

UNIVERSIDADE FEDERAL DE SANTA CATARINA
PÓS-GRADUAÇÃO EM LETRAS / INGLÊS E LITERATURA
CORRESPONDENTE

*MISSION STATEMENTS:
SITE OF SOCIAL AND IDEOLOGICAL ACTION*

por

Rosa Maria Olher

Dissertação submetida à Universidade Federal de Santa Catarina para obtenção
do grau de *Mestre em Letras*

Florianópolis
Dezembro, 2000

Esta Dissertação de Rosa Maria Olher, intitulada MISSION STATEMENTS: SITE OF SOCIAL AND IDEOLOGICAL ACTION, foi julgada adequada e aprovada em sua forma final, pelo Programa de Pós-Graduação em Letras/Inglês e Literatura correspondente, da Universidade Federal de Santa Catarina, para fins de obtenção do grau de

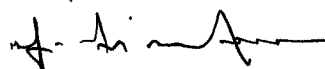
MESTRE EM LETRAS

Opção Língua

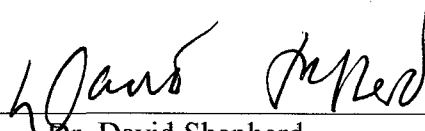


Dra. Anelise Reich Corseuil
COORDENADORA

BANCA EXAMINADORA:



Dr. José Luiz Meurer
ORIENTADOR



Dr. David Shepherd
EXAMINADOR



Dra. Débora de Carvalho Figueiredo
EXAMINADORA

Florianópolis, 15 de dezembro de 2000

Aos meus filhos Rodrigo e Diogo. Ao querido Rodrigo porque indiretamente participou deste e de outros importantes projetos de minha vida. Ao saudoso Diogo, (IN MEMORIAM) cuja perda me fez compreender, a importância de saber apreciar a paisagem que se descortina da janela, durante a viagem da vida.

Acknowledgements

Every seedling carries a predetermined inner make up, and a drive to develop. However, the shape and size of the adult plant derives from its context: the rain, sun, wind and space it needs to grow. (Roberts, 1998:22)

- I am thankful, first of all, to all professors who somehow have led me to new realms of theory and research, particularly my advisor José Luiz Meurer who provided me the chance to share his most precious treasures: his knowledge and his experience.
- I am grateful to my friends and colleagues for letting me share from their enthusiasm and energy whenever I needed.
- I would like to give my tender thanks to Roberto Ferreira da Rocha for his love and companionship throughout this journey and for the insights, which spontaneously sparkled from his bright mind, during our conversations.
- My thanks to Instituto de Línguas, at Universidade Estadual de Maringá, PR, for releasing me from classes so that I could obtain this degree.
- I thank God for health and strength to accomplish this task and also my parents, my son and all my family for the love and trust in my capacity to win.
- I am finally very grateful to all the ones who took part of this context for giving me enough “rain, sun, wind and space” to grow and develop as an “adult plant” (ibid).

Abstract
MISSION STATEMENTS:
SITE OF SOCIAL AND IDEOLOGICAL ACTION

ROSA MARIA OLHER

UNIVERSIDADE FEDERAL DE SANTA CATARINA
2000

Supervisor: José Luiz Meurer, PhD

This study is a sample of the investigation of genre as social practice. It is theoretically based on the 3-D aspects of discursive events: text, discursive practice and social practice (Fairclough, 1994). It intends to discuss how Mission Statements are used as a means by which organizations or institutions state their goals and strategic plans. The articulation of these goals and plans guides participants' experiences and establishes social roles. Mission Statements thus act as carriers of ideologies articulated through discursive practices in which concepts and values are shared among participants, reflecting their social identities in contemporary society. Through a linguistic and critical analysis of Language Schools Missions, I intend to address sociopolitical issues related to EFL teaching philosophy(ies), for instance, the assumption that many discourses of global power have been facilitative of the spread of English and the spread of English, in its turn, has facilitated the spread of those discourses (Pennycook, 1994). Thus, besides providing evidence that Mission Statements are a site of social and ideological action, this study also aims at intensifying EFL teachers' reflection and awareness of how ideological aspects, which are intimately linked to socioeconomic powers, are articulated through language (particular text genres), within specific contexts.

Resumo**MISSÕES: 'SITE' DE AÇÃO SOCIAL E IDEOLÓGICA****ROSA MARIA OLHER****UNIVERSIDADE FEDERAL DE SANTA CATARINA****2000****Professor Orientador: José Luiz Meurer, PhD**

Este estudo é uma amostra de investigação de gênero como prática social. Teoricamente, baseia-se na análise tridimensional de um evento discursivo: o texto, a prática discursiva e a prática social (Fairclough, 1994). O objetivo deste estudo é discutir como as Missões são usadas pelas organizações ou instituições para estabelecer suas metas e planos estratégicos. A articulação destas metas e planos orienta as experiências dos participantes e estabelece papéis sociais. Desta forma, as Missões agem como portadoras de ideologias articuladas através de práticas discursivas nas quais conceitos e valores são compartilhados entre os participantes, refletindo e moldando as diferentes identidades sociais contemporâneas. Através de uma análise lingüística e crítica das Missões de Escolas de Línguas, pretendo focar questões sócio-políticas relacionadas às filosofias do Ensino de Línguas Estrangeiras como, por exemplo, a hipótese de que muitos discursos vinculados à globalização têm facilitado a expansão da língua inglesa e, esta expansão por sua vez, tem facilitado a proliferação desses discursos (Pennycook, 1994). Portanto, além de mostrar evidências de que as Missões são um 'site' de ação social e ideológica, este estudo também pretende intensificar a reflexão e conscientização dos professores de línguas estrangeiras do modo como aspectos ideológicos ligados a valores sócio-econômicos são naturalmente articulados através da linguagem, particularmente através de gêneros textuais, dentro de contextos específicos.

No. de páginas da dissertação 86

No. de palavras da dissertação 24126

Table of Contents

Chapter 1: The research

1.0 Introduction.....	01
1.1 Statement of the problem.....	06
1.2 Values.....	07
1.3 Method.....	08
1.3.1 Corpus.....	08
1.3.2 Data collection.....	09
1.4 Data analysis.....	10
1.5 Organization of the thesis.....	11

Chapter 2: Theoretical Background

2.0 Introduction.....	13
2.1 Discourse, text and genre.....	13
2.1.1 Genre and social structure.....	15
2.2 Ideology and identity.....	17
2.3 Summary of the chapter.....	20

Chapter 3: A textual analysis of Mission Statements

3.0 Introduction.....	21
3.1 Rhetorical and linguistic aspects of Language Schools' Mission Statements.....	24
3.1.1 Generic Structure Potential (GSP) of the Missions.....	30
3.2 Transitivity analysis of Mission Statements.....	37
3.3 Summary of the chapter.....	43

Chapter 4: Mission Statements and Social Practice

4.0 Introduction.....	45
4.1 Language Schools' Missions and 'global-power' ideological discourse in Brazil.....	46
4.2 Language teaching and its social role.....	50
4.3 Reflections on ELT practice in Brazil (ideological trends versus practice).....	56
4.4 Summary of the chapter.....	59

Chapter 5: Mission Statement in Action

5.0 Introduction.....	62
5.1 Responding to Mission Statements: Acceptance and belief.....	63
5.2 Production and articulation of Mission Statements.....	69
5.3 Summary of the chapter.....	72

Chapter 6: