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Rodrigo Camargo Aragão

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The moderation of this preprint received the endorsement of:

- Ana Maria Ferreira Barcelos Barcelos (ORCID: <https://orcid.org/0000-0002-2218-5582>)

Emotion, Platformization and Artificial Intelligence in Language Teacher Education: A Systems Approach

Emoção, Plataformização e Inteligência Artificial na Formação de Professores de Línguas: Uma Abordagem Sistêmica

Rodrigo Camargo Aragão

Universidade Estadual de Santa Cruz

UESC, Ilhéus, Bahia

rcaragao@uesc.br

<https://orcid.org/0000-0002-6493-1627>

Abstract: Drawing on a systems approach to emotion and language grounded in Maturana's biology of knowing, this article argues that platformization in Brazilian language teacher education is the instantiation of the post-modern bio-cultural age, - a continuation of the modern project of domination that has progressively dismantled relational, emotional, and circular forms of life. Drawing on the biology of knowing and on visual narrative research theorized here as orthogonal intervention, the study examines visual narratives produced by twenty Brazilian pre-service language teachers asked to visualize how they feel about artificial intelligence and their imagined professional futures in 2034. This study's analysis identifies five identity configurations across the corpus, four of which are feared: the supervisor, the platformized, the warrior, and the obsolete. The single desired configuration, the techno-collaborator, remains defined primarily by accommodation to AI platformization. Juxtaposed with visual narratives of in-service teachers already working under platformized conditions in Brazilian public schools, these findings suggest a temporal collapse between feared futures and documented present realities. I interpret this collapse as a bio-cultural phenomenon. Fear functions as political envisioning, registering a civilizational drift toward control, hierarchy, and the erosion of relational pedagogy. Against this emotional contraction, the article develops orthogonal interactions and liberating conversations as concrete educational alternatives, grounded in the biology of loving into dialogue with the counter-colonial and pluriversal visions of Bispo dos Santos (2015) and Krenak (2019, 2020).

Keywords: platformization; emotioning; language teacher education; visual narrative; biology of knowing

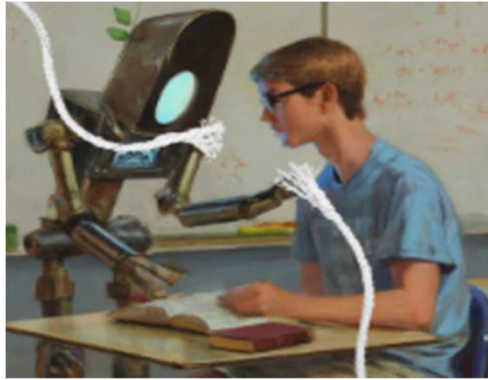
Resumo: Baseado em uma abordagem sistêmica para os estudos das emoções, este artigo argumenta que a plataformização na formação de professores de línguas no Brasil constitui a instanciamento educacional da era biocultural pós-moderna, continuidade do projeto moderno de dominação que vem desmantelando progressivamente formas relacionais, emocionais e circulares de vida. Com base na biologia do conhecer e na pesquisa narrativa visual teorizada aqui como intervenção ortogonal, o estudo examina narrativas visuais produzidas por vinte professores de línguas em formação inicial no Brasil, convidados a visualizar o impacto da Inteligência Artificial em seus presentes e futuros profissionais para 2034. A análise revela o predomínio expressivo de configurações distópicas, incluindo professores reduzidos a supervisores de dados e salas de aula completamente esvaziadas de presença humana, ao lado de uma única configuração desejada definida pela integração com a IA. Justapostos a narrativas visuais de professores em exercício já atuando sob condições de plataformização, esses resultados revelam um colapso temporal entre futuros temidos e realidades presentes. Interpreto esse colapso como um fenômeno biocultural. O medo funciona como visionamento político registrando uma deriva civilizatória rumo ao controle, à hierarquia e à erosão da pedagogia relacional. Diante dessa contração emocional, o artigo desenvolve as interações ortogonais e as conversações libertadoras como alternativas educacionais, fundamentadas na biologia do amar e orientadas pelas visões contra-coloniais e pluriversais de vida articuladas por Bispo dos Santos (2015) e Krenak (2019, 2020).

Palavras-chave: plataformização; emocionar; formação de professores de línguas; pesquisa narrativa visual; biologia do conhecer

1 Introduction

In one of the visual narratives generated for this study, a Brazilian pre-service language teacher, P13, produced two images with an AI platform in response to how he feels the impact of AI in his professional identity. The first depicts a humanoid robot with a glowing blue eye in a tutoring scene with a student, a white torn line imposed over the image visually dividing the robot from the human figure.

Fig 1 – A robot tutoring a student



Source: own research project database

The second shows a teacher and a student in an embrace, a gold chain overlaid diagonally across the image.

Fig. 2 – A student and a teacher embrace



Source: own research project database

When I first encountered these two images among the thirty-nine visual narratives produced by Brazilian pre-service teachers for the first phase of this study, what struck me was not the contrast itself, predictable enough in its opposition of human warmth to mechanical coldness, but the chain. It does not separate the two registers, but it connects them. P13's images do not propose that AI be excluded from language teaching. They insist that whatever AI becomes in the classroom, the relational core of teaching, the embrace, the legitimacy of the other, the chain, must remain.

This article asks what it means that, among the twenty pre-service teachers whose visual narratives form this study's corpus, P13's images are among vanishingly few that hold this

insistence with any confidence. The overwhelming majority of participants, asked to visualize themselves as language teachers a decade from now in a world of widespread generative AI, produced images of surveillance, displacement, and erasure. In these visual narratives, teachers tend to be reduced to data managers, classrooms emptied of human presence entirely, professional futures organized around digital platforms rather than human pedagogical relationships. I will argue, this is a bio-cultural signal that exceeds what scholarship on AI and language teacher identity has so far been equipped to read.

Research on generative AI in language education has expanded rapidly, addressing a diversity of questions of pedagogical integration, learner autonomy, assessment validity, and teacher professional development (see, among others, Godwin-Jones, 2024; Kohnke et al., 2023). A parallel and smaller literature examines how AI reconfigures teacher professional identity, documenting tensions between technological engagement and fears of displacement (Ghiasvand; Seyri, 2025). What seems to remain underdeveloped is an account of platformization, the infrastructural reorganization of educational relationships around proprietary neoliberal digital systems, as a phenomenon continuous with a longer civilizational history of domination, and of what pre-service teachers' emotional anticipations of this phenomenon might reveal before they have entered classrooms of their own (Aragão et al., 2026).

