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Critical Affective Literacies in/for Applied Linguistics

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ABSTRACT

In this paper, the authors propose that attention to affect/emotion be given greater prominence in applied linguistics following a theoretical and pedagogical framework delineated as critical affective literacy (CAL) by Anwaruddin (2016). Following the IICOLA conference theme of emotions in multidisciplinary studies, the authors outline the interdisciplinary influences (e.g., philosophy, memory studies, semiotics/multimodality, citizenship education, etc.) that underpin key CAL principles and their understanding of affect/emotion in applied linguistics. In support, the authors discuss the potency of affect and emotionality of texts by way of duoethnography (Norris & Sawyer, 2012, 2017), a research methodology they have utilized in exploring affective/emotional dimensions of language in educational domains (e.g., English for Academic Purposes and Language Teacher Education) and as part of broader socio-political deliberation (i.e., critical citizenship pedagogies). The authors detail specific features of duoethnographic research methodology (e.g., participant transparency and juxtaposition, epistemological and ideological risk-taking) that contribute to CAL principles and aspirations. The authors also identify several implications of their work for the development of CAL in applied linguistics followed by brief descriptions of curricular and pedagogical innovations where affect/emotion have been integral to the pedagogical and literacy strategies described.

Keywords: Critical literacy; affect; emotion; duoethnography; applied linguistics

1. Introduction

We are truly honoured to have been invited to speak at the 4th International Interdisciplinary Conference on Language Affairs, hosted by the Linguistics Doctoral Program at the Universitas Sumatera Utara in Indonesia. We recognize that the conference theme of emotion in multidisciplinary studies extends beyond the data collected, analyzed, and presented to conference participants. It can also be a deeply personal experience for all involved. For academic scholars invited to present their research, there is often a stirring of surprise (why me?) along with some apprehension (will my presentation be good enough?) as well as pride in being professionally recognized by colleagues living far beyond the confined spaces of our own teaching and writing. For students, mixed emotions may also be close to the surface, for example, reflected in a strong desire to acquire the knowledge presented yet countered by anxiety in being able to do so. Then there were the intercultural elements of the actual event, the subtle differences in exchanged formalities that permeated the virtual reality of our gathering: How should we fill in the silences across the many faces on the screen? Which discourse norms and identity hierarchies need to be acknowledged and respected? It might have felt for some that we are precariously balanced on an affective/emotional tightrope.

Regarding the theme of emotions, the intersections of personal and professional identity have been key aspects of our work on Critical Affective Literacies (CAL) (Anwaruddin, 2016) and our adoption of

duoethnography (Norris & Sawyer, 2012, 2017) as a productive research methodology to address the literacy parameters involved (Ahmed & Morgan, 2021). We have also greatly benefited from our recent trioethnographic work with colleagues, Ian Martin, Ruberval Maciel, and Claudia Rocha (Ahmed, Morgan, & Maciel, 2021; Morgan, Martin, & Maciel, 2019; Morgan, Rocha, & Maciel, 2021), whose collaborative insights have helped us deepen our appreciation of the transformative possibilities for teaching and (self)learning that this form of inquiry affords. We will have much more to say about CAL and duoethnography below, but it is worth stating here briefly that we find CAL principles and duoethnographic aspirations as mutually animating, suggesting important synergies to enhance transformative teaching practices in EAP as well as citizenship pedagogies. Before detailing such claims, however, we'd like to direct attention to the organizing theme of the conference: emotion in multidisciplinary studies.

2. Literature Review

Early in our presentation, we wanted to highlight the multidisciplinary underpinnings of our recent publications. We organized these influences under seven categories and included the names of key theorists or researchers related to our work on CAL in EAP settings (see figure 1). This activity was not so straightforward as we recognized that some of our categories might be too broad (perhaps philosophy) while others not quite fitting conventional notions of a bounded discipline (perhaps qualitative research in education).

