: none/the three/the three languages/ and the head/legs/and heart/now that I say I see myself more/I don't know/extended/multiple ^{A3}

Although the living conditions of our participant are not socially vulnerable or segregated because of her origin, the feeling of loss of their mother tongue is present:

(36) *E: Spanish is the language I like most and maybe I have it in my heart as a wish that I am no longer in a country where Spanish is spoken and it is something that I need a lot because I feel that my Spanish is impoverishing/both spoken and written* ^{A4}

The lost language remains an expression of the family-cultural identity. It is the Spanish that carries prejudices and segregations, the Spanish that is no longer listened to and with which the *linguistic ethos* is more shared, the desire to count, the desire to share experience, to make contact with the other.

Final considerations

In this research, the biographical-narrative method has been applied to the study of evaluations, representations, beliefs and attitudes and to know its objective as a teaching reflection strategy. Linguistic autobiography, interview and linguistic portrait were combined. We work with the autobiography of a multilingual woman and teacher of Spanish as a foreign language. History has allowed us to know her linguistic trajectory, her perceptions about the

como é para os outros e é por isso que eu o coloco nas pernas / para ser capaz de correr em qualquer circunstância onde eu sinto perigo/

⁴² (34) *assim são as línguas em mim/mas como a alma e o corpo são os mesmos /*

⁴³ (35) *E: você é mais uma língua do que outra? Há alguma parte do seu corpo que você marcou que é mais importante para você?*

Tina: nenhuma/a três/as três línguas/ e a cabeça/pernas/e coração/agora que eu digo que me vejo mais/Eu não sei/estendido/múltiplo /

⁴⁴ (36) *E: espanhol é a língua que eu mais gosto e talvez eu tenha no meu coração como um desejo de que eu não estou mais em um país onde o espanhol é falado e é algo que eu preciso muito porque eu sinto que o meu espanhol está empobrecendo/tanto falado como escrito/*

languages she speaks and how each of these languages constitutes her symbolic-emotional past. In her words, the notion of linguistic identity is revealed, in her case as an intersection of three languages in turn with three cultural knowledge shared in different degrees, assumed as communicative patterns and also as affective pillars. Tina's account showed how, from the biographical self, one can recognize beliefs and attitudes that allow the teacher to position herself as a language learner, that complex, diglossic, multiple, displaced migrant learner, who occupies the classroom with a body and a soul. Her own autobiographical path led to new reflections on her teaching action.

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