

STEREOTYPING SAVES TIME: TURNING LUSOPHONE CULTURE REPRESENTATIONS AND PORTUGUESE LANGUAGE BEST PRACTICES INTO HIGH-LEVERAGE TEACHING PRACTICES

**ESTEREOTIPAR ECONOMIZA TEMPO: TRANSFORMANDO REPRESENTAÇÕES
CULTURAIS LUSÓFONAS E MELHORES PRÁTICAS DE LÍNGUA PORTUGUESA EM
PRÁTICAS PARA ALAVANCAGEM DE ENSINO**

**ESTEREOTIPAR AHORRA TIEMPO: TRANSFORMANDO LAS REPRESENTACIONES
CULTURALES LUSOFÓNICAS Y LAS MEJORES PRÁCTICAS DE LA LENGUA PORTUGUESA
EN PRÁCTICAS PARA APALACAMIENTO DE LA ENSEÑANZA**

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ABSTRACT: This paper focuses on stereotyping in a comparison of Portuguese as a Second Language and Portuguese as a Foreign Language teaching, learning, and material. Current academic debate shows that stereotypes impact foreign language acquisition, despite the fact that categorizing the world helps us acknowledge the unknown. Yet, stereotypes can be a starting point to the exercise of deconstruction, common in High-Leverage Teaching Practice (HLTP) and applicable to any teaching approach, audience repertoire, or content alignment (GLISAN; DONATO, 2017). Stereotyping also occurs beyond classroom when externalized at a belonging-distancing dichotomy: the keener on the target culture, the more distant learners place themselves from the source culture. Findings indicate that categories of linguistic distance and identity status are only strongly biased by life repertoires, thus compromising any attempt of a pluricentric approach to Portuguese for international communication, if teaching, learning, and content evolve around best practices as model-outs and observations, rather than around deconstruction through HLTPs.

KEYWORDS: Stereotyping. High-Leverage Teaching Practice. Model-Outs and Observations. Best Practices.

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RESUMO: Este artigo enfoca a estereotipagem comparando ensino, aprendizagem e materiais de Português como Segunda Língua e de Língua Estrangeira. O debate acadêmico atual mostra que os estereótipos afetam a aquisição de línguas estrangeiras, apesar de o ato de categorizar o mundo nos ajudar a reconhecer o desconhecido. Ainda assim, os estereótipos podem servir como ponto de partida para o exercício da desconstrução, recorrente nas Práticas para Alavancagem de Ensino, tradução livre (*High-Leverage Teaching Practice*, ou HLTP em inglês) e aplicáveis a qualquer abordagem de ensino, público ou alinhamento de conteúdo (GLISAN; DONATO, 2017). A estereotipagem também ocorre fora da sala de aula quando externalizada numa dicotomia de distanciamento e de pertença: quanto mais os aprendizes se envolvem na cultura-alvo, mais se distanciam da cultura fonte. Os resultados indicam que categorias de distância linguística e de status de identidade só são fortemente influenciadas por repertórios de vida, e comprometem qualquer tentativa de pluricentrismo na abordagem de Português para Comunicação Internacional, se o ensino, a aprendizagem, e o conteúdo girarem em torno do conceito de melhores práticas, modelos e observações, ao invés da desconstrução, como visto nas HLTPs.

PALAVRAS-CHAVE: Estereótipos. Práticas para Alavancagem de Ensino. Modelos e Observações. Melhores Práticas.

RESUMEN: Este artículo se centra en los estereotipos comparando la enseñanza, el aprendizaje y los materiales del portugués como segunda lengua y como lengua extranjera. El debate académico actual muestra que los estereotipos afectan la adquisición de lenguas extranjeras, aunque la categorización del mundo nos ayuda a reconocer lo desconocido. Aún así, los estereotipos pueden servir como punto de partida para el ejercicio de la desconstrucción, una práctica recurrente en Práctica para Apalacamiento de la Enseñanza (*High-Leverage Teaching Practice*, o HLTP em inglês) y aplicables a cualquier enfoque de enseñanza, público o alineamiento de contenido (GLISAN; DONATO, 2017). Los estereotipos también existen fuera de la sala de clase cuando se exteriorizan en una dicotomía de distanciamiento y pertenencia: cuanto más los alumnos se involucran en la cultura objetiva, más se alejan de la cultura fuente. Los resultados indican que las categorías de distancia lingüística y de estado de identidad solo están fuertemente influenciadas por los repertorios de vida, y comprometen cualquier intento de pluricentricismo en el enfoque de portugués para comunicación internacional, si la enseñanza, el aprendizaje y el contenido giraren en torno del concepto de mejores prácticas, modelos y observaciones en lugar de la desconstrucción, como se ve en las HLTPs.

PALABRAS CLAVE: Estereotipos. Práctica para Apalacamiento de la Enseñanza. Modelos y observaciones. Mejores practicas.

1 INTRODUCTION

Even though no other science has been more concerned with stereotyping than Education, generalizing the target culture and collective identity is somewhat triggered in foreign language teaching and learning. One example is reported in Sollai's (2012) case study of Portuguese as a Second Language (PSL) and Portuguese as a Foreign Language (PFL) foreign learners that refer to Brazilians by their lack of punctuality. Thus, any chance of adopting a pluricentric approach to Portuguese language and Lusophone culture instruction is compromised.

The problem highlighted herein is that the foreign learners' perception of institutionalized concepts – known as *already-said* meanings – cultural implicitness, and evidence sustaining value framework in the target language tend to draw preconceived ideas and undermine a holistic discourse (ORLANDI, 2008). In light of that, the main objective of this study is to look into the foreign learners' imaginary constitution as a continuum overlapping formal and informal language acquisition settings. For this purpose, PSL and PFL oral and written data are collected in and outside the classroom in order to analyze stereotyping and foster deconstruction. This article is part of a larger study for my Master Degree dissertation, where I observed PSL classes in Brazil and PFL classes in the U.S.A., both at collegiate levels.

Nonetheless, it is important to reinforce that the foreign learners' corpora are kept in their original forms, without any syntactic or semantic correction so as to differentiate them *verbatim* from the easily learnable bits, as pointed out by Almeida Filho (2008, p.25). Regarding this issue, the scholar (2008) explains that after a class, instructor and learner say goodbye, and then go by running their errands: the instructor will plan more classes, and the learner will seek occasions to use the language learned. Almeida Filho (2008) emphasizes that the procedures presented and rehearsed in class are essential for constructing meanings in the target language; they cannot go unnoticed or be taken for granted. For one thing, continuity in the sense of the sustainable practice of what is learned in

second language scenario outside the classroom, by far, differs from foreign language classrooms (SCARAMUCCI, 2009). For another, even among the various communicative approaches available currently, classes are inherently highly artificial learning settings.

The overarching question in this study is: If culture is a product of daily life, what is the role of the Brazilian culture in the classroom? The complementary guiding question is: how can class interaction ensure recognition and respect for the culture of difference? As for this study's participants and generated data samples, my analysis objective remains to be focused on the phenomenon of PSL and PFL culture insertion. Pertaining literature reviews stereotypes and resources used to narrow the strangeness between the source and the target cultures, while it also explores theories concerning transfer and adherence, as linguistic and identity spheres, respectively.

As this study's justification, considering Krashen's (1985) groundbreaking theory on affective filter postulates the process of language acquisition is constantly permeated by paradidactic factors (e.g., tolerance to cultural diversity, anxiety, and linguistic ego), the Brazilian Culture and its subcultures cannot be disassociated from Portuguese instruction to speakers of other languages. The study of the affective domain is likely to contribute to the academic debate on linguistic proficiency, as well as to methodology, empirical application, research, and diagnostic and prognostic professional development of communicative strategies, as suggested by Almeida Filho (2008). Reinforcing the robust body of theorists who unanimously regard Culture (upper case C for visible) and cultures (lower case c for invisible) systems in foreign language teaching as paramount, the tenets of cultural identity, stereotypes and generalization, best and high-leverage teaching practices are reviewed next.

2 BEYOND THE LARGER PURPOSES OF TEACHING AND LEARNING BEST PRACTICES

Text, culture, and communication serve as this study's triad to explore cultural stereotypes formation in the aforementioned corpora. It is from this perspective that I compare teaching, learning, and authentic material clippings of two Portuguese instruction settings: PSL and PFL class samples. This study has no intention of exhausting such complex concepts. For the specific purpose of this essay, text is defined as any communication process that is endowed of meaning (GUIMARÃES, 2009).

Equivalently, from a wider and complex line of self-sustained and independent research body, culture and communication are defined herein as text embodiment, turning a lesson into the text overlap among teaching, learning, and authentic material. By authentic material, we understand any source of information that has not been adapted, simplified, or created to be taught to learners of foreign languages. Moreover, authentic material is written, recorded, drawn, or spoken to a common audience and not specifically to learners, as it reflects its own situational and intercultural context (NUNAN, 2004).

Interculturality is at the heart of second and foreign languages and cultures instruction and learning, alternating between a matching and mismatching game (BYRAM, 1997; KRAMSCH, 2002). The interculturality dimension relates, in some way, to the integrative and inherent aspects, at times desirable, in the instruction of a foreign culture apprentice. Indeed, Júdice (2002) concludes that interculturality should not be a model prioritizing both the accumulated knowledge of society X, or the produced knowledge of societies Y and Z, but the guarantee of a space for reflection and coexistence.

Learning a language implies meaning negotiation, interpretation within concrete sociocultural contexts, contact with referential contents, and cultural values of the people who use that language. When making allusions to life repertoire as an attempt to negotiate meaning, one can bump into overused concepts as the only common ground to acknowledgement. Kramsch (2002) explains that speaking of a particular country's cultural uniqueness may cause a counter effect of treating it as a repertoire of clichés. Making meaning from the difference as a starting point in foreign languages and cultures works as a transcultural intersection validated in the learner's text, the instructor's practices, and content material. In other words, evidence can be detected at various levels of perception, action, discourse, and beliefs grounded from the past into the present (KRAMSCH, 2002, p. 23).

Realia, content, and media source, whether it is authentic or modified target culture material may have a side effect of exacerbating

or perpetuating stereotypes as it shapes one's perception of the world daily. According to Sollai (2011), this happens because the following equation defines every individual's composition, instructor and learner included:

$$\text{Individual} = \text{appreciative evaluation} + \text{geographic, historical, and cultural determinism}$$

Figure 1: Opinion formation equation.

Source: image created by the researcher. No copyright required under the guidelines of fair use.

