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A View of Language as a Social Practice: Principles for Teaching Additional Languages to Children

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Abstract:
Based on the understanding of language as a social practice (CLARK, 2000; SCHLATTER, GARCEZ, 2012), we propose in this article principles for planning proposals in additional language for children: a) engagement in childhood-related social practices; and b) building up the repertoire to be employed in the social practice in focus. These principles are in line with the concepts of additional language (LEFFA; IRALA, 2014; SCHLATTER, GARCEZ, 2012) and repertoire (BUSCH, 2015) and aim to reorganize the way we conceive and plan language teaching in and for childhood contexts. The reorganization discussed in this article aims at a shift from a structuralist language view (LEFFA; IRALA, 2014) towards a more comprehensive view that expands the possibilities of learner engagement in social practices through this language. To this end, we exemplify possibilities for the redesign of pedagogical practices and reflect on this paradigm shift.

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Introduction

The demand for English language learning in early childhood education settings has been growing, creating the need for increasingly systematic reflections on how these learning contexts can be organized in a manner consistent with each institution's notions of language, childhood, and learning. In this article, we present two organizing principles for teaching proposals for young learners of additional languages, based on an understanding of language as social practice. The first principle concerns the child's engagement in social practices specific to childhood that are mediated by the use of another language. This principle is rooted in the concept of language as a social practice, which assumes that "language is used for doing things" (CLARK, 1996, p. 3). In the specific case of children, the additional language is thus materialized in contexts related to their daily life, such as playing in groups, singing and listening to songs, painting and crafting using different materials, just to give a few examples. Thus, we propose that pedagogical activities be organized around the language children need to engage in these practices, with the additional language serving as a medium of participation. The second principle concerns how the child can build and make use of their own linguistic repertoire around childhood-specific social practices set as learning goals. Instead of developing a teaching project from a list of isolated items that the children are expected to produce in another language and from then picking the appropriate situations to work these items in, our approach is considering the intended social use of language as a starting point. Then, based on this, we can reflect on how the children will be able to participate and which language items will be needed for their success. This principle is based on the notion of repertoire (BUSCH, 2015).

Language teaching materials and programs for young learners are typically organized around vocabulary items and language functions, which may reflect a structuralist language view (LEFFA; IRALA, 2014). Consequently, the use of language turns mechanical and children's opportunities for meaning-making and social interaction in the additional language become emptied. The parroting of isolated linguistic items that rarely come up when elicited in different contexts is an example of this. These consequences ultimately restrict children's possibilities of real participation in social practices through the additional language, limiting their learning and leading to a concept of language that is unrelated to the reality of its use.

Considering that the view of language teaching discussed above is present in various school contexts, the principles we will present are meant to (re)organize the way we conceive and plan language lessons for children in order to foster a linguistic education committed to language learning. These principles can be used as basis for different approaches or teaching methodologies, supported by different ways of doing additional language teaching in school contexts. These principles assume a notion of linguistic education that transcends any specific choice of teaching method. In this context, linguistic education makes it possible to "acquire, develop and expand the knowledge of/about one's mother tongue, of/about other languages, about language in general and about all other semiotic systems" (BAGNO; RANGEL, 2005). We argue that providing opportunities to use another language in social practices enables children to reflect on how to effectively

employ language in these contexts, both their native one and the one they are learning. Therefore, linguistic education thinks language beyond a structuralist notion of systems and its contributions can be applied in different learning contexts that use one or more languages as mediators of actions in daily life and in practices inside and outside the school.

This article is organized, in addition to this introduction, into four sections. Section 1 discusses the concepts that underlie the proposal and has 3 subsections. In 1.1, we present the concepts of additional language (LEFFA; IRALA, 2014; SCHLATTER, GARCEZ, 2012) and repertoire (BUSCH, 2015) applied to educational contexts for young learners. Subsection 1.2 deals with the concept of social practice (SCHLATTER; GARCEZ, 2012) and its implications for designing additional language teaching proposals for children. Finally, in 1.3, we discuss the relations between this view and the BNCC (*Base Nacional Comum Curricular* – the Brazilian National Core Curriculum), considering the document's recommendations for early childhood education and its description of children's learning rights. In section 3, we end by reflecting on the implications of this paradigm shift.

1. Repertoire, Additional Language, and Social Practices for Children: exploring concepts to develop principles

In this section, we present the main concepts grounding two possible principles for language teaching projects for children, from a perspective of language as a social practice. In 1.1, the concepts of repertoire and additional language are addressed. In subsection 1.2, we discuss the view of language as a social practice and its implication for the teaching of languages to children. In 1.3, based on the learning rights outlined in the BNCC for early childhood education, we give examples of social practices relevant to childhood. Finally, we connect the ideas presented throughout the section, so that, in section 2, we can present two principles that can be used as a guide for planning additional language teaching proposals for children.

1.1. Repertoire and additional language

The different ways we as language teachers comprehend language, that is, the different linguistic ideologies, are directly related to the way we comprehend the teaching and learning of that language. In the various fields of language study, the idea that languages are autonomous and independent systems has been the most prevalent (MAKONI; PENNYCOOK, 2007), becoming the basis of more structuralist views of teaching. These views then reinforce the idea of a curricular organization of isolated linguistic items, systematized rules in progressions considered "from the simplest to the most complex" and other forms that ignore language's dynamic character, social nature and purpose. Within this paradigm, called a monoglossic view of language, social practices and experiences lived in each language would not relate to one another even when the topic is the same (GARCÍA, 2008). In this context, teaching proposals should be based on the separation between systems and differentiation between languages, with little room for world-based knowledge and social practices mediated by the learner's previous knowledge of other languages. Moreover, such views of language disregard that language use in the real world does not follow a predictable order of language items. An example of this can be how hard it is to think of an actual social practice involving naming color names in isolation from other linguistic items. Considering childhood-related social practices (which we will discuss soon), one might need to know the names of colors, for example, in games based on asking questions and giving correct answers: in which one child asks a question and another one provides the name of a color, or where the response is to touch an object in the color mentioned. In these two cases, it bears noting that the color name is not isolated from other items of linguistic repertoire (such as questions, answers, object names, among many other possibilities). Thus, more structuralist approaches to language do not seem to be able to account for its use in real-life situations.

Conversely, the language view we subscribe to considers the dynamics between languages and the increasingly fluid language practices found in the super diverse contemporary world, in which language is a human action related to trajectories in time and space (BLOMMAERT, 2012). In this heteroglossic view (GARCÍA, 2008), different languages are not independent systems external to the subjects that employ them; rather, they are first and foremost part of one's linguistic repertoire. According to Busch (2015), a linguistic repertoire comprises the different resources through which the subject experiences and makes sense of the world. This repertoire is developed throughout a person's life experiences and its resources derive from the specificities of each language that makes it up. In addition to languages, multiple semiotic resources that are part of the process of signification and participation in the world also compose one's linguistic repertoire.

According to Blommaert (2012), the notion of repertoire as a complex set of semiotic resources provokes a change in the approach to the issue, since the discussion would no longer be about which language but, rather, about which resources are needed to take part in a given social practice. Thus, language teaching is achieved not through teaching projects based only on the memorization and mechanization of vocabularies and structures, but rather through proposals aimed at developing different resources that can become part of the child's repertoire. Besides resources, another goal is for the child to develop linguistic mobility, that is, that they may be able to make use of the most appropriate resources depending on the social practice of which they are an active part—which includes the choice of vernacular language, but not only that.

For Leffa and Irala (2014), in addition to establishing a notion of what language is, it is just as important to reflect on what the "other language" is as well, so that we can understand which methodological paths are most consistent with each conception. The most frequent terms, such as "foreign language," "second language," "international language," among others, are still in line with a monoglossic view of language, in which these autonomous systems should be taught with more focus on their differences than similarities. Moreover, the idea of language as a fully independent system reinforces methodological choices that do little to consider the previous experiences of learners, always mediated by language, even if not the "other language."

Therefore, in line with the idea of repertoire, the concept of additional language (SCHLATTER; GARCEZ, 2012) in turn assumes that this "other language" already develops from the learner's prior linguistic knowledges and resources. Previous experiences are taken into account so that previous knowledges can be deconstructed and new projects can start taking shape. The additional language, that is, a language that adds resources to one's repertoire, offers tools to expand the learner's autonomous participation in the world and the set of social practices to which they have access. Through the triad "to know, to be a part of, and to be able to transform reality" (p. 50), the authors highlight the importance of additional language classes showcasing new forms of expression for speakers and raising awareness of other local and immediate realities through conscious contact with multiple discourses conveyed in this "other language."

From this perspective, designing additional language classes for children around social practices that are already part of their repertoire allows them to rely on the knowledge they have already developed in another language, and then master linguistic items of the additional language to participate in this social situation. Furthermore, it is possible (and even expected) that children will make use of items in their birth language along with items from the additional language during such practices. That happens because the child's repertoire is one. The teacher's role is to mediate these situations so that children can increasingly rely on the additional language in order to participate. We also highlight that the social practices presented need not be limited to situations children already know. They may also become part of their everyday lives, in their immediate reality. More than a language for their future, the additional language will expand their social participation and possibilities right now, in the present.

In the following subsection, we will discuss the concept of social practice and its implications for designing pedagogical proposals based on the concepts discussed above.

1.2. Social practices and implications for the design of teaching proposals

The view of language on which this article is grounded is aligned with the premise that "language is used for doing things" (CLARK, 1996, p. 3). In this sense, language is not detached from the contexts it is used in. Instead, it emerges from the interactions between different interlocutors, based on certain purposes, in specific scenarios, to act collectively. Language is closely related to the social practices in which the different interlocutors engage to perform actions in the world. This language view bears some implications for additional language teaching to young learners, specifically concerning what qualifies as a learning goal. Here, language learning goals for children comprise childhood-specific social practices through the use of this additional language, such as holding a potluck party in English and being able to ask for and offer dishes to friends, as opposed to simply listing names of fruits and foods that are commonly found in another country, for instance.

When language curricula are based on learning objectives resembling isolated vocabulary lists, it is very likely that learners' language production will happen at the word level. That is, that the child is able to (re) produce linguistic items isolated, dissociated from any given social practice. When we contrast this production with a social situation of language use, such as teaching someone how to prepare a recipe or asking for a specific dish to eat, it is clear that just vocabulary items would not suffice: the child would need other resources to be able to effectively participate in that practice. Thus, a view language focused on participation in social practices, when applied to teaching additional languages to children, means learning objectives that go beyond teaching isolated words.

In this perspective, by foregrounding the child's participation in social practices the teaching of additional languages is connected to a notion of genres as the ways through which individuals can get engaged in actions in a world mediated by language (TRAVAGLIA, 2013). Speech genres, whether oral or written, are generally consistent in theme, composition, and linguistic forms. This relative stability makes it possible to analyze, study, and teach genres. Let us consider, for example, the act of planning a picnic together: it's important to decide who is going to bring certain kinds of foods or drinks. In this case, an interesting genre to work with here could lists, which learners can write to keep all this information. In this specific case, in the additional language classroom, depending on the age group of the children and their experiences with literacy at this point, the teacher may be the one to write the list on the board, based on the children's oral contributions. Alternatively, the children may compose different lists in small groups.

In the perspective defended in this article, teaching proposals should contemplate the genre(s) chosen within a given social practice and also the multimodal resources that are part of the desired social practice. In concrete terms, for a child to effectively participate in the picnic, to further develop the example given, it is necessary that, in addition knowing the names of foods typically found in this situation, they also know different ways to ask for and offer these foods, how to accept or refuse something, gestures, intonation, and even looks that are part of these interactions. Moreover, considering the notion of additional language, it is necessary to take into account the child's prior knowledge about this practice, the language this knowledge was first developed in, which aspects of this social practice go beyond vernacular borders, and how to build on the learner's previous experiences. Furthermore, learning activities designed with this perspective in mind effectively create opportunities for children to use the additional language to participate in a social practice here and now, from a position of agency, experimentation, and exploration of their own repertoire.

With this, as Schlatter and Garcez (2012) underscore, learning goals should be set in order to promote creation, expansion, and movement of repertoire for participation in social practices. In other words, it is important that teaching proposals allow "opportunities to develop a linguistic repertoire and practice it in order to act confidently" (SCHLATTER; GARCEZ, 2012, p. 107). Such opportunities can be developed from texts circulating in the child's world, such as fairy tales, songs, and rhymes that are significant in cultures where the additional language is spoken, and reading materials that are thematically related to the aimed social

practice. Other possible genres are games that are meaningful to speakers of the additional language, which can expand children's repertoire and enable them to experience connections with other cultures; explorations with both structured and loose parts in diverse research experiments; appreciation of works of art from various historical moments, in different mediums (such as installations, paintings, sculptures, etc.) and artists from different cultures; to name a few. As the learners take part in these projects and with the intent of becoming engaged in the social practice chosen in advance, the relevant repertoire is thus constructed, explored, and handled by the child.

To reflect on relevant social practices for children, in the following subsection, we analyze and discuss children's learning rights as outlined in the BNCC.

1.3. Early childhood education and the BNCC: children's learning rights and social practices

The BNCC recognizes the stage of early childhood education as an essential part in basic Brazilian school education. The document defines six learning rights of children from 0 to 5 years old, which are the foundation for further development in the first years of primary education. Besides serving as baseline, these learning rights aim to provide and guarantee conditions for a holistic development, mindful of the child's subjectivity and childhood cultures.

These are children's learning rights as per the BNCC (BRASIL, 2018): life in community, play, participation, exploration, expression, and self-knowledge. Life in community is about the child's right to be part of small and large social groups with the aid of different forms of language. In this engagement with others, children get the opportunity to develop knowledge about themselves and the ones around them. The right to play recognizes in this activity the main means through which children take up space in the world and develop emotionally, cognitively, physically, and expressively, among other aspects. The right to play also guarantees, diversifies and further extends children's access to different cultural productions available in society. Participation refers not only children taking part in school activities, but also to their engagement in the different social practices they experience in the school environment. The day-to-day choices of materials, spaces, and games elicit new languages and knowledge, and children should be active in the decision-making process. Through different modalities (arts, writing, science and technology), children have the right to explore "gestures, shapes, textures, colors, words, emotions, transformations, relationships, stories, objects, elements of nature, inside and outside school" (BRASIL, 2018, p. 38). The rights to express and know themselves allow children to construct their own identity, learning to communicate hypotheses, emotions, desires, and questions. They should also be able to build a positive identity of themselves in different modes of interaction, through play and multiple forms of language.

When analyzing the six learning rights in the national core curriculum, the relationship between them and language/language becomes evident. It is in and through the language that one participates in social practices that make living, playing, participating, exploring, expressing and knowing oneself possible.

In the contexts of teaching additional languages to children, it is essential to reflect on how these languages can foster interactions in which learning rights are guaranteed and can be realized in children's day-to-day lives. In this sense, it is not advisable that the design of pedagogical practices start from the teaching of a single, isolated linguistic system so that practices can be mediated by the language only after this system has been fully assimilated. In the opposite direction, our proposal is to aim towards a pedagogical structure focused on varieties of social practices relevant to children, offering the necessary communicative resources for their participation in a suitable way, considering the different levels of autonomy expected for this participation in the additional language. From these social practices, realized through various oral and written genres, we can settle on the target discursive and linguistic aspects, in addition to the multimodal resources employed. These

aspects, that is, that which is part of teaching, are taught through activities that are similarly based on learning rights, forming a spiral in which the child learns through engagement for engagement. With that in mind, as an illustration, we present in the table below some possibilities of social practices related to childhood, consistent with the learning rights described in the BNCC, and some possibilities of genre work related to them.

Table 1 - Social practice oriented genre work in line with early childhood education learning rights.

Right to learn	Possible social practices	Some examples of genres (written and oral)
Life in community	Plan a picnic with classmates.	Lists, recipes, cooking videos.
Play	Playing hide-and-seek.	Rules and guidelines for games, videos showing how to play.
Participation	Choose a game to play in groups.	Lists, rules and instructions for games and games, oral invitations.
Exploration	Choose foods that make good paint pigments.	Painting, informative texts.
Expression	Presenting research findings to the class.	Poster, experience narratives.
Self-knowledge	Tell classmates about family's eating habits.	Bar chart, oral personal presentation.

Caption: framework of learning rights, social practices and genres to be linked in early childhood education additional language classes, produced by the authors for this paper.
Source: authors.