Figure 1: Multidisciplinary influences in/for CAL
Affect/Emotion Studies: Massumi, Seigworth & Gregg, Ahmed, Berlant
Philosophy: Spinoza (*affectus*), Bakhtin (addressivity, heteroglossia)
Semiotics/Multimodality: Peirce (indexicality), Kramsch (symbolic competence)
Post/Memory Studies: Hirsch, Hacking, Ricoeur.
Applied Linguistics/EAP: Benesch, Prior, Pavlenko, Swain
Citizenship/Civics Education: Steudeman (rhetorical exceptionalism)
Qualitative Research in Education: Duoethnography (Norris & Sawyer)

In presenting the multidisciplinary influences in figure 1, we wanted to provide a bit of duoethnographic exchange in our presentation by alternating speakers for categories and interspersing comments as they arose. Below are brief summaries of our comments for each category.

2.1. Affect/Emotion Studies

One of the dangers of multidisciplinary studies is that key theoretical debates in one discipline may be unproductive and a distraction in another. An example would be ongoing debates that seek to distinguish affect from emotion, categorizing the former as an intensity that can't be represented in language where its affective force becomes contained or restricted through sociolinguistic categories such as named emotions (cf. Massumi, 2002; Ott, 2015). As language and literacy teachers, we find such debates and closely defined differences of limited use for teaching EAP and academic literacies. Anwar's conceptualization of CAL (Anwaruddin, 2016), for example, productively utilizes both affect and emotion in complementary ways. Thus, we find Sara Ahmed's (2015) idea of a sociality of emotions particularly useful for CAL. Emotions are not simply internal states or psychological properties we express: "I feel this or that". But neither are they a direct internalization of social forces or discourses. Instead, we should see affect/emotion as an emergent phenomenon – formed through contact with others and a key part of identity formation and negotiation. As Ahmed (2004) argues, "emotions play a crucial role in the 'surfacing' of individual and collective bodies. … they define the contours of the multiple worlds that are inhabited by different subjects" (p. 25).

2.2. Philosophy

In our co-authored paper with Ruberval Maciel (Ahmed, Morgan, & Maciel, 2021), we talk about the "potency of affect", a perspective attributed to the philosopher, Baruch Spinoza and his concept of *affectus*, a dynamic internal quality or force with the capacity to influence other bodies in contact (see Ott, 2015). This Spinozian sense of affect as having potency or a kind of power within us and in our interactions with others was especially prevalent in the work of Deleuze and Guattari and their translator, Brian Massumi (2002). For CAL, such a perspective draws our attention to the semiotic and intersubjective work of texts in mobilizing or inciting emotions in public spaces. The fact that not all viewers/readers respond in similar ways reminds us of Bakhtin's (1981) concept of *heteroglossia*, the multiple voices embedded in a text, and its *distributed addressivity*, the polysemic ways in which the same text can come to mean different things for different users based on their experience and (post)memory, which we describe below.

2.3. Semiotics/Multimodality

Semiotics pertains to the study of signs, their meaning making capacities or affordances (i.e., interpretive potential), and the kinds of meaning relationships they make possible. Though the arbitrary binding of signifier to signified in sign making—as defined by Saussure—has been foundational to semiotic theory, we have found Charles Sanders Peirce's three-part categorization of signs especially useful for understanding affective literacies (see van Lier, 2004, Ch. 3). Following Peircean categories, signs can be *iconic*—standing for themselves or giving off a direct meaning, a quality of firstness. Signs can also be *indexical*, directing our attention to other signs and meanings nearby; they can suggest relations of cause and effect, or dependence and hierarchy, depending on the experiences of the viewer. Finally, signs can also be *symbolic* and linked to identity, in this way invoking emotions of collective belonging but also of collective trauma or "postmemory" carried over many generations. We have written about this idea of postmemory (cf. Hirsch, 2008) in a recent paper (Ahmed & Morgan, 2021), looking at its implications for bi/multilingual or translingual practices when a student's mother tongue or heritage language is involved. The key point is that the same image or text can carry or invoke multiple levels of meaning for different viewers, which relates to Bakhtin's ideas of heteroglossia and the distributed addressivity of a text or image (ibid.).

2.4. (Post)Memory Studies

Another source of multidisciplinary influence on our work is memory studies. As an increasingly popular field of scholarly inquiry, memory studies "examines the social, cultural, cognitive, political and technological shifts affecting how, what and why individuals, groups and societies remember and forget" (Memory Studies, 2008, n.p.). The study of memory is becoming more important as people are gaining more technological capabilities to access and document their past experiences. At the heart of many social and political conflicts is the question of who remembers what and whose act of remembering is credible. While many people try to remember past experiences and use them for such endeavours as claiming justice for harms inflicted to individuals and reconciling between historically antagonistic groups, others - especially government and powerful entities - work hard to suppress people's memories, deny the credibility of what they remember and make people forget certain historical facts of oppression. In this way, what we remember and what we forget influence and are influenced by the political climate and power relations of the present time.

Also, there are debates about *how* we interpret what we remember. Are memories like a video recording, or do we select among many memories and present only those that fit the contemporary narratives or needs? Adding to these complexities of memory studies, there is a new concept called postmemory, which has practical implications for a multilingual turn in language education (Ahmed & Morgan, 2021). Here, our work is influenced by Marianne Hirsch, who delineated how "'postmemory' describes the relationship that the 'generation after' bears to the personal, collective, and cultural trauma of those who came before — to experiences they 'remember' only by means of the stories, images, and behaviors among which they grew up. But these experiences were transmitted to them so deeply and affectively as to seem to constitute memories in their own right" (n.d., para. 2). Thus, postmemories can be useful not only to shed light on but also complicate our understanding of the interplay between language learning, identity negotiations, and socio-political aspirations. For instance, postmemories can be useful to explore how past conflicts about language rights and preservation (e.g., the Language Movement of Bangladesh that turned violent and fueled a greater movement for political independence, see Ahmed, 2020) can influence how second or subsequent generations choose to learn additional languages and how they negotiate potential affective conflicts between their mother tongue and the second/foreign language(s) they learn.

2.5. Applied Linguistics

Over the past decade, several prominent scholars have drawn our attention to emotion and affect as neglected areas of research in applied linguistics (Miller & Gkonou, 2019; Pavlenko, 2012; Prior, 2019; Swain, 2013). Sarah Benesch (2012) was probably the first researcher in Applied Linguistics to develop a book-length study of emotions related to her pioneering work in Critical English for Academic Purposes. In her work, Benesch utilizes Sara Ahmed's conceptualization of emotion as especially useful for what she has observed in EAP settings; that is, emotion is not simply a biological property or cognitive state; nor is it merely an internalized effect of social discourses or ideologies (i.e., neither inside-out nor outside-in); instead we should consider emotion/affect as something co-constructed and emergent as EAP students encounter institutional discourses and policies, many of which fail to serve students' and teachers' best interests. In 2017, Benesch looked at language teachers' emotion labour and emotion rules, and the emotional pressures they experience in dealing with high stakes testing, plagiarism policies, and student attendance as well as students' academic

progress in relation to curricula and policy. More recently, Benesch (2020) has talked about student/teacher emotion as a source of activism and transformation in school and university settings.

Aneta Pavlenko's (2012) research on multilingualism and emotions has become especially important considering recent interest in bilingual teaching and translingual practices. As her work shows, language choices involve different emotion commitments to what we can say or examine critically in specific settings. Citing Pavlenko in a recent paper (Ahmed & Morgan, 2021), we noted that complex reasons tied to affect/emotion and (post)memory need to be considered whenever language learners indicate a reluctance to use L1 or heritage languages in the acquisition of an additional language.

2.6. Citizenship/Civics Education

As teachers of EAP, we are acutely aware of the growing disconnect between the deliberative practices we foster in our courses and the affective/emotional forms of political engagement we see increasingly practiced in public spaces both virtual and physical. Our work is steeped in evidence-based reason and a belief that objective truths can be obtained through principled forms of argumentation (cf. Toulmin). Moreover, we often take for granted the intrinsic superiority of these forms of rational deliberation, engaging in what Steudeman (2019) describes as rhetorical exceptionalism, as we condescendingly dismiss the emotional claims and grievances of others regardless of their legitimacy. This can be problematic—even irresponsible—in several respects. It can leave our students ill prepared for contemporary public life and the forms of textual awareness they may need for effective participation (cf. symbolic competence, Kramsch, 2009). Following Steudeman (2019), again, it may contribute to our own "deafness" through the silencing of others less privileged and less versed in the rhetorical practices most valued in academic life. This is the space or gap in which CAL is of crucial importance, particularly in terms of promoting genuine dialogue and relations of affective equivalence across broad forms of difference (Anwaruddin, 2016)