This equation corroborates the tenet that individuals accommodate evaluative opinions about the world around them with influence from their background in a top-down fashion: simultaneous learnings from the society and its ideology, parental household and schooling inputs, community and agencies representations. Thus, integrating intercultural content in class is imperative, not only to expand imaginary frontiers but also to appreciate differences. The *already-said* concepts of religion, and ideology, even for those learners who are working on their linguistic skills, must orchestrate the elements of a class – text, culture, and communication – as tuned instruments of a symphony (SOLLAI, 2011).

Communication is cyclic. On the one hand, communication leads to a certain degree of independence. On the other hand, independence requires communication. Nonetheless, communicative independence, *per se*, does not isolate an individual. In fact, it is perceived as the acquired utterance that enables interaction in another linguistic code. Bakhtin (2010), in his seminal work about the philosophy of language, inspired many scholars with his postulations that people communicate through linguistic symbols in search of their audience's adherence. With regards to adherence, Berwig (2004) claims that mobility has increased in search for communication and discourse validation in the otherness' utterance.

Whether as persuasion, validation, or questioning (among other functions), communication is constantly permeated by judgement by speaker and listener. Hence, teaching another language will not differ from this universal communicative function of postulating identity, ideology, and interposition in and outside classroom (ALMEIDA FILHO, 2005).

Perhaps we are not able to explain our culture to a foreign learner because of the cultural implicitness, our own *already-said* background. Experience and anecdotal evidence are usually taken as references to determining classroom best practices (KENNEDY, 2016). Best practices are thought to be learnable through modeling and observation, as they reflect good practice but are not incorporated into the instructor's education curriculum. Since best practices are sometimes associated with personality issues and intuition, classroom best practices do not take into consideration teaching experience, background, or skills (GLISAN & DONATO, 2017). Ferreira (1998) points out that not considering experience, background, or skills is if they were gaps in a certain linguistic space related to both past values and an inherent future projection of the worldview: "We can say that our mother culture is an unconscious process, and therefore we are not aware of the origin and persistence of certain cultural practices, nor are we aware that our language does not express an external reality, but rather an interpretation of that reality, culturally mediated." (FERREIRA, 1998, p. 43).

According to Ferreira (1998), it would be safer to determine convergent aspects between source and target cultures, and to accept the different, that is, interculturalism itself. Ferreira (1998) also observes that novice learners will inevitably come to the simplification and sedimentation of stereotypes, since these resources provide rather immediate solutions to new input, even at the cost and to the detriment of culture. Beyond shadow of a doubt, stereotyping relegates to the foreground the primary purpose of teaching a foreign language: to lead the learner to develop as a person, by awakening his or her critical sense while enabling him or her to infer and to transform the world around him or her (KOURY, 2010).

Bizon (2009) recounts the experience of an instructor who used *A Escrava Isaura*, a classic book about a half-blood slave, to discuss poverty in Brazil. In exploring homelessness as a social problem, learners sought explanations from their own reading and personal experiences in their countries of origin. At one point, the instructor called Isaura a saint, which was not accepted by one of the foreign learners. This shows that theme practicality provides the learners, defined by the author "as a historical subject", with occasions to form their own discourse (BIZON, 2009, p. 137).

3 STEREOTYPING SAVES TIME

The terms stereotypes and generalization are used interchangeably herein, similarly to the current research that presents them as synonyms, as reported below: “Stereotypes would be abusive, irrational, and dangerous generalizations. Changing them would be difficult, as it requires a long critical education. Negative stereotypes about certain ethnic minorities would justify discriminatory behavior towards them, contributing to the maintenance of their *status quo*.” (CABECINHAS, 2002, p. 2).

Commonly, the term *caricature* is also used to outline both the self-explanatory terms linguistic and cultural stereotypes. Transfer counts on a vast literature body that stands on its own with in-depth research. Thus, there is no intention of exhausting such complexity herein. Since transfer falls beyond the scope of this study, this study’s methodology focuses on its subfield of caricature reading. In short, Brown (2007) proposes that linguistic stereotypes are divided into positive and negative lexicon to syntax transfers, whereas negative transfers are broken down into lexicon to syntax overgeneralizations and interference (BROWN, 2007). Interference only happens between two languages. Cultural stereotypes portray images of the target culture. A preconceived idea of culture and worldview, individuals tend to imagine other cultures in a simplistic way, transforming cultural differences into exaggerated categories with careless and consequential stereotyped traits (CABECINHAS, 2002).

How are stereotypes formed? Our social environment is so fond of our worldview that, in our cultural pattern, a differentiated perception can be seen as false or strange. Then, simplification takes place. Instead, if individuals recognize and understand difference, a positive and open posture regarding transcultural differences can be adopted. The absence of flexibility results in stereotyping - a superficial presumption that attributes collective characteristics to individuals. Stereotyping may be accurate in describing one single typical member of a culture, but it is highly inaccurate when describing someone, simply by the fact that every individual is unique, and the other person cannot be pre-judged (SOLLAI, 2011).

Who is the other person? It could be anyone, including the observer himself or herself in another situation. Generally, the analysis of the other person is made over misconceptions, and it tends to have a negative evaluation. There could be a systematic tendency in self-evaluating, while valorizing the group the observer sees as belonging to, concomitant with a devaluating the other, the stranger. Interestingly, literature shows that there seems to be no consensus as to how or why this occurs.