In the table, our aim was to coordinate children's learning rights, social practices related to them, and genres (oral and written) that can be engaged with. Based on that, we highlight some possible ways to organize social practices specific to childhood and genres that can be part of proposals of/in the early childhood education additional language classroom. There are many other possibilities of social practices and genres that could be mentioned together. When done by the school's teaching team, this type of systematization allows for more intentional choices of social practices and texts to be read and written. Furthermore, it bears addressing that, for organizational purposes, learning rights are located in the framework in different lines. However, in our understanding they are interdependent and, in the different social practices chosen for the classroom, different learning rights should be integrated seamlessly.

Thus, we start from the premise that language teaching in this context is at the service of expanding the learner's repertoire, in line with the premises of additional language teaching. In this sense, the experiences experienced by the child in the other language expand their repertoire as they become engaged in social practices related to their learning rights. Furthermore, in the perspective of language on which the article is grounded, we argue for additional language learning goals to be directly related to the child's participation in social practices relevant to childhood and to the learning rights guaranteed by the BNCC. In the following section, we present a proposal for two principles that can serve as guide when planning additional language lessons for children.

2. From the End to the Means: designing a proposal

In this section, we present two possible principles for additional languages teaching proposals for children, based on the premises discussed above. Each principle will be presented in subsections *2.1. Children's engagement in social practices mediated by the use of another language as a teaching goal*, and *2.2. Social practices as a starting point to choose relevant repertoire for engagement*.

2.1. Children's engagement in social practices mediated by the use of another language as a teaching goal

The first principle, as previously mentioned, concerns engagement in a given social practice as the main teaching goal in an additional language teaching project. This means that the starting point in the planning stage of teaching proposals for early childhood additional language learning should be picking a social practice for children to become engaged in and how this engagement will be carried out. In order to make this choice intentionally, we propose the following steps:

a) Choosing a social practice: to choose a social practice, it is important to reflect on how these practices occur in children's daily life and how these practices can be expanded upon from the school context. Consider these reflective questions:

- What social practices are already part of the child's life, inside and outside school?
- What social practices can be part of the child's life through new experiences offered by the school?
- What social practices can be worked at the symbolic/make-believe level, offering the opportunity to develop experiences in different social roles?

Furthermore, bearing in mind the learning rights guaranteed by BNCC (discussed in 1.3), we also suggest some social practices that can be part of English language teaching projects for children: playing (certain games); sitting in conversation circles; going to the zoo, the museum and other publicly accessible places; going to the movies; telling stories; playing board games.

b) Modes of engagement in social practice(s): moving from the chosen social practice, it is important to reflect on how children will effectively become engaged in the proposed task. This refers to the ways people usually become engaged in this practice from the different social roles that each person can take on and how these practices are organized. In addition, it is important to consider texts that are connected to the practice, both oral and written, and how children will come into contact with them. To this, we add the expectations of production and/or understanding of these genres so that, later on, we may consider the choice of repertoire, which we will address in 2.2.

Consider, for instance, participating in a picnic as a social practice for young learners that is related to their daily lives. Based on this choice for additional language teaching, we recommend these guiding questions to reflect on modes of engagement:

- Will the children plan the picnic? How? Which texts will they read and engage with? Which steps will be taken, as a group, to plan this event?
- On the day of the picnic, will learners use the additional language to offer dishes/snacks/fruit to one another? Will they need to accept or reject offers? Will they also engage in play consistent with this sort of outdoor activity?
- After the picnic, will they talk about the dishes they liked best? Will they talk about whether they tried anything for the first time?

Thus, there are many ways to participate in a picnic, and each of them requires a different repertoire, both with regard to the additional language and with other aspects and resources. Therefore, in addition to selecting a relevant social practice, it is also important to be intentional about how children will take part in the practice.