I argue that platformization in Brazilian language teacher education is the educational instantiation of what Maturana and Dávila (2009) call the post-modern bio-cultural age, itself a continuation of the modern project of dominating nature that, since the sixteenth century, has progressively dismantled relational, emotional, and dialogic forms of life in favor of technological rationality, hierarchy, and control (Aragão, 2025; Araújo; Martins, 2026). Digital colonialism (Kwet, 2019) and surveillance capitalism (Zuboff, 2015) name the contemporary mechanisms through which this project advances and platformization is one of its entry into the specific domain of language education.

Drawing on the biology of knowing (Maturana, 1998; Araújo, 2022, 2023) and on visual narrative research theorized here as orthogonal intervention, I aim to demonstrate how the visual narratives produced by twenty Brazilian pre-service language teachers register this bio-cultural drift as an emotional and language domain that configures a temporal collapse between professional futures feared for 2034 and teaching conditions already documented in Brazilian public schools in 2024 (Cruz, 2025; Duboc; Gilio, 2025). This convergence reveals both the depth of platformization's colonization of professional imagination and the urgent need

for orthogonal pedagogical practices grounded in pluriversal visions of bio-cultural ways of life (Krenak, 2019, 2020; Maturana, 1998).

Three research questions guide this study. Firstly, how do Brazilian pre-service language teachers visually narrate their imagined professional futures in relation to generative AI? Secondly, what emotional and identity configurations emerge from these visual narratives and what do they reveal about platformization's reach into professional imagination? Thirdly, how can these configurations be interpreted in relation to bio-cultural sustainability and critiques of technological rationality? The article proceeds in five movements. I first set out the theoretical framework, situating platformization within the bio-cultural history of domination and establishing emotioning, languaging, and orthogonal interaction as the conceptual tools through which the study's narratives are interpreted. I then detail the study's visual narrative methodology theorized as an orthogonal intervention rather than data collection. The analysis documents the predominance of feared professional futures among participants and their striking correspondence with teaching conditions already documented among in-service teachers. The discussion interprets this correspondence as a bio-cultural temporal collapse and develops, through P13's embrace, an account of what orthogonal alternatives to platformization's emotional contraction might look like in language teacher education. I close by considering the limitations and implications of this study for teacher education, platform governance, and the broader project of imagining language teaching as a sustainable and pluriversal practice of life on Earth.

2 Theoretical Framework

2.1 Platformization, Digital Colonialism and the Post-Modern Bio-Cultural Age

The crisis platformization is producing in language teacher education cannot be understood as a contemporary technological disruption alone. It is the educational expression of a centuries-long project. From the sixteenth century onward, the modern project of dominating nature progressively dismantled social practices rooted in human connections with animals, insects, plants, forests, and rivers, replacing them with the values of scientific rationality, material accumulation, competition, and the hierarchical control of living systems (Maturana; Dávila, 2009). What Maturana and Dávila (2009) call the post-modern bio-cultural age represents the intensification of this drift. The emotion that tends to base actions in this age is characterized by sheer irresponsibility with oneself and others, in which hegemony emerges

through the appropriation of singular truths, and in which relationships are organized through control, submission, and fear rather than mutual care and the acceptance of difference (Aragão, 2022). The educational-technological transformation currently underway is not separate from this bio-cultural history. It is its latest institutional expression.

Digital colonialism (Kwet, 2019) and surveillance capitalism (Zuboff, 2015) name the contemporary mechanisms through which the modern project of domination is reproduced. Rather than conquering territories, technology corporations colonize digital space, concentrating control over the essential infrastructures of digital life within a small number of corporations based primarily in the Global North. Based on Zuboff (2015), Couldry and Mejias (2020) extend this analysis through the concept of data colonialism, arguing that the continuous extraction of human experience as data constitutes an emerging order of appropriation whose logic reproduces the extractivist character of historical colonialism. What was once the extraction of labor and natural resources is now the extraction of behavioral data, relational dynamics, and institutional arrangements, a continuity of domination across its changing forms.

What this digital-colonial order conceals is its own materiality. The cloud presents itself as weightless, immaterial, and clean. This is a fantasy of dematerialization that obscures the data centers, server farms, and device supply chains on which platform capitalism depends on. Crary (2022) argues that the internet complex is intrinsically linked to the terminal stage of global capitalism where its operations require energy, water, and rare minerals extracted predominantly from the Global South through supply chains that reproduce colonial routes of dispossession. The digital age, in this reading, is not the post-industrial future it presents itself as, but rather a continuation of extractive capitalism by other means. For Krenak (2019, 2020), this is the modern project of dominating nature arriving at its planetary limit. The destruction of the very conditions under which life on Earth can be sustained. Platformization in education participates in this material order even when its costs remain invisible to teachers and students interfacing with its surfaces.

Platformization is how this broader bio-cultural and colonial project enters the specific domain of education. The concept refers to the process through which proprietary digital platforms provided by private corporations come to mediate educational relationships, labor practices, and institutional operations (Van Dijck et al., 2018). What distinguishes platformization from earlier waves of educational technology adoption is its infrastructural character. Platforms tend to reorganize the very conversational networks, its emotional dynamics, and relational conditions through which teaching and learning occur. They are read here as bio-cultural interventions that participate in the conservation of dominant patterns of

emotioning and languaging (Aragão, 2022), making certain relations, professional identities, and pedagogical possibilities available while closing others down.

Scholarship on educational platformization identifies several defining features. Platforms restructure teacher labor by automating instructional tasks, standardizing pedagogical approaches, and repositioning teachers from autonomous professionals making situated pedagogical judgments to administrators of infrastructures whose underlying logic remains opaque to them (Perrotta et al., 2021). Embedded application programming interfaces determine what counts as a legitimate pedagogical action, while corporations retain control over the data ontologies through which teaching and learning become visible, measurable, and governable. What presents itself as a neutral technical infrastructure is, in this sense, already a pedagogical ideology in operation. Platforms configure what teaching can be.