The class time/content to be covered ratio tends to be disproportional. Adding another layer of assessment days can make this scenario even more aggravating. Stereotyping may seem like a time-optimizing tool initially: stereotyping saves time. However, the process of stereotyping leads to certain biased attitudes and readings of the target language and culture. Attitudes, like all the other aspects of the development of cognition, are developed in childhood and stimulated with the participation of parents and others by interacting with the diverse. They are part of the perception and culture experienced. As Hall (1997) argues, stereotyping is part of the social and symbolic order maintenance.

Hall (1997) claims that stereotyping establishes a borderline between *normal* and *deviant*, *normal* and *pathological*, *acceptable* and *unacceptable*, *what belongs* and *what does not belong*, *we* and *they*. Besides, stereotyping reduces, naturalizes and repairs differences by excluding everything that does not fit, or is different.

Transcultural research shows that, while stereotyping/ generalizing people from other cultures should be avoided, there are, in fact, scholars endorsing differentiating characteristics between cultures. This pertaining literature claims that both instructors and learners must understand cultural diversity, and openly acknowledge it as an appreciation tool in the classroom, as Kramersch (1995) advocates:

Breaking down stereotypes is not just realising that people are not the way one thought they were, or that deep down “we are all the same”. It is understanding that we are irreducibly unique and different, and that I could have been you, you could have been me, given the different circumstances - in other words, that the stranger, as Kristeva says, is in us. In addition to history and social Science, culture is therefore also literature, for it is literature that opens up “reality beyond realism” and that enables readers to live other lives – by proxy.” (KRAMSCH, 1995, p. 2)

Walter Lippmann, in his book *Public Opinion* (2008), explains that stereotypes strengthen tradition. Lippmann (2008) shows that the point of view to seeing the facts depends on where the individual stands, namely *the habits of our eyes*. Knowledge can be hierarchized between principal and secondary datum; it can also be linked (associated and identified), or centralized into core functions of master notions. Lippmann (2008) goes on to say that these are logical operations, in fact, commanded by paradigms: unconscious principles of thought organization, and to point out that individuals hastily define before actually seeing what is in front of them.

In the same way, Morin (2006) believes that individuals have socially salient categories, in which they organize the world to reduce uncertainties and to generate knowledge. Product of social interaction, as Morin (2006) calls it, it is the social experience that determines our process of information selection: residues of ancestral memory that are preserved in the collective and unconscious instinct. Lippmann (2008) states that every piece of knowledge alternates between selection or rejection operations, depending on the significance of its datum.

All in all, in the interval between what Morin (2006) lists as rejection and selection, there is the bridge to PFL and PSL practices of deconstruction: social distance. Social distance may have emerged from the need of justifying both affective and cognitive proximity between the two parallel cultures formed in the learner's world. Since space is not real, the study of the *perceived social distance* takes into account individual anecdotes, physical distance cannot be measured because of the theme's subjectivity (BYRAM, 1997). Almeida Filho (2008) refers to social distance as the players' processes of acquaintance to each other and to the languages and cultures they represent and study. The instructor gets acquainted with the learners' source and vice-versa, the learners' are informed by the target language and culture.

4 METHODOLOGY

The design applied into this study is based on the literature pertaining to stereotypes and generalization in text and applied into instruction and learning practices, and authentic material content of the participants. Authentic material is written, recorded, drawn, or spoken to a common audience and not specifically to learners, as it reflects its own situational and intercultural context (NUNAN, 2004). Two samples were analyzed – a 600-hour/year Portuguese as a Second Language immersion course in Brazil, and a Portuguese as a Foreign Language course in the U.S. They were collected as linguistic and cultural stereotypes of intercultural, best practices, and High-Leverage Teaching Practices (HTLP), based on Glisan & Donato's (2017) theoretical tenets.

Ferreira (1998) reinforces that the integration of the foreign culture sustains any learning process, but it also requires an inter- as well as a multi- disciplinary theory in order for language competence to be developed. The author (1998, p. 45) affirms that learning Portuguese as a foreign language contemplates “the ability to accept the different; leading an integral person into discovering the other's culture by being aware of his or her own culture”. Likewise, decoding strategies are proposed by Almeida Filho (1996) who endorses assistance in the process of familiarization with the target-language strangeness. He (1996) coined the term “deforeignization” (*desestrangueirização*, in Portuguese) as the promotion of enhanced practices with diagnostic and prognostic features together with effective communicative strategies to be ministered as recognizable and commonplace motto (ALMEIDA FILHO, 2008).

4.1 PARTICIPANTS AND INSTRUMENTATION

Six participants of a 600-hour/year Portuguese as a Second Language immersion course in Brazil and six participants of a Portuguese as a Foreign Language course in the U.S. took part in this study. Both groups counted on Portuguese native speaker instructors, formal classes four times a week, and textbooks. The PSL immersion course adopted *Muito Prazer* by Fernandez, Ferreira, & Ramos (2008), and the PFL group used *Ponto de Encontro* by Jouët-Pastré *et al.* (2013).

Data were collected for a period of fifteen days in the format of focus group, individual interview, observations, and text production. Samples from both sources were transcribed, coded, and analyzed as to build up a qualitative research design.