Choosing practices and engagement modes allows for a more deliberate pedagogical course of action that contests the notion, in children's additional language learning programs, that repetitive and mechanized reproduction of some linguistic practices are enough for the learner to "naturally" master language. Here we question the very notion of "natural," as we understand that social interactions are the way through which a child learns and is effectively integrated into any social practice, in any language. In terms of birth language (FERREIRO, 2013), there looms the risk of taking as natural productions that actually are result of a long period not only of exposure, but of active participation, analysis, trial and error by children in more or less formal degrees, inside and outside school. For teaching projects where the additional language works as a means of interaction and engagement, the processes of teaching and learning social practices should be even more explicit to those involved in curriculum design at the decision-making level, such as teachers and coordinators. Having clearly defined expectations for children engagement allows for a better understanding of the resources to be emphasized, in case they are already part of the learner's repertoires, or to be developed, if case they have not yet had these experiences. We reiterate the points made in subsection 1.1, where repertoire is described as the range of diverse resources, not only linguistic, that an individual can make use of during their interactions in certain social practices.

In subsection 2.2, below, we present the second principle that can serve as guide when planning additional language lessons for children, related to the choice of repertoire.

2.2. Social practices as a starting point to choose relevant repertoire for engagement

As discussed in the previous section, the choice of repertoire items is closely related to a) the intended social practice and b) the participation level expected within this practice. The target repertoire concerns the resources needed in order to become engaged in the practice, within the expected participation level. Thus, this repertoire is "not made up at random, but not acquired by following a predetermined list either" (SCHLATTER; GARCEZ, 2012, p. 107), without any connection with the target social practice.

These choices ultimately provide opportunities for children to get into contact, experiment, and play around with their repertoire, and thus enable them to use the additional language to become engaged in social practices. It is essential to conduct a repertoire assessment, especially with regard to additional language items, so that the situations proposed in class are significant and relevant and can elicit intentional language use from the learners. In order to do a repertoire assessment, different aspects of the chosen practice must be carefully analyzed:

a) Social roles in different practices and genres: each social practice is carried out by people performing different social roles and modes of engagement. In a game of hide-and-seek, for example, there is the person who plays the seeker and the people who hide, each role requiring different stances and different resources to make the game possible. The seeker needs to know how to count up to a previously agreed upon number; use game-specific gestures and moves (keeping one's head down while counting, keeping body close to a wall), plus expressions, such as "Ready or not, here I come" while others hide, among other actions. The ones hiding must know the correct expression to use when reaching a safe spot, etc.

In addition to the social roles, it is important to reflect on the genres (oral and written) that will assist learners in performing these roles. With the supporting genres in mind, it is then possible to assess the linguistic resources needed for an effective engagement in the additional language by the learner.

To expand on our previous example of planning and attending a picnic as a social practice for language learning, there are different roles that children will take turns performing. They will need specific resources

to effectively engage in the practice: (i) picking dishes for the picnic, as a group; (ii) planning event details: date, venue, who is attending, whether there will be any guests; (iii) picking games and activities to add to the event; (iv) preparing the picnic itself: setting the dishes and arranging the necessary objects (napkins, paper plates, utensils, the picnic blanket or mat); (v) offering and accepting or refusing food during the picnic; (vi) performing the roles involved in the game(s) to be played in the event; among other possible interactions.

b) Repertoire items: a list of repertoire items necessary for performance in social practice must be drafted from a reflection on the roles and genres involved in the target practice.

Below, we suggest some questions to guide the choice of repertoire items:

- What are the expressions, gestures, movements used to engage in the chosen social practice (including actions such as to root for their desired outcome, to express frustration, to celebrate)?
- What are the questions or requests for help that might be needed to effectively be a part of this social practice (such as asking someone to repeat something, expressing confusion, asking about whose turn it is)?
- Are there texts (oral or written) that can be employed to produce or trigger repertoire knowledge for this practice (e.g. songs, rhymes, short poems)?

From the answers to these questions, it is then possible to arrive at a list of necessary and relevant items to be presented to learners, enabling their participation in social practice through their active engagement in the additional language. As previously argued in this article, for the additional language to effectively be used for engagement in social practices, repertoire items must be employed intentionally in appropriate situations that are part of the children's lives.