For language education in Brazil, Duboc and Gilio (2025) document this dynamic. Their decolonial analysis of the SPeak platform, implemented across the São Paulo state public school system, shows how platformization reduces the complexity of language education to the individualized, algorithmically gated repetition of pre-scripted oral tasks, eroding teachers' agency over situated linguistic and cultural content and curtailing the time available for genuine linguistic and cultural exchange among students. Drawing on Spivak's question of whether the subaltern can speak, Duboc and Gilio (2025) demonstrate how this platformized structure repositions Brazilian public-school students as English speakers permanently located in a position of deficit, reviving discredited behaviorist methods under the guise of technological innovation and reproducing, in the specific domain of language teaching, the colonial logics this article traces to a longer history of domination.

For language teachers specifically, platformization poses threats. Language learning has long been theorized as inherently social, relational, and culturally situated, requiring human interaction, cultural mediation, and responsive adaptation to learners' emotional needs (Norton, 2013). Platform logic treats language as a discrete skill set amenable to algorithmic sequencing and automated assessment, produced through pattern recognition. The question this study addresses is how future language teachers in Brazil affectively anticipate these transformations, and what their visual imaginaries of professional futures reveal about platformization's reach into the very conditions of possibility for language teaching.

2.2 Emotioning, Languaging and Bio-Cultural Sustainability

The conceptual framework developed to understand what platformization does and what might be done differently requires a theory of how emotion, cognition and language constitute the relational fabric of human existence. Building on Maturana's biology of knowing, Aragão (2022) develops such a framework through two foundational concepts. Emotioning refers to the continuous flow of bodily dispositions that open or close the domains of relational action available to a person at any given moment. Emotions are then the bio-cultural substrate from which actions, relationships, conversations, and futures become possible or foreclosed. Linguaging refers to the process through which humans coordinate actions with others in attentive, mutually constitutive encounters. Linguaging is seen as the very activity through which worlds are brought forth in living together (Maturana, 1998; Aragão, 2022). Culture is defined as a network of conversations. These are shared emotioning and linguaging in which ways of living together are continuously conserved or transformed.

Within this framework, Maturana (1998) and Aragão (2022) distinguish between two modes of interaction with any given bio-cultural system. An *agonal* interaction acts in alignment with the system's existing conversational networks and circuits of emotioning, conserving and amplifying its dominant dynamics rather than disturbing them. Platformization, in this sense, is an agonal force as it enters the bio-cultural system of language education and reorganizes it in directions already implicit in the post-modern age of domination toward control, standardization, and the erosion of relational pedagogy. An *orthogonal* interaction, by contrast, acts at an angle to the system's dominant logic. This interaction is not in direct opposition, which would remain inside the system's own terms, but as a perturbation that opens new observational domains and makes alternative emotioning dynamics available. The geometry of the term is perpendicular to the prevailing direction of force and it distinguishes orthogonal practices from resistance. In this sense, where resistance reacts to agonal dynamics on their own terrain, orthogonal interaction disturbs them by introducing a different plane of action altogether. In language teacher education, this distinction matters because it determines what kind of pedagogical intervention is adequate to the bio-cultural moment platformization has produced.

This framework shapes how we understand the bio-cultural sustainability of language teaching. Sustainability here cannot mean only professional continuity or institutional survival. It refers to the maintenance of the bio-cultural conditions under which language education can remain relational, circular, and humanly constitutive. These are conditions under which teachers and students language worlds into existence together rather than interface solitarily with platform-mediated content. This understanding of bio-cultural sustainability resonates

with what Rocha, Hashiguti and Krompák (2025) theorize as embodied sustainability. They argue that this is a form of engagement that exceeds compliance with institutional or policy goals to encompass the emotional, relational, and languaging conditions through which human beings constitute each other and the worlds they inhabit together. For Rocha, Hashiguti and Krompák (2025), embodied sustainability is inseparable from a pluriversal, decolonial orientation that refuses the extractivist logics of modernity, which is precisely the logics that, this article argues, platformization installs in the specific domain of language teacher education. To speak of the bio-cultural sustainability of language teaching is therefore to insist that the relational, dialogic, and emotional fabric of teaching is the substance of sustainability.

As an agonal force within the bio-cultural system of education, conserves dominant dynamics rather than disturbs them. Platformization installs patterns of languaging and emotioning among teachers. Fear of obsolescence, professional resignation, passive compliance with algorithmic authority. These patterns are bio-cultural effects, the emotional dynamics of the post-modern age of domination in professional imagination. The incompatibility between an algorithmic logic and the bio-cultural conditions of language teaching is a difference of kind. Algorithmic systems optimize for measurable outputs while emotioning attends precisely to what resists measurement. Where platforms are scaled by standardizing, languaging is constitutionally responsive to the particularity of living together.

One alternative this study offers lies in what Maturana (1998, 2004) calls the biology of loving. This is the biological disposition through which the other appears as a legitimate other, through which the social domain is constituted, and through which human based pedagogical encounter becomes possible (Aragão, 2025). The educational practices this vision implies are what Maturana and Dávila (2009) theorize as liberating conversations and what Araújo (2022) develops as orthogonal interactions. Different from agonal interactions, orthogonal interactions may occur in structured spaces grounded in mutual care, attentive listening, and the suspension of judgment, in which dominant patterns of emotioning can be named, reflected upon, and displaced (Aragão; Martins, 2026). In language teacher education, these practices may take the form in different emotional reflective activities. Here multimodal visual narrative asks teachers to visualize not only feared but desired professional futures, entering recursive meta-observation of their own emotioning and languaging (Aragão 2025).

Another constructive horizon this article tries to articulate draws on two related but distinct currents of Brazilian thought that refuse modernity's foundational claim that the Earth and its living systems exist as resources for extraction and domination. The first is Bispo dos Santos's (2015) contra-colonial thinking, a concept developed from within quilombola and

Afro-Pindoramic political thought. This concept names the ongoing processes of resistance and struggle in defense of the territories, symbols, and modes of life of peoples who organized existence around what Bispo (2015) calls biointeraction, - a non-extractive, mutually constitutive relationship with the living world, grounded in communal care rather than accumulation. The distinction Bispo (2015) draws between extracting the fruits of trees and expropriating the trees of their fruits is not a metaphor but a civilizational description of two incompatible ways of inhabiting the Earth.