Instrumentation is the term used here to represent the manner in which these particular PSL and PFL samples were handled individually, and subsequently, collectively. Handling data from text led to linguistic and cultural stereotype formations, and the subject instructors initiated the analysis process. This choice is justified by the fact that classes in both scenarios were instructor-fronted. Learners' and content data were collected after the completion of a task specifically designed to meet the objectives of the curriculum. Above all, however; this task became an opportunity to observe stereotyping and generalization.

The instructor can help to unravel what is seen as myth both by the learner and the instructor him or herself by presenting varied sources of information about formation, respect, history, and appreciation of other cultures in a dichotomous way to encourage intercultural communication. Intercultural competence is fostered by classroom experience and by contradictory factors, such as expectations of participation, acceptance of diverse cultural manifestations, which are constantly negotiated and/or discarded. In this study, a parallel between intercultural competence and Guimaraes' (2009, p. 126) postulation on text as "a unity resulting from choices and articulations made by the producer" was adopted to measure the authenticity of the material content. In sum, instrumentation is classified as follows: generalizations are separated into linguistic and cultural stereotypes that are analyzed in teaching, learning, and content or material.

The lenses of best and High-Leverage Teaching Practices (HLTP) proposed by Glisan & Donato (2017) are applied to instruction, whereas transfer and text analyze learning, and authentic material, respectively.

Source	Teaching	Learning	Content Authenticity
PSL & PFL	HLTP & Best Practices	Transfer	Learners' essays & class text

Figure 2: Theoretical Framework and Data Procedure.

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Projects about specific topics were requested to the learners in the format of aural texts. Their presentations were recorded verbatim to maintain their veracity, and then they were coded into wider categories of interpretation, according to the frequency of their use. Brown's (2007) scheme was applied for linguistic stereotypes, and historical and referential information from the learner's source cultures were researched for cultural stereotypes. The instructor's text, also verbatim, is an oral explanation during class. A role-play like class activity with a travel brochure was used for content data collection. The instructor reviewed vocabulary, modeled a dialogue out with one of the learners, and wrote sentence chunks on the board. The steps the instructor took to introduce informational load and the input process are not explored here because these topics fall beyond the scope of this study.

As discussed earlier, worldviews are permeated by institutionalized, yet considered "natural", meanings, another definition for "already-said". In the field of Second Language Acquisition (SLA), the reference to one's worldview also comprehends a person's collective culture in lexicon formation. Turazza (1998) reminds readers that people do not only learn words to name their surroundings but to define worlds through words as knowledge representations that are organized in one given direction. Turazza (1998) points out to the fact that the interpersonal semantic load is expressed as the otherness, in other words, a confrontation of the inevitable artificial knowledge. It is within this confrontation that we find *transfer* – selection, application, and evaluation of a worldview. The author (1988) elaborates on the view that vocabulary designations seem to require awareness of the world the speaker lives in, materializing clustered formations through the word.

Linguistic transfer enables users to place lexical and syntactic formations into clusters that could represent their partial or entire readings and worldviews. It is such a cloistered formation that leads researchers to study linguistic transference, enabling user – in this case learners, instructor, and content – to reposition concepts. *Transfer* generally disregards the user's performance or prior knowledge for subsequent learning, that is, the transfer justifies the manifestation or (un)conscious choice. A *positive transfer* occurs when prior knowledge benefits the task, that is, when the data are correctly applied to the present situation. The transfer is considered *negative* when the material learned resumes the current data in the event of interference.

Turazza (1998) alerts scholars to the fact that words are carried with value because worlds reveal the cultural matrix of a people. It is a language's vocabulary that sustains the language's ideology, belief, ideas, and experience. Almeida Filho (2008) corroborates with this view when he emphasizes that to learn a language is to learn how to make meaning in this language, and that relationship implies in deeper, valid, and relevant enabling entanglement with that language.

The scheme proposed by Brown (2007, p.102) illustrates the transfer process applied to the corpora collected in this study:

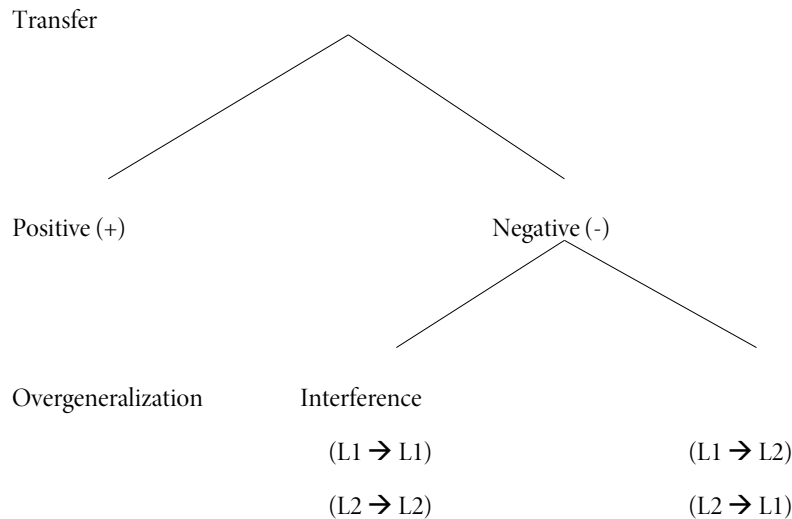


Figure 3: Transfer formation

Source: Brown (2007)

This salience in language acquisition is so evident that some speakers take this constructive process as a mere data correction of the source language into the target language. It is evident that the learner will use all his or her previous knowledge of the source language to learn the target language, precisely because it comes from a range of experiences that were already acquired. Nonetheless, in the specialized area of Applied Linguistics, *overgeneralization* - a subcategory of generalization (strategy of inferring, regulating or concluding from observations) is an efficient human tool in the retention of information, as it aids concepts classification. However, the instructor has a crucial role in optimizing this valuable tool.