2.7. Critical Affective Literacy (Anwaruddin, 2016)

To understand self in relation to others and to build bridges between individuals with diverse identities and opinions, we need critical affective literacies. If literacy is understood as an ability to read and write "words," we may not be able to prepare students/citizens to understand and navigate complex "worlds" that we construct - discursively, affectively, and materially. To address the shortcomings of various rhetorical models of literacy education, we find critical and affective approaches to literacies productive - both pedagogically and politically. In particular, we draw upon a conceptual framework of critical affective literacy (Anwaruddin, 2016), which consists of the following four principles:

One: examining why we feel what we feel,
Two: striving to enter a relation of affective equivalence,
Three: interrogating the production and circulation of objects of emotion in everyday politics, and
Four: focusing on the performativity of emotions to achieve social justice.

Taken together, these pedagogical principles may be helpful to shine light on how meanings and feelings are entangled in socially constructed modes of textual practices. An ability to critically examine emotions, their origin, history, and circulation is likely to enable individuals and collectives to appreciate why and how they direct attention and mobilize various forms of energy to effect changes. In short, critical affective literacies are necessary for "a pedagogical approach that aims to shed light on the affective construction of structures that align meanings, feelings, and actions in ways that can be oppressive or emancipatory" (Ahmed, Morgan, & Maciel, 2021, p. 539). To counter rhetorical superiority (Steudeman, 2019) and to prepare students for civic engagement and transformative citizenship work, we need to teach literacies from both critical and affective perspectives.

3. Method

Norris and Sawyer (2012, 2017) are credited as the originators of duoethnography. They identify a wide range of multidisciplinary underpinnings: from education, narrative inquiry, Pinar's notion of currere (i.e., the self as curriculum); from critical literacy studies, they draw on Freirean dialogue; from philosophy, they cite Bakhtin's heteroglossia, and Levinas's ethics of engagement as well as Lyotard's postmodern disruption of metanarrative. We have engaged in three to date and we agree with Norris and Sawyer that it is both a research methodology and a pedagogy. Through dialogue, partners juxtapose experiences. These can be of language teaching and learning, but also of identity, citizenship, taken for granted beliefs and values. Partners do not

have to come to an agreement about their topic, but ideally, they should be willing to re-examine prior assumptions. In terms of named emotions, this involves mobilizing vulnerability, risk-taking, and trust and directing them towards possible change in one's teaching practices and social relationships. Below (section 4.2), Anwar will describe his efforts in developing EAP assignments that utilize duoethnography.

4. Pedagogical Applications

To say that duoethnography is both a research method and pedagogy would be an overgeneralization warranting some qualification in light of the conference's attention to multi- or transdisciplinary models of inquiry. We might argue that duoethnography uniquely parallels the "keystone"[1] practices of (additional) language teaching in fundamental ways; for example, in its intersubjectivity and emphasis on (self)learning through dialogue in settings of heightened sociocultural diversity. Pedagogy, in such settings, is the core disciplinary experience and lens through which we theorize and further develop CAL priorities for EAP. Other disciplines – philosophy, for example[2] – may be far more conceptually insular and removed from classroom contingencies, thus less attuned to the methodological and pedagogical synergies and affordances duoethnography offers. It is not surprising that duoethnography was theorized by way of qualitative research methods in education. We now turn to our pedagogical applications of CAL, whose affective/emotional contours have been illuminated by the questions and comments we have posed in our duoethnographic encounters.

4.1. Brian's Story: Dealing with Viewpoint (ENSL 3800)

Dealing with Viewpoint (ENSL 3800) is a credit-bearing, content-based EAP course at Glendon College. Its content area pertains to media literacy and the language of persuasion and argumentation in academic texts as well as in advertising and politics. Students are provided with a metalinguistic and multimodal "tool kit" with which to complete assignments analyzing persuasive texts in various spheres of academic and public life (see Morgan & Vandrick, 2009; Morgan, 2013).

In the conference presentation, Brian described the origins of the culture jamming assignment, which arose from a student's "misreading" of an Adbuster spoof ad or subvertisement designed as a parody of the original through a close imitation of colour and style with the purpose of disrupting consumer culture and traditional gender relations. Following the original assignment guidelines (i.e., a comparative analysis of the persuasive language and images used in two ads), the student believed he was analyzing a genuine detergent ad resembling the familiar cleaning product Tide. In place of a box of Tide, the spoof ad displays a box of Prozac, a drug used to treat various forms of mental disorders. The student's misreading was a revelation for Brian. Why didn't the student get the intended message? Why did he miss the cues? The spoof ad's caption, "Wash your blues away" could be the claim of any good detergent, but here it could also imply "blues" as a term for depression or anxiety, for which Prozac was often prescribed. Also, there is the indexicality of the giant box and miniscule woman, visually suggesting a relation of dependence. For some, the clothing on the woman might also symbolize earlier, more conservative and patriarchal social relations in North America.

Brian started to research these kinds of culture jamming images and texts and included readings about their purpose (i.e., "meme warfare", Lasn, 1999) in the ENSL course kit. The new culture jamming assignment asked students to identify and analyze the effectiveness of design features and how they potentially acted on students'/viewers' emotions (what Brian playfully referred to as "emo-fishing" in class). The analogy of

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[1] The metaphor of keystone comes from Eisenberg's (2020) description of Traditional Ecological Knowledge (TEK) of cultural keystone species, "*ecosystem engineers*, whose absence can potentially intensively alter and diminish ecosystem function" (p. 187, emphasis in original). Eisenberg's afterword specifically refers to the beaver of the Northern Great Plains (R. G. Morgan, 2020), a keystone species that the indigenous peoples of the region would not hunt, culturally recognizing the beaver's key role in producing standing pools of water that would attract migrating bison – a primary source of food – in a precarious, arid ecosystem. For comparison, we could say that as keystone species vary and co-evolve across ecosystems, so do "keystone" practices across disciplines – indeed, fostering a field-internal sense of culture amongst participants.

[2] Of note, we wrote this paper during the 2022 FIFA World Cup in Qatar. As avid fans of the beautiful game, we appreciated the humour of Monty Python's Philosophers' Football March, but also its relevance to the issue of disciplinary insularity and discord. In the skit, the German and Greek philosophers wander aimlessly or in pairs self-absorbed in conceptual thought while completely ignoring the game at hand. Dare we say it's a kind of pedagogical solipsism. Teachers would be deep into the pragmatic strategies and teamwork required to complete the task at hand–winning the game, reflecting afterwards on the experience. See: https://twitter.com/JohnCleese/status/1599514440508248065?fbclid=IwAR3nhEM7YKTbb36y-ft7Ptfjb45G7z2T30Ok1XV-ZhCjlMPfkV_9nQ1VkvU

fishing is useful. A particular lure and line may attract some but not all. There are many complicating variables involved. The same can be said for human viewers/users of texts. As we have noted above in respect to CAL, personal experiences (including literacy socialization) and collective postmemory will favour particular semiotic responses and levels of meaning making that are more denotational for some, more indexical and symbolic for others.

To illustrate, Brian's next PowerPoint slide was a photograph of a bakery sign in North Toronto called Bagel World. As Brian noted, the digraphia in the sign, in which several Hebrew orthographic characters replace familiar Roman orthography, would have the effect of animating a wider range of affective/semiotic meaning making, depending on the viewer's identity.[3] Reflecting on his own literacy experiences (i.e., the rote learning and oral recitation of Hebrew; cf. devotional literacies in Rosowsky, 2013), Brian identified the polyvocality of Bagel World and its distributed addressivity and emotional invocation of postmemory and diasporic Jewish identity for viewers such as himself (see Ahmed & Morgan, 2021). Reflecting on his encounter with Bagel World – and his student's "misreading" of the Prozac spoof ad – Brian has come to appreciate how the affective potency of these texts depends on a parodic or semiotic proximity (e.g., the digraphia of Bagel World; the close imitation of Tide in the Prozac spoof). Yet this notion of closeness or contact is neither absolute nor objective, as it relies upon the meaning making history and memory of those in contact. Such considerations help inform Brian's ongoing interest in CAL for purposes of exploring the contingent emotionality of powerful texts in EAP courses and in public life.