The second current is Krenak's (2019, 2020) pluriversal vision, developed from within Indigenous experience, which refuses the modern project's claim that there is only one world by insisting that ancestral practices of living with and through the living world have never ceased to exist and must be dreamed back into the future. Both Bispo dos Santos and Krenak ground their refusals in what Maturana (1998, 2004) calls the biology of loving which is the biological disposition of mutual recognition and care through which our ancestral *homo sapiens* lineage became possible. For this article's argument, Krenak's (2020) language of planetary sustainability and the visualization of desired futures provides a theoretical path, while Bispo's (2015) biointeraction names, from within Brazil's own history of contracolonial struggle, the civilizational alternative that platformization's agonal dynamics systematically dismantle.

2.3 Language Teacher Identity and Imagined Professional Futures

Teacher identity scholarship conceptualizes professional identity as an ongoing process of meaning-making through which individuals understand themselves as teachers within particular social, institutional, and historical contexts (Beijaard et al., 2004). Drawing on post-structuralist theory, Norton (2013) theorizes identity as investment: the commitment of time, energy, and resources through which individuals position themselves in relation to the social worlds they imagine themselves inhabiting and the forms of recognition they desire. For pre-service teachers, this investment is necessarily anticipatory. Professional identity is constructed not primarily in relation to accumulated teaching experience but in relation to visualized futures, the kinds of teachers one hopes to become, the relationships one anticipates building with students, and the professional communities one aspires to join (Barkhuizen, 2017). These imagined professional futures are not idle speculation. They shape career commitments, pedagogical orientations, and resilience in the face of institutional pressures.

The anticipatory character of pre-service teacher identity becomes particularly significant when read through the emotioning and languaging framework developed in the preceding section. Professional imagination is not a neutral cognitive process; it is a bio-cultural one. The futures teachers can envision are shaped by the dominant circuits of emotioning in which they are immersed, which Maturana (1998) and Aragão (2022) would recognize as the agonal conversational dynamics of the post-modern bio-cultural age. When the profession one is preparing to enter is undergoing rapid structural transformation, the emotional investments through which professional identity forms encounter a future that resists those investments. Recent research documents how AI functions as an agent of identity reconfiguration, compelling teachers to renegotiate their professional self-understandings and generating tensions between desires to engage technology responsibly and fears of being displaced by it (Ghiasvand; Seyri, 2025). For pre-service teachers, these tensions are compounded by the fact that their imagined professional futures, the very space in which identity investment occurs, are being reorganized before they have had the opportunity to inhabit them.

This is where the distinction between anxiety and perception becomes theoretically significant. When pre-service teachers' visualized futures are overwhelmingly characterized by displacement, deskilling, and the erosion of relational pedagogy, it is tempting to interpret this as individual anxiety or technophobia. I resist that reading. These emotions are forms of political envisioning: collective sensings of bio-cultural trajectories that exceed individual experience but are nonetheless registered in the body and the imagination. Fear, understood through the emotioning framework, is a modality of knowing. What pre-service teachers feel about their professional futures may disclose what policy discourse and institutional communication work to conceal.

2.4 Visual Narrative Inquiry as Orthogonal Intervention

Visual narrative research functions here as an orthogonal interaction with the agonal dynamics of the dominant bio-cultural system. As Aragão (2022, 2025) and Ruhotie-Lythy et al. (2025) argue, visual and multimodal narrative practices mobilize the body, expand semiotic repertoires beyond the verbal, and create recursive spaces for meta-observation of one's own emotioning and languaging. When participants are invited to visualize professional futures, feared or desired, they enter a bio-cultural process in which the act of narrating experience through image and reflection generates a recursive turn that does not return to the same experience, but arrives at new observational domains (Aragão, 2022). Visual narratives provide

analytical access to dimensions of identity, emotion, and professional imagination that text-based methods alone cannot reach (Kalaja; Melo-Pfeifer, 2025). What is absent from a scene is as analytically significant as what is present, and what cannot be represented within available semiotic resources reveals as much as what appears.

This study extends visual narrative research by asking participants to use generative AI tools to envision AI-mediated professional futures, producing a recursive situation in which AI becomes both the object of reflection and part of the medium through which that reflection is produced. The resulting images reflect not only participants' imaginative investments, but also the ideological assumptions conserved in AI training data, making visible what generative platforms allow to be imagined as much as what participants themselves desire or fear. In Aragão's (2022) terms, the AI tools participants use are themselves agonal instruments that tend to conserve dominant conversational networks, which is precisely what makes working through and against them analytically productive. The epistemological implications of this recursion are developed in depth in a companion study (Aragão, 2026; Aragão; Braga, under review). Here I treat it primarily as a methodological condition shaping what the images can and cannot represent.

My analysis draws on four dimensions established by Ruohotie-Lythy et al (2021, 2025): artefacts, meaning the objects, technologies, symbols, and spatial arrangements visible in images; themes, meaning the dominant ideas organizing each narrative; emotions, meaning the affective tone conveyed through compositional choices, color, facial expressions, and textual descriptions; and positioning, meaning how participants locate themselves relative to AI, students, pedagogical practice, and professional identity. Together, these dimensions allow analysis that attends to both the affective circuits platformization installs in professional imagination and the traces of alternative emotioning that even predominantly dystopian data may contain.

3 Methodology

3.1 Research Context and Participants

This qualitative study employs visual narrative research (Aragão, 2022, 2025; Kalaja; Melo-Pfeifer, 2025; Ruhotie-Lythy, 2021) to examine how Brazilian pre-service language teachers visualize their professional identities in relation to artificial intelligence. This study is part of a larger project where, in this phase of data generation, twenty pre-service language

teachers participated, ranging in age from 18 to 22 and enrolled in the second year of a language teacher education program (Letras) at a federal university in southeastern Brazil. Subject included English as an additional language, French, Italian, Portuguese, and literature. Data generation occurred during the second semester of 2024 in a course titled “Recursos Tecnológicos Aplicados ao Ensino” (Technological Resources Applied to Teaching), which explicitly addresses the pedagogical integration of digital technologies in language education. This disciplinary context created conditions for reflective meta-observation. Here, participants were already engaged with critical questions about technology’s role in teaching, making the data-generation activities a space for critically examining assumptions about AI and professional life. Participation was voluntary, informed consent was obtained, and anonymity was ensured through participant codes (P1–P20). The study received institutional ethical approval. The study was approved by UFMG’s research ethics committee approval CAAE: 78647924.4.0000.5149. Participants provided informed consent for research use and publication, and anonymization was implemented via codes (P1-P20).