4.2 DATA ANALYSIS AND FINDINGS

The following excerpts were taken from the participants' activities in class, and they are divided into two groups, PSL and PFL samples. As mentioned before, the texts are transcribed verbatim, so the location of transfer is highlighted.

The learner brings in his cultural background into his new reality. The group is able to learn something new about South Korea, his country of origin. The learner explains that his country is known for its Olympic competitors in figure skating, and this is a very important deed in his culture, reason for his nonconforming attitude for not being able to watch the competition due to the slow Internet connection. The feeling of uneasiness towards the target culture goes on as the learner reports another problem of communication with the real estate agent, which leads to a negative stereotype formation marked by the use of the words "foreigners dressed" (*estrangeiros vestidos*). Two other feelings are reported below about the other (Rafael): care with the use of "you have to be careful" (*tem que tomar cuidado*), and uncertainty, expressed repeatedly by the use of 'but' (*mas*) to show adverse action.

Eu procurei competicao de patinacao no gelo? para assistir Yuna Kim. Mas nao consegui, e ai eu tentei fazer down load de arquivo. Mas internet esta muito devagar. Eu precisava de 30 horas para fazer o download 500mb. Eu tentei assistir no youtube, mas estava lento demais. Ate procurar minha casa nao consegui assistir a competicao de Yuna Kim.

Eu encontrei uma imobiliaria de Rafael e Alex. Braco do Rafael tem tatuagem que esta escrito em Chines. Essa tatuagem significa "Saude e Forca" Pra nos este tipo de tatuagem e muito engracado. La na Coreia podemos ver estrangeiros vestidos com camisetas escrita "Estrangeiro". Situacao e parecido para mim. Tem que tomar cuidado com o significado do "Ta bom". Eu perguntei "Tem algum quarto mais alto?" Rafael responde "Ta bom". Mas teve terceiro andar. Eu perguntei "Voce pode nos mostrar quarto? Nos temois 3 pessoas." Rafael responde "Ta bom." Mas Ele veio de motocicleta. Mas Brasileiro e comunicativo. Fica relaxa e tenta conversar com eles. "Ta bom" e cultura do Brasil, também.

Figure 4: PSL Learner's Text Sample

Source: Image created by the researcher

The following excerpt shows how the PFL learner stereotypes the target culture as a highly bureaucratic and costly place to live and to work, especially when starting a business. This is evidenced by two elements pointing to overlapping analyses of the learner's text and the material: 1) the idea of bureaucracy in the learner's text was introduced in a reading in *Ponto de Encontro* textbook, and; 2) at lexicon level, there is transfer from at least two other foreign languages, French and Spanish.

Com tanta [sic] *buracracia*, porque é tão complicado, preparar os impostos [sic] tem pessoas que cortam a fita vermelha... Realmente, não é uma frase em português. Essas pessoas se chamam despachantes que [sic] façam mais rápido, como *dépêcher* em francês. Agora, também tem as tarifas. Isso é por relatório do Banco Mundial, [sic] *una* comparação entre Portugal, Brasil e Moçambique. E esse número lá é o número na lista... é o lugar na lista onde é mais fácil importar e exportar. Em Portugal, é fácil ou difícil? É fácil, em Moçambique, difícil. E Brasil? Também difícil! Qual é o mais difícil? Praticar o *superlative*... Esse número é por calcular [sic] todo isso, juntos. Em [sic] *conclusión*, embora o Brasil tenha [sic] *una* economia forte, é muito difícil montar uma empresa lá e umas das principais razões são os impostos, as tarifas e a [sic] *buracracia*.

Figure 5: PFL Learner's Text Sample

Source: Image created by the researcher

When both samples are applied to a table for visual analysis, the results show that social distance, as presented in the academic debate, that is, a perceived distance that is based on anecdotal account will respond for generalization:

Learner	PSL (Brasil sample)	PFL (U.S.A. sample)
Linguistic Stereotype	Interference	Lexical Transfer
Cultural Stereotype	Immersion - slang	Social distance - strangeness
Collective Identity	Pragmatism - interaction	Comparison - Lusophone

Figure 6: Table of Comparison

Source: Image created by the researcher

As for the material, the samples below show the content could be compromised by the fact that the role-play cards are not authentic material in the target language. The instructor reported to have created them, based on a travel guide and brochure she had. Yet, the prices, addresses, attractions, and times were kept as the originals to balance bridged and unabridged information input.

Paranapiacaba Ecoturismo
Sua Melhor Opção Junto a Natureza

EXCURSÃO - UM DIA EM PARANAPIACABA

ALUNO A
Hoje é sábado. Vocês estão planejando passar um dia em Paranapiacaba, a 45km de São Paulo. Cada um de vocês tem informações sobre lugares e atividades diferentes no distrito de Santo André.
 ➔ Sugira e escolha atividades para o dia, tarde e noite
 ➔ Cada um tem R\$ 100,00 para gastar. Verifique preços e horários de atendimento.