4.2. Anwar's Story: The Duoethnography Assignment (ESL 1200)

ESL 1200: Society and Culture is one of the credit-bearing EAP courses that Anwar taught at York University. The primary objective of this course is to introduce key topics in the social sciences to students from an ESL background. The course emphasizes contemporary social issues, diversity in human experiences, and development of communication skills for academic success at an English-medium post-secondary setting. With an interdisciplinary approach, the course aims to develop students' critical thinking abilities, broaden their perspectives and develop their knowledge of rhetorical patterns and forms. This course offered Anwar an opportunity to introduce duoethnography as a research method. Given the topics included in the course syllabus and the course's focus on debatable contemporary issues, he thought that duoethnography would be a productive methodology for students to complete their research inquiry project, which was the culminating assignment in the course. He had to choose between an argumentative essay and a duoethnographic paper. He chose the latter because he had already been dissatisfied with the way argumentative writing was taught in most EAP courses. By reading textbooks and instructional manuals and by talking to several colleagues and students, Anwar came to know that argumentation was often conceptualized as a debate in which the goal was to defeat the opponent. Winning a pre-made argument was what students were prepared to do. Well-known models of argumentation, e.g., the Toulmin model, prepare students to convince readers that their claim is always right. He was worried about this kind of combative approach to academic writing, which forecloses openness, dialogue, and an ability to be persuaded when appropriate evidence is presented. In other words, if students always stick to their own opinions, then what's the point of education? What kind of a citizen will they become if they do not let themselves be open to new ideas, perspectives and experiences? For these reasons, Anwar chose duoethnography over an argumentative essay.

This assignment was designed as a collaborative research and writing project. Two students worked together and chose a topic (e.g., conformity, collective behaviour, and gender identity) from the assigned course readings. Together, they developed a research question and completed the project in three steps:

Step 1: Literature review and outline: Students conducted a review of contemporary literature to find answer(s) to their research question. Then they prepared and submitted an outline of their findings and opinions, following the Toulmin model of argument. This step was completed individually. Each student submitted their outline separately.

The reason for asking the students to complete this step separately was to see if their ideas and arguments would change after they engaged in duoethnographic writing and presentation in the next steps.

[3] In the Bagel World storefront sign, the Hebrew letter ש for initial /ʃ / in shin or /s/ in sin, substitutes for 'W'; Hebrew ם /mem/ stylistically suggests the 'D'. The polysemic affordances of this digraphia, based on Peirce's categories are: 1st order/denotation - the bakery name, Bagel World; 2nd order/indexicality - "authentic" bagels; 3rd order: postmemory affect/emotion - collective identity formation for a minority Jewish diasporic community (see Ivković, 2015, on the semiotics of multilingual).

Step 2: Research paper: Two students worked together and wrote a research paper following the method of duoethnography. They were instructed to utilize the principles of duoethnographic dialogue in their research and writing. Anwar also explained how collaborative writing is usually done and its benefits in academic and professional contexts (e.g., Storch, 2019). Students were encouraged to write their collaborative paper using Google Drive or Microsoft OneDrive.

Step 3: Oral presentation: In this final step, both students gave an oral presentation, reflecting on their duoethnographic research project. Anwar asked them to focus on two specific components: transformation of ideas and linguistic awareness. After introducing their research topic, they discussed how their ideas and arguments have changed, evolved, transformed (or not) during and after completing the duoethnographic project. They compared their ideas and arguments in the research paper with those in their Toulmin-model outline (completed in Step 1). They also discussed their awareness of linguistic structures and rhetorical patterns and how they have used academic writing conventions such as expressing ideas, reporting content, and attributing sources of information.

This collaborative project was helpful to prepare students to appreciate diverse perspectives, contrary to individual reasoning and insular thinking in argumentative essay writing. While the Toulmin model of argumentation encourages students to imagine possible counter-arguments and then refute them, it does not sufficiently prepare them to be challenged by a real, social interlocutor. One of the most important lessons from this duoethnographic project was that without the presence of another human being, an individual cannot think and act in ways that are culturally meaningful and socially transformative. This is why we may conclude that "thinking alone and thinking with others are two different ways of knowing the world and making decisions about matters that have consequences for individual and collective lives" (Ahmed, Morgan, & Maciel, 2021, p. 546). Another important lesson was that in duoethnography, participants become vulnerable by revealing self to their research partners. Turning this kind of vulnerability into epistemological strength requires an affective engagement with both the interlocutor and the research topic under investigation.