3.2 Visual Narrative Generation

Data were generated through a course assignment designed to function as an orthogonal intervention in participants' emotioning and languaging about their professional futures. Rather than reproducing the agonal dynamics of dominant technological discourse, the prompts invited participants to meta-observe their emotions toward AI and to project themselves into imagined professional scenarios, an act of recursive reflection that, as Aragão (2022, 2025) argues, generates new observational domains rather than simply representing existing ones. Participants received two sequential prompts, originally administered in Portuguese:

Prompt 1 (Present): “How do you feel as a teacher about the increasing use of artificial intelligence in language teaching? Represent this with an image and discuss it.”

Prompt 2 (Future): “How do you visualize yourself in 10 years as a language teacher in a future with widespread generative AI?”

Based on each question prompt, participants created one or more images and wrote explanatory reflections. They could choose whether to generate images using AI tools or produce hand-drawn images. The task was presented as an open-ended invitation: participants were not asked to distinguish explicitly between desired and feared futures, allowing them to construct whatever professional imaginaries felt most significant. Participants completed the

assignment asynchronously over two weeks and submitted their work electronically. AI tools used included ChatGPT, DALL-E, and Canva AI. In this first phase of the research project, I do not have access to the written prompts in the act of generating images.

Therefore, the project's corpus comprises the resulting images and written reflections; participant prompts to the AI tools were not collected, and it is not known whether participants selected among multiple generated outputs or used the first result. This means that the images cannot be fully disentangled into participant intention, AI model output, and platform affordance, - a limitation that is simultaneously a methodological condition shaping interpretation. As argued in section 2.4, the AI tools participants used are themselves agonal instruments that tend to conserve dominant conversational networks and emotional orientations embedded in their training data. The absence of prompt data does not diminish this analytical point, but it reinforces it. What the images make visible is the product of an encounter between participant imagination and platform logic. A small number of written reflections comment on the generation process itself, noting, for instance, discrepancies between what participants requested and what the tools produced, and these moments of reflexive friction are attended to in the analysis where they appear. Most reflections do not address the generation process, attending instead to the meaning participants attribute to the final images.

3.3 Corpus

For the present-day prompt, all twenty participants submitted images accompanied by written reflections. For the future-oriented prompt, nineteen images were submitted, as one participant did not complete the second task. Nineteen participants used generative AI tools throughout; one participant (P12) produced hand-drawn images for both prompts. The dataset therefore comprises thirty-nine visual narratives, each pairing an image with a written reflection averaging approximately 250 words, of which thirty-eight images are AI-generated. This article focuses analytical attention primarily on the future-oriented visual narratives, as these speak most directly to questions about platformization and how generative tools shape the visualizable space of professional futures.

3.4 Analytical Procedures

Analysis followed established frameworks for visual narrative research (Kalaja; Melo-Pfeifer, 2025; Ruohotie-Lythy et al., 2021, 2025) and proceeded through four iterative rounds.

The process began with immersive viewing. I first conducted multiple passes through the complete dataset, documenting initial impressions, emotional tones, visual patterns, and notable absences, attending to recurring elements including technology presence or absence, teacher and student positioning, spatial organization, color palettes, and recurring symbols. This initial process was performed together with my research collaborator in the larger project.

Building from this foundation, a second round introduced systematic visual and textual coding. I coded each image for teacher presence or absence, student presence or absence, visible technologies, spatial organization, emotional tone, professional role, and future orientation. Written reflections were read in relation to images rather than independently, ensuring that visual and textual meaning-making remained analytically integrated throughout. Attention was given to the patterns of emotioning expressed through both image and text: what domains of relational action the professional futures depicted opened or foreclosed. As patterns consolidated across the dataset, a third round involved the development of identity categories. I identified five configurations across the future-oriented narratives: supervisor, platformized, warrior, obsolete, and techno-collaborator. A future-oriented narrative was classified as feared when the written reflection expressed displacement, loss of autonomy, deskilling, or professional resignation, and when the image conveyed institutional coldness, teacher marginalization, or the erosion of relational pedagogy. Desired futures were characterized by expressed professional agency, meaningful engagement with AI as a subordinate support tool, and the preservation of teaching's relational core. Most future-oriented narratives were classified as feared.

The fourth analytical movement introduced a comparative juxtaposition with visual narratives from Cruz's (2025) study of in-service teachers already working under platformized conditions in the state of Mato Grosso within Brazilian public schools. This juxtaposition is used as an interpretive move. By reading imagined and experienced platformization alongside each other helped me to illuminate what I call the temporal collapse at the heart of the article's argument. P4 and P16 were selected for extended analysis because their images represent the supervisor and platformized identity categories with strong visual-textual coherence, capturing two degrees of teacher displacement: present but reconfigured in the case of P4, and absent entirely in the case of P16.

4 Findings: Envisioning Platformized Futures

4.1 Overview: The Predominance of Feared Futures

Of the nineteen future-oriented narratives, eighteen represent feared professional scenarios distributed across four identity configurations: the supervisor, whose pedagogical labor has been restructured around data management; the warrior, who perpetually fights replacement by AI; the obsolete, isolated and professionally irrelevant; and the platformized, displaced entirely from the educational scene. A single narrative represents a desired future: the techno-collaborator, who maintains pedagogical authorship while using AI as a subordinate support tool. Eighteen to one is not a distribution. It is a collective emotional configuration.

Read through the languaging and emotioning framework developed in the theoretical sections, these categories represent different bio-cultural configurations. Fear, resignation, and passive compliance predominate; the single desired configuration retains some agency but remains defined by accommodation to AI rather than by orthogonal relationship with it. What the dataset captures in aggregate is not merely a range of attitudes toward technology but the emotional register of a bio-cultural drift, the progressive narrowing of what teaching can be imagined to be under the agonal dynamics of the post-modern age.