Once the assessment is done, the next step is to reflect on how the repertoire will be developed. In the case of childhood-specific contexts, several of the necessary resources will be taught during the practice itself. In games, for example, as in the case of hide-and-seek, one can learn how to play by simply playing with others for the first time. In more complex social practices comprising different roles and possibilities of interaction, it is possible to work with each aspect, in order to create modules focused on specific shared resources (both linguistic and multimodal). These modules, despite stressing one or another resource, are not meant to present fragmented knowledge about a social practice, but rather to allow children to explore, experiment with, and master the language. It is well established eliciting a constant repetition of words and expressions or pushing learners to employ another language does not effectively stimulate them to produce language appropriately and independently; it is essential that resources come up again in other teaching proposals and learning activities. Therefore, different contexts are needed for these resources to come up and children can get new opportunities to master them.

In hide-and-seek, for example, there are numbers, which may also be present in stories and nursery rhymes students will listen to and sing on different occasions. Another way to introduce numbers into a social practice is exploring other games that rely on the same or similar expressions to the ones necessary for hide-and-seek. It is even advisable to explicitly draw the children's attention to these recurrences or create opportunities for them to realize these possibilities themselves, through simple questions and reflective activities. This approach intends to create the conditions for learners to make use of these resources again and again, more intentionally and autonomously, until they become part of their repertoire. For a picnic, for instance, it is necessary to plan different modules to develop the relevant repertoire for each stage of this social practice, such as modules dealing with food requests, outdoor games and activities, social expectations in such events, and so on.

In this section, we have presented two principles to further develop the importance of engaging in social practices specific to childhood as a learning goal. Only from there is it possible to plan repertoire items in/with the additional language that are relevant and significant for learning to be meaningful. In the following

section, we will discuss some reflections and implications the view of additional languages as social practice poses for the teaching of additional languages to children.

3. Reflections on the Implications of this Paradigm Shift

Based on the concepts and discussions presented so far, it is evident that this paradigm shift in additional language teaching to children has several implications, causing the need to reflect on different aspects such as curriculum progression in schools, curriculum scope and sequence, lesson planning, and teacher training.

Concerning curriculum progression, it is worth reflecting on how to properly center significant social practices for childhood in line with children's learning rights (BRASIL, 2018). Schools, coordinators, teachers, and other involved parties must select social practices that are relevant and meaningful to the child's immediate daily reality. We stress the importance of these day-to-day activities for children's development, considering that in school children are introduced to food practices, self-care, play, and experiences related to life in society. These practices, carried out through the use of language, must be deliberate choices when designing the curriculum; since there is more than one language composing the children's course of studies, it is necessary to reflect on the practices that will also be developed in the additional language(s).

In regard to scope and sequence, one of the implications of the view of additional language as social practice concerns the criteria for curriculum design. If learning will be assessed based on effective engagement in childhood-related social practices, it makes sense that learning goals and stages should use more than just language-based criteria. This approach to progression can take into account how familiar learners might be with the chosen practices. In this logic, social practices in which children are more experienced come up first and groups work towards practices in which learners are less experienced. This way it is possible for the child to rely on their own lived repertoire to support their engagement in practices in the other language.

Another possibility of progression may concern the expectation of appropriation of the repertoire by the child. In this case, free engagement or autonomy levels when using the additional language in social practices, in a continuum from participation with more instructor and peer support to less reliance on utterances by teacher and other classmates. This continuum exemplified in the table below:

Table 2 - Continuum of autonomy for social practices in the additional language.

less autonomy			**more autonomy**
Engages in the practice with a lot of support in birth language.	Engages in the practice with some support in birth language.	Engages in the practice with little support in birth language.	Engages in the practice with almost no support in birth language.
Engages in the practice with constant need for instructor and peer support.	Engages in the practice with great need for instructor and peer support.	Engages in the practice with little need for mediation need for instructor and peer support.	Engages in the practice with a more autonomous way, almost without any need for instructor and peer support.

Caption: table representing the continuum of expectations for children's engagement in different social practices mediated by additional languages.
Source: authors.

The table above suggests a continuum of expectations for learner engagement in the social practices proposed in the additional language classroom. From it, teachers and coordinators can map out what is expected

from children in different practices across their various years of schooling. Thus, the curriculum moves forward according to the amount of support needed for learners to become engaged in different social situations.