5. Discussion

Our final PowerPoint presentation slide is titled "Affect/emotion: final thoughts and cautions" and speaks to a sense of duoethnographic humility, in which interlocutors explore the limitations of their claims and the fragility of their own professional identities as experienced through the institutional pressures they encounter. Affective terms we have used such as emotion labour and visceral intensity become much less abstract when personalized by way of a sleepless night, anxiously awaiting a decision regarding promotion or the peer reception of a new publication. Add to these the lingering guilt of not spending enough time with family and friends. Such embodied responses reflect what Ball (2003) provocatively terms "the terrors of performativity," the pervasive neoliberal subjectification of "the teacher's soul." We can feel its grip in the incessant measurement and comparison of our research impact (via journal impact factor, number of citations, etc.), student evaluation statistics, and the national and global rankings of our departments and universities. The internationalization of education exacerbates this "terror" for scholars in the Global South, who are increasingly compelled to publish in English-language journals and forge international partnerships that raise their university's global rankings. Yet this hyper-productivity rarely satisfies the emotional fervour that drives it – an example of what Berlant (2011) calls "cruel optimism." As she wrote:

> A relation of cruel optimism exists when something you desire is actually an obstacle to your flourishing. It might involve food, or a kind of love; it might be a fantasy of the good life, or a political project. It might rest on something simpler, too, like a new habit that promises to induce in you an improved way of being. These kinds of optimistic relations are not inherently cruel. They become cruel only when the object that draws your attachment actively impedes the aim that brought you to it initially. (p. 1)

Therefore, it is important that we – as researchers, teachers, or students who care about the field of applied linguistics – pay attention to how our emotional labour is being manipulated by such neoliberal tendencies as individualism, privatization, competition, managerialism, and precarity. Resisting these oppressive tendencies is necessary to avoid various relations of cruel optimism.

An "affective turn" has both insights and blind spots worthy of duoethnographic vigilance. As we have argued, this recent development in applied linguistics illuminates a long-neglected area of additional language teaching and critical literacies. But as often happens in academic contexts, the allure of a theoretical turn often leads to its overuse and over-extension to the point in which its explanatory value can be greatly diminished.

The terrors of performativity (e.g., Ball, 2003) are also implicated. The need to publish often requires the adoption of the latest buzzwords – irrespective of their pedagogical relevance – in order to have one's innovation recognized by editors and reviewers. Issues of institutional power and subject/identity formation of teachers are also involved. Arguing for the centrality of affect/emotions in the achievement of school outcomes can be a double-edged sword adding unrealistic "emotion rules" to teachers' workloads to compensate for governmental or institutional neglect (see, e.g., Benesch, 2017). In sum, CAL principles require our ongoing attention to this duality, in which emotions and language teaching can be harnessed for the benefit or detriment of our classrooms and broader communities.

6. Conclusion

We wish to extend our thanks again to the IICOLA organizing committee for the opportunity to present our work at this conference. The international and interdisciplinary nature of this gathering was a valuable opportunity to compare and contrast the many ways in which the conference theme of emotions has been conceptualized and curricularized across multiple disciplines and settings. We hope that readers of this paper and participants in the conference find our perspectives and pedagogical examples of interest and potential adoption in their own teaching contexts. We recognize the challenges of implementing CAL principles within EAP curricula organized around the teaching of conventional academic language skills and genres. A particular challenge is addressing the tension between raising students' critical awareness of sociolinguistic issues and preparing them for academic success that requires conformity to established linguistic conventions and discourse practices.

For EAP instructors interested in CAL, one way of overcoming such challenges is to nurture a different kind of *curricular attitude* (see e.g., Duboc, 2013) which does not view teaching as a merely technical and instrumental activity. Instead, teaching is viewed as a context-dependent and dialogical practice, which is constantly negotiated by teachers and students. For such negotiations to be ethically grounded and socially transformative, both parties need the kinds of dispositions that require an attitudinal change resulting from critical assessments of curricula and the broader socio-cultural and material contexts within which the curricula are to be taught. This kind of attitudinal change does not necessarily come from propositional knowledge codified through systematic inquiries. Instead, it emerges from critical awareness and ethical interpretations of the world co-created by various actors with competing interests and worldviews. While a turn to affect/emotion will not solve all the problems in creating such awareness, it is expected to bring to the fore new interpretive lenses and action possibilities by directing our attention toward felt, not just spoken, inequalities, injustices, struggles, and dreams of a better world.

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