This article focuses analytical attention on the supervisor and the platformized because these two identity configurations most directly illuminate platformization as the structural force reorganizing Brazilian public education. They represent, respectively, the teacher present but reconfigured by agonal dynamics and the teacher rendered entirely unnecessary by them. Together they capture the range of displacement that the post-modern bio-cultural age produces in educational linguistics space from the erosion of professional agency to the complete elimination of pedagogical presence.

P13 submitted two images in response to the present-day prompt. Figure 1 depicts a humanoid robot with a glowing blue eye seated across a desk from a student in what evokes a tutoring scene: a white torn line is imposed over the image, visually dividing the robot from the human figure. This compositional device does not simply separate the two; it marks the boundary as a site of tension a border that can be seen, named, and felt. Figure 2 shows a teacher and student in an embrace, a gold chain overlaid diagonally across the image. P13's written reflection frames these two images as a dual response: an acknowledgment of AI's inevitability and a refusal to allow it to displace the relational core of teaching. The chain does not bind the teacher to an algorithmic future but connects her to a student in an encounter of mutual recognition.

The analytical significance of this duality lies in what it reveals about emotioning and languaging under conditions of platformization. P13's first image concedes AI's institutional

presence; the torn line registers it as rupture. Her second insists on the bio-cultural conditions that must survive that rupture: what Maturana (1998, 2004) calls the biology of loving the disposition through which the other appears as a legitimate other. The gold chain is the materialization of this disposition, the visible trace of a bio-cultural commitment that platform logic cannot automate. P13 does not imagine a desired future in which the embrace remains possible. She names it as a present value under threat, which is precisely what makes her contribution orthogonal to the dominant emotioning of the dataset as an insistence on what must not be lost.

4.2 Feared Identity: The Supervisor

P4's image presents a striking vision of teaching reconstituted as surveillance. The composition centers on a Black woman in professional business attire seated at a desk, surrounded by screens displaying data visualizations, graphs, and dashboard interfaces.

Fig. 3 – The Supervisor



Source: own research project database

She appears to be writing or filling out paperwork. No students appear anywhere in the image. The screens dominate the visual field, their bright blues, oranges, and greens contrasting with the muted tones of her clothing and the dark background. The spatial organization conveys enclosure: the screens function less as tools she controls than as an environment that envelops her, and the desk has become a monitoring station rather than a site of pedagogical planning. The color palette, dominated by digital blues and corporate oranges, creates a technological rather than educational atmosphere. Nothing in the image signals classroom or teaching and the

composition could equally represent a corporate control room. P4's written reflection articulates what the image implies:

In this future, my role as a teacher has changed completely. I'm no longer teaching directly. Instead, I spend my time monitoring student progress through AI systems, tracking their data, filling out forms about their performance. The AI does the instruction. It personalizes content, gives feedback, assesses learning. My job is to supervise: make sure students are following the program, identify when the algorithm flags someone as struggling, generate reports for administrators. I feel like I've become a data manager, not an educator.

The final sentence carries everything. P4 names an identity rupture. In Maturana's (1998) terms, the supervisor identity represents the installation of agonal dynamics within professional life - a configuration in which the teacher acts in harmony with what the dominant system demands, conserving its logic rather than disturbing it. Students are absent from P4's image not accidentally but structurally. What we see is a teaching role organized around algorithmic systems that have eliminated the very relational encounters through which emotioning and languaging together become possible. What P4 depicts is not a changed profession but the foreclosure of the bio-cultural conditions from which teaching grows.

P4's positioning within the image, in control of screens, suggests diminished agency that her written reflection confirms. She does not wield these systems but seems that she serves them. This is what the post-modern bio-cultural age produces at the level of professional subjectivity. I interpret a teacher whose labor is absorbed by the very infrastructure ostensibly introduced to support her work, leaving her, as she says, a data manager rather than an educator.

4.3 Feared Identity: The Platformized

If P4's supervisor image represents teaching diminished, P16's image represents teaching erased. The composition depicts rows of students at individual computer workstations in an institutional space whose bookshelves lining the walls evoke a library or study hall. Each student sits alone at a desk with a monitor, shown from behind or in profile, attention directed exclusively toward screens.

Fig. 4. The Platformized



Source: own research project database

Students wear similar colored shirts, reinforcing a regimented, institutional atmosphere. The room's architecture with its high ceilings and substantial bookcases create the visual language of traditional educational space, but the actual use of that space contradicts its symbolism entirely. Books remain present only as background, decorative residues of a different pedagogical arrangement. Multiple clocks are visible on the walls, their unusual proliferation suggesting synchronization with platform-generated timelines rather than the experiential time of human pedagogical exchange.

The most striking feature is absence. Desks are arranged in orderly rows facing the position where a teacher should stand, but that space is empty. Students look neither toward each other nor toward any human authority. Each student interfaces solitarily with a screen. The effect is isolation despite physical proximity. Bodies occupy the same room but do not constitute a community. P16's written reflection names the fear directly:

This is what I fear most. That teachers will become unnecessary. Students come to this room, log into their learning platforms, and work through adaptive lessons designed by AI. The platform assesses them, gives feedback, moves them to the next unit when algorithms determine they're ready. No teacher is needed because the platform handles everything. Maybe there's someone in an office monitoring the system remotely, but not here, not with the students. Education becomes individualized screen time. The room is full of students but completely empty of human teaching.

The phrase “full of students but completely empty of human teaching” distills platformization’s essential paradox. While the institutional forms of education persist, the biocultural substance that gives those forms meaning has been eliminated. P16’s image is, in Maturana’s (1998) terms, an image of education without languaging together, without the mutual, recursive, bodily coordination of action through which human worlds are brought forth

in shared existence. For language education specifically, this represents what Norton (2013) would recognize as a theoretical impossibility. Language acquisition, which requires meaningful social interaction and the negotiation of meaning between subjects, rendered as solitary screen time. The platform delivers content, assesses responses, and advances students through predetermined sequences, but the conditions under which language is actually learned have been systematically dismantled.