The perspective here presented lets us reflect on lesson planning decision-making. When planning is limited to vocabulary choices and/or fixed structures associated with the so-called "children's universe" as content for these age groups and reduces language use to repetition, memorization and classroom games, it is necessary to critically reconsider some unchallenged practices. The "games" used as classroom strategy (memory, miming or imitation games, relay races, etc.) are not the same as authentic play that come up in childhood cultures and are closely connected to socially, historically, and geographically specific cultural productions. The use of games as classroom strategies is part of canonical practices in language teaching to children and has always been propagated as the main way to usher children into the class, based on the notion that children develop through play. Undeniably, it is true that play is essential for children to learn and develop and this must be taken into consideration in all our pedagogical practices. However, if the sole purpose of the games proposed in the classroom is to memorize or repeat isolated items, with no regard for play as a social practice, these activities can instead be understood as adaptations of actual games that do not make the most of this opportunity to develop from meaningful interactions between the children. Therefore, the starting point should be the ways in which children actually play, such as make-believe and language games, among other forms, and they must be part of children's everyday experiences in the additional language as well. This perspective also creates opportunities to experience games found in different cultures or specific contexts.

Another point to keep in mind for lesson planning centered on language as social practice is class sizes. To carry out these proposals in early childhood education in larger classes, reflections that would immediately come up in other contexts related to children also apply:

- Is it necessary for all children to be together at the same time? Are there steps or explorations that children can do in different corners of the room?
- How much support from adults will the children need to carry out the proposed tasks in the English language? Who will offer this support and at what times?
- What actions can be taken in order to anticipate children's needs? How can the environment be prepared beforehand to make these procedures easier?

With regard to teacher training, some of the implications of this proposal refer to the necessary professional development to help teachers effectively approach language as a social practice and deal with the notion of repertoire. Besides that, the teaching staff might need support to expand their repertoire of games, songs, stories, and social practices of different representative childhood cultures in the additional language studied. Regarding the first item, offering readings, discussions, and reflections on theory and practice so that the team can understand this view in depth. A paradigm shift in educators can be long process involving studying materials with references and considerations in order to master as well as apply this knowledge into their teaching practice. The second item concerns the need to facilitate research and exchanges between teachers, which may involve visits to libraries and toy libraries (digital or physical), surveys of texts about different forms of play diverse childhood cultures, lesson plans based on the research conducted and conversations between teachers about their various classroom experiences.

Without disregarding the knowledge we teachers have accumulated so far, our critique aims to highlight the ineffectiveness of employing "games" solely as a teaching strategy isolated from any social practice and expectations of actual learner engagement. Thus, language games, games with language practice as main goal, and even some repetition activities can be used as long as expanding the children's repertoire for engagement in a pre-determined social practice remains as the ultimate learning goal.

Furthermore, when social engagement is the main learning goal, teaching actions become reversed. Instead of making pedagogical choices based on vocabulary lists or structures for a later use in unspecified

contexts, the teacher first picks a social practice, reflects on engagement roles and levels, and then lists the necessary repertoire to be developed so that students can achieve the set goals. At this point it is important to think of the various, multimodal resources to be included in the planning.

Finally, there is an important matter related to professional development for teachers of English in early childhood education: their basic teacher training. There are professionals whose initial training was in a Languages and Literatures program; these may not have necessarily gone through specific or reflective training in childhood cultures and child development. On the other hand, there are professionals who were first trained in early childhood education, many of whom unfamiliar with discussions and readings about notions of language or even language teaching strategies. In this case, a possible solution is to create opportunities for teachers to exchange ideas and experiences, so that they can share their repertoires of study and reflection. It is also important that institutions also offer continuous professional development opportunities to actively discuss conceptions of language and childhoods.

This article does not intend to be comprehensive of all possibilities of curriculum planning and pedagogical practices supported by the view of language as a social practice. Instead, our goal is to present ways to connect teaching planning and learning possibilities in order to put these perspectives into practice, in school grounds, with all the individuals that make up the school community.

In addition, through the analysis and discussion developed so far, our intention is to reflect on a possible shift from the additional language teaching to children paradigm to one of childhood linguistic education through additional language teaching. The paradigm shift we are arguing for does not mean that we would like children to simply learn an extra language. Rather, a proposal centered on child engagement in social practices brings up new opportunities for development, in a more critical, active, and reflective way—not later in the future, but in the here and now of the classroom.

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