COMO CHEGAR DE TREM R\$ 20,00
Pegue o trem para Rio Grande da Serra na Estação de trem da Luz de 20 em 20 minutos. Os trens só chegam até a Estação de Rio Grande da Serra, a partir desse ponto só de ônibus.

EXCURSÃO - UM DIA EM PARANAPIACABA
ALUNO B

Exibição das máquinas fixas que transportavam o trem por meio do sistema funicular.
 No museu há também a exposição de diversos objetos de uso ferroviário, fotos e fichas funcionais de muitos estacionários da ferrovia.
 Das 14:00 às 18:00
 Entrada - R\$ 8,00

Museu Funicular (Ferroviário)

Esse clube é a união da Sociedade Recreativa Lira da Serra e do Serrano Atlético Clube, os dois incentivados pela São Paulo Railway. Sua sede foi edificada na década de 1930, época das últimas construções da SPR, como o antigo II Grupo Escolar. Horário: das 10:00 às 18:00, entrada R\$ 13,00

Trilha Lago Cristal:
 Grau de dificuldade: Médio Tempo médio: 4:20 horas
 Grau de declínio: baixo Percorso alternativo: 7 km
 Preço: R\$ 25,00 trilha + lanche + brinde

RESTAURANTES:
 Casa do Tio César
 Rua Antônio Olímpio, 489
 R\$ 11,00 KILO

DOCES E SALGADOS
 Estação do Crepe
 Rua Varanda Velha, 362
 R\$ 7,00 misto + suco

Materia Datas - 18 (extra) mídia por Sônia Saldá
 projeto Semany - Equipa UERJ

Figure 7: PSL Material Sample
 Source: Image created by the researcher

The PSL material sample above was used before learners went on a field trip to the place in the role-play. In a qualitative report, the activity was considered efficient by the learners who shared that they were able to recognize places and national icons as collective identity marks during the trip. So, the content analysis is inserted in the table as follows:

Material	PSL (Brazil sample)	PFL (U.S.A. sample)
Linguistic Stereotype	Authentic literature	Bridged literature
Cultural Stereotype	Images	Categorization
Collective Identity	National icons	Comparison – target and source

Figure 8: Material classification per sample and learner audience
 Source: Image created by the researcher

Finally, I present the instructor’s sample. The excerpt below was used when the instructor was providing input for the role-play activity analyzed above. In order to train and prepare learners to have roles in the cards presented as material, the instructor engaged in a familiarization, one-way presentation of cultural facts about the place. Despite the application of semi-authentic material, the instructor’s instruction and participation could be seen as a disservice for its broad generalization and emphasis on stereotypes. The instructor used authentic images, but the text in the flyers was adapted to what the *instructor saw as the learners’ level of understanding*.

A number of factors intervene in these processes, from individual differences to social and discourse factors, to other linguistic information. Thus, it is at least somewhat naïve to assume this learning process is a smooth path, and the example below shows how the instructor fails to acknowledge the intake and developing the process.

Vocês sabiam que há uma influência britânica muito perceptível **na cidade**? Vocês entendem a palavra perceptível? Fácil de notar, vem do verbo perceber. Tem até um relógio parecido com o **Big Ben**. Isso mesmo! Então dá para perceber a influência britânica, entenderam? Outra coisa interessante é que Paranapiacaba, em tupi-guarani, significa “de onde se avista o mar”. Algumas palavras muito grandes vêm da língua indígena porque são empréstimos para nomear a fauna e a flora desconhecidas pelos colonizadores.

Figure 9: Instructor Sample

Source: Image created by the researcher

Teaching practice went on with repetition, the use of two sources of information (written word and image) for learner’s triangulation and comprehensible input, and small talk, as shown below. However, a stereotype is marked by the use of geographical data for referential valorization, as pointed in the academic debate:

Quem diria, hein? Tão pertinho e eu nem sabia de tudo isso! A gente tem o nosso próprio *Big Ben*.

Figure 10: Instructor Sample

Source: Image created by the researcher

This clipping above shows how the local culture is validated as an attempt to legitimize its information source as well as to refer to common data between instructor and learners. When the instructor compares the clock to the Big Ben, the British landmark, this geographical reference is meant to serve as common grounds for effective international communication and an immediate rapport.

To some degree, the instructor’s sample above can serve as an illustration of Almeida Filho’s (2009) insights about focusing on grammar as a cultural and educational experience that may languish to be limited to a minimum of linguistic experience. Almeida Filho (2009) lists other possible signs that exemplify the phenomenon of permuting culture per grammar:

- Shallow curiosity for cultural events;
- Feeling of fun and curiosity for the different and “weird” reference;
- Ethnocentric view compared to the standard itself to derive superiority;
- Cancellation of one’s own cultural values for the (hegemonic) culture of overvaluation of the other or cultural invasion.

It is important to highlight that the list above outlines possible traits of a grammar-culture reinstatement. It does define any common practice because each teaching-learning scenario is unique under the qualitative design lenses. Even though the topic of this study is the act of categorization in class teaching, learning and material, this procedure is not generalizable as in quantitative studies.