4.4 The Future Already Present

Both feared identities eliminate teacher-student relationships as the constitutive condition of teaching. P4's image erases students and P16's erases the teacher. Neither envisions the co-presence, mutual attention, and reciprocal communication through which emotioning and languaging together become possible. Both convey emotional coldness through muted palettes and sterile institutional spaces, contrasting sharply with the warm embodied encounter in P13's opening images.

Cruz's (2025) study examines how platformization has restructured the professional identities of four in-service English language teachers, Salomão, Joana, Ícaro, and Júlia. These teachers are working under Mais Inglês MT, a mandatory public-private platform program implemented by the Mato Grosso state education secretariat in partnership with Education First across the state's public-school network. Drawing on narrative inquiry and hand-drawn visual narratives of each participant, they produced two drawings representing their teaching practice before and after platform implementation alongside two semi-structured interviews per participant. Cruz (2025) documents what she calls "the English teachers' erasure". In her study, she demonstrates the systematic transfer of pedagogical decision-making, content selection, and instructional authority from teachers to the platform, leaving teachers as monitors of algorithmic processes rather than architects of pedagogical encounters. Two participants are directly relevant to the present analysis from Cruz (2025, p. 90-95). Salomão's second drawing, representing his current practice depicts him connected by a line from his mind to the platform projected on the classroom television, his only speech a bubble containing "plataforma, plataforma, plataforma," his second a directive to "do more lessons."

Fig. 5. Salomão's platformization visual narrative

5.1 Fear as Political envisioning

The temporal collapse documented in the findings, the correspondence between participants' imagined 2034 futures and teaching conditions already documented in 2024, is the signature of a bio-cultural process. As have been suggesting, emotioning, as Maturana (1998) and Aragão (2022) argue, is the bio-cultural substrate through which certain domains of action become perceivable, available, and meaningful. When twenty pre-service teachers, without prior knowledge of each other's responses, converge on remarkably similar dystopian configurations, teachers monitoring screens, students interfacing with platforms in teacherless rooms, this convergence signals that fear is tracking something real about the bio-cultural trajectory of their profession.

This is what I mean by political envisioning. Fear is epistemically productive as it discloses structural realities that institutional discourse and policy communication tend to frame as opportunity or progress. What participants visualize as feared futures are emotional dispositions of bio-cultural drift, the progressive dismantling of relational, affective, and dialogic conditions of teaching that platformization enacts and that experienced teachers are already navigating as Cruz (2025) has revealed.

The temporal collapse intensifies this claim. The structural resemblance between P4's supervisor, P16's teacherless classroom, and the conditions Cruz (2025) documents in Mato Grosso public schools confirm that participants are languaging bio-cultural trajectories already legible in the present. Their bodies and imaginations have registered what the post-modern bio-cultural age produces in educational space before they have personally experienced it as teachers. Read against the framework of embodied sustainability proposed by Rocha, Hashiguti and Krompák (2025), the emotional contraction documented across this dataset is evidence of a sustainability crisis at the level of professional imagination as the systematic foreclosure, through platformization's agonial dynamics, of the very emotional and relational conditions that make language teaching a bio-culturally sustainable practice. What participants register as fear is, in this sense, a perception of unsustainability in the embodied, pluriversal sense that Rocha, Hashiguti and Krompák (2025) articulate and that Krenak (2019, 2020) and Bispo dos Santos (2015) ground in Indigenous and contracolonial refusals of extractivist modernity.

5.2 The Emotional Contraction of Professional Imagination

Beyond what individual images express lies a collective result about what they do not express. Virtually no participant visualized a future in which teaching remained dialogic, relational, and mutually constitutive in the ways that the theoretical framework has argued that are bio-culturally essential to language education. The techno-collaborator is the single desired configuration, and it defines professional agency primarily through accommodation to AI rather than through orthogonal relationship with it. Even the most optimistic imaginary remains defined by platformization's logic.

This absence constitutes what I call the emotional contraction of professional imagination which is the systematic narrowing, through the agonal dynamics of the dominant bio-cultural system, of what teaching can be imagined to be. The post-modern bio-cultural age does not only reorganize the material conditions of teaching, but it reorganizes the emotional and imaginative substrate from which professional identity forms. When fear, resignation, and passive compliance predominate in the emotional regime of future-oriented narratives, this is evidence that dominant patterns of emotioning have been successfully installed in professional imagination and that platformization has already colonized the space of the possible before teachers have entered classrooms.

The recursive dimension of the study's design amplifies this reading. Nineteen of twenty participants used generative AI tools to envision AI-mediated futures. These tools are themselves agonal instruments as they tend to conserve dominant conversational networks, epistemic hierarchies, and emotional orientations embedded in their training data. The images they generate reproduce particular visions of educational space, institutional, technological, standardized, and foreclose others. Participants who used AI to imagine AI-mediated futures were working through systems that participate in the conservation of precisely the bio-cultural drift their images document. The emotional contraction is, in this sense, doubly produced, both by platformization and by the generative tools enlisted to represent it.

5.3 Toward Orthogonal Alternatives: Biology of Loving and Pluriversal Futures

The analysis returns, in closing, to where it began with P13's two images. Against the dominant register of the dataset, surveillance, erasure, resignation, these images stand as a bio-cultural claim. The teacher and student encounter each other. The embrace is a gesture toward what Maturana (1998, 2004) calls the biology of loving which is the biological disposition through which the other appears as a legitimate other, through which the social domain is constituted, and through which language learning as we have known it becomes possible. In a

dataset saturated with agonal configurations, P13's images are orthogonal acts, perturbations of the dominant conversational network that make visible what platformization forecloses.

The study itself, as the methodology section argues, functioned as an orthogonal intervention. By inviting participants to visualize their emotioning about AI-mediated professional futures, the data-generation activities created spaces for recursive meta-observation, for participants to observe their own emotions. Observing one's fear is not yet living differently, but it opens a domain of action that unreflective immersion in dominant languaging does not. This recursive meta-observation is the first movement of displacement from agonal dynamics toward alternative conversations (Aragão, 2022).

The educational practices this study points toward are orthogonal interactions and liberating conversations (Maturana, 2004; Maturana; Dávila, 2009) as structured spaces in language teacher education grounded in mutual care, attentive listening, and the suspension of judgment, in which dominant patterns of emotioning can be named, collectively examined, and gradually displaced. In these spaces, the visualization of desired professional futures (Aragão, 2025) becomes a practice of bio-cultural renewal, an orthogonal act of dreaming other ways of teaching into existence. This is what Krenak (2019, 2020) and Bispo dos Santos (2015) name, from their respective counter-colonial positions, as the bio-cultural necessity of our time. That is to refuse the modern project of domination its claim on the entire space of the possible, to recover practices of mutual care and biointeraction, to insist that other ways of teaching and living together on Earth have never fully ceased to exist.

6 Implications

6.1 Orthogonal Platform Literacies

Knowing how platforms work, how to evaluate their outputs, how to use them responsibly is part of AI literacy in language teacher education. This study suggests that we also need the ability to recognize when a tool conserves agonal dynamics, to interrupt that conservation through critical reflection, and to use generative AI in ways that disturb rather than reproduce dominant conversational networks. The recursive design of this study, in which participants used AI tools to visualize AI-mediated futures, demonstrates both the risk and the pedagogical potential of this approach. Agonal AI can deepen agonal imagination, but the act of critically reflecting on what those tools make visible and invisible is itself an orthogonal practice. Teacher education programs might therefore incorporate structured exercises in which

student-teachers use generative tools and then collectively interrogate what the outputs conserve, what they foreclose, and whose conversational networks they privilege. Literacy, in this framing could be thought of as the capacity for meta-observation of the bio-cultural dynamics platforms enact.

6.2 Liberating Conversations and the Biology of Loving

If platformization installs patterns of emotioning such as fear, resignation, passive compliance, in professional imagination, then teacher education could create deliberate spaces for displacing those patterns. Maturana and Dávila (2009) theorize liberating conversations as reflective spaces grounded in mutual care, attentive listening, and the suspension of judgment, in which dominant emotional patterns can be named and gradually transformed. In language teacher education, such spaces might take the concrete form of structured visual narrative practices, of the kind developed in this study, extended beyond data generation into pedagogical use (Aragão, 2022, 2025). This can be done by inviting student teachers not only to visualize feared professional futures but to collectively examine and re-language them, moving toward desired futures grounded in other forms of life alternatives. This is not a therapeutic intervention but a bio-cultural one. It treats the emotional contraction documented in this study as a condition that can be addressed through deliberate orthogonal practice rather than as an inevitable consequence of technological change.

6.3 Democratic Governance and Collective Resistance

The bio-cultural framework developed in this article does not displace the need for structural and institutional responses to platformization. Algorithmic accountability, transparent platform governance, and teacher participation in technology procurement decisions remain necessary conditions for any classroom-level practice to take hold sustainably (Williamson, 2021; Perrotta et al., 2021; Duboc; Gilio, 2025; Cruz, 2025). Individual or even collective orthogonal practice cannot substitute for policy that constrains the infrastructural power platforms exercise over Brazilian public education. What the bio-cultural framework adds to this governance conversation is an account of why collective resistance matters at the level of emotioning and languaging. Sustained institutional change requires educators and communities capable of languaging and refusing the agonal dynamics that platformization installs, rather than passively inheriting them as inevitable. Teacher unions, professional

associations, and teacher education programs in Brazil and across the Global South have a role to play not only in advocating for governance reform but in cultivating, through liberating conversations and orthogonal pedagogical practice, the collective capacity to recognize what is at stake and to imagine, in Krenak's (2019, 2020) and Bispo dos Santos's (2015) terms, other ways of teaching, learning, and living together.

7 Concluding remarks

I began this article with P13's visual narrative of a teacher and a student in an embrace, connected by a golden chain, set against a torn line dividing a robot from a student and against the surveillance and erasure that dominate the rest of the dataset. I return to them now because they condense what this study has argued across the discussion. The twenty pre-service teachers whose visual narratives form this study's corpus register, in image and reflection, a bio-cultural drift that has long preceded generative AI. The modern project of dominating nature, intensified through the post-modern bio-cultural age, and instantiated educationally through platformization has been with us for some time. Their predominantly dystopian futures, and their striking correspondence with teaching conditions Cruz (2025) documents as already present in Brazilian public schools in 2024, reveal that what they fear is already real.

The contribution of this article lies in showing that the bio-cultural sustainability of language teaching cannot be addressed as a technical, infrastructural, or even purely pedagogical question. It is a bio-cultural one. What platformization threatens is not simply teacher employment or instructional quality but the relational, dialogic, and emotional conditions of languaging together as people and through which teachers and students constitute each other as legitimate others. The emotional contraction documented across this dataset, the near-total absence of futures in which teaching remains genuinely dialogic, is the clearest evidence of how deeply this threat reaches into professional imagination itself, before student-teachers entered a single classroom of their own.

However, there are certain limitations that shape what this study can claim. The corpus is small and interpretive analysis was conducted by a single researcher, with participant reflections serving as the primary grounding mechanism rather than inter-rater verification. The comparison with Cruz (2025) is a theoretically informed juxtaposition, not cross-study validation. Because AI-generated images cannot be fully disentangled into participant intention and platform affordance, interpretations remain situated and provisional. No longitudinal follow-up tracks how these imagined futures evolve as participants enter professional practice.

Future research might extend this framework to in-service teachers across multiple Brazilian states and institutional contexts, examine how orthogonal pedagogical practices shift professional imagination over time, and engage directly with the material ecology and governance structures of platforms operating in Brazilian public education.

Against this contraction, P13's embrace stands as more than an isolated counter-image. It is an instance of what Maturana (1998, 2004) calls the biology of loving, enacted in miniature. The orthogonal disturbance of agonal dynamics through which other ways of teaching, and other ways of living together, remain visible and possible. The visualization of desired futures, grounded in liberating conversations and orthogonal pedagogical practice, is the bio-cultural work this moment in Brazilian language teacher education demands (Aragão, 2025). To dream other futures, in Krenak's (2019, 2020) and Bispo dos Santos's (2015) sense, is not a retreat from the urgency of platformization's advance. It is the condition under which language teaching might remain, in any pluriversal and bio-culturally sustainable sense, a practice of life on Earth rather than its algorithmic administration.

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