The sample above is analyzed and placed into the table as follows:

Instructor	PSL (Brazil sample)	PFL (U.S.A. sample)
Linguistic Stereotype	Overgeneralization	Overgeneralization
Cultural Stereotype	Belongingness	Distancing

Figure 11: Material classification per sample and corpus

Source: Image created by the researcher

Given that a teacher-fronted class usually counts on the handing out of examples, instructions and roles by the instructor. Thus, when placed in the table, this instructor takes over the role of linguistic stereotype facilitator and cultural stereotype enactor. The instructor shares one vision that is not exempt from life repertoire shaping elements.

At times, there are some instructor’s practices that are passed on to the learners and they tend to present information that is still

being nurtured or repositioned by the apprentice, who is renegotiating space for tolerance to the ambiguous, or sometimes even unacceptable cultural data in his or her mindset, in a biased reading.

5 CONCLUSION

This paper is a collection of stereotyping clippings from two language acquisition scenarios, Portuguese as Foreign Language in the U.S. and Portuguese as Second Language in Brazil. Literature shows that categorizing new information is an interaction with the unknown that undermines any attempt of critical thinking or social engagement, which is supported by the results of this study.

Moreover, in the research, background such as participants' age, language aptitude, personalities, motivation, attention and learning strategies are also found to be influencing repertoires. It is suggested that, in addition to input, interaction and output, there are some other factors affecting foreign and second language acquisition. However, what was found in this study may provide some insights into the importance of the role of interaction between participants and material: it was concluded that the samples above resembled Teaching Best Practices, rather than the High-leverage Teaching Practices.

The table below lists the features of teaching best and high-leverage practices. While best practices lean on instrumental language and models as seen in the instructor's model-outs, high-leverage practices propose deconstruction as a starting point to observe the process. In other words, the former focuses on what, whereas the latter explores how.

Considering the learner is the user and constant meaning negotiator of the language in its acquisition process, research implications point to instructions that embodies more than models and best practices. Current research shows that the instructor must focus on how to make the most of these teachable moments. One possible route is the ascending line of studies High-Leverage Teaching Practices (GLISAN; DONATO, 2017).

Best Practices...	High-leverage Teaching Practices...
are defined as "what works" based on experience and anecdotal evidence.	are based on theory, research on student learning, accumulated wisdom of practice.
explain WHAT to do but not HOW to do it.	can be deconstructed into instructional moves that explain HOW to enact the practice.
are thought to be learnable through modeling and observation.	cannot be learned through observation alone and require explicit instruction and practice.
are reduced to general statements of practice or labels such as "use authentic materials," "model activities."	are complex and are not reduced to a single label or professional slogan.
consist of long lists of general statements that do not consider teacher experience, foundational pedagogical skills, or the relationship of one practice with another.	are not as extensive in number but are selective, mutually supporting, and considered fundamental to teaching, especially for the beginning teacher.
are sometimes associated with personality issues, intuition, common sense, rather than being learned; e.g., Don't correct every error a student makes so as to lower the anxiety filter.	can be explained, taught, and coached.
reflect good practice but are not used as a basis for a teacher education curriculum.	are considered developmentally appropriate for novice teachers, what they need to know to be prepared for the foreign language classroom, and useful and essential for teacher education purposes. A teacher education curriculum could be based on HLTs.

Figure 12: Best Practices and High Leverage Practice Comparison Table

Source: Glisan & Donato (2017)

As for overgeneralization, this study located samples of preconceived worldview clippings in order to aggregate value to the local culture. Interference between languages (French – Portuguese) is clear at linguistic level with the explanation of the Brazilian bureaucracy. However, it is suggested that there is also an overlap with generalization in adding a simplistic reference at a national level, as if the learner could apply the same narrow information nationwide.

5.1 DISCUSSION AND IMPLICATIONS

My interpretations have led me to envision implications for future research spheres that I narrate next. There are a number of gaps in our knowledge around Portuguese instruction as both foreign and second languages that follow from my findings. The focus on these gaps would be beneficial for further research, including the development of approaches to carry out a full cost-benefit fieldwork.

Although methodologically challenging, it would be very useful to conduct some longitudinal data collection period to further in-depth exploration. Also, a larger sample size of participants might be more appropriate to explore a wider range of factors. Even though this is a genuinely qualitative study, which is not meant to be replicable, the findings of this study can be inspirational to review the diversity and background of learners in Brazil and in the U.S. Clearly the field will benefit from a design that succeeds in capturing *and* maintaining ongoing research in the area of comparative studies that are cognizant of how interrelated issues of the Translanguaging and Code Switching models specifically applied to English/Portuguese, and Spanish/Portuguese duets (DUARTE; PEREIRA, 2011; MELO-PFEIFER 2015; VELASCO; GARCÍA, 2014).

One aspect that was called to my attention is related to the choice of words for the instruction and the material collected, as in the instance of the field trip to the clock visit. Therefore, I would suggest the elaboration of very specific open-ended questions in future research that would not use biased or tending wording. That way, there would be a more in-depth interpretation of the qualitative corpus.

Building on the finding that these PFL and PSL sources are both predominantly Brazilian Portuguese home language and minority culture, suggestions for further study on a Portuguese pluricentric approach seem relevant. Then, other participants (instructor and learners) could benefit from a diversified multicultural education as advocated by the Community of Portuguese Languages Countries (Comunidade dos Países de Língua Portuguesa - CPLP) and inclusive Lusophone culture.

Finally, it is important to look into how authentic sources of material have been shaped throughout the history of the schooling systems in different countries and for different audiences as implications for future research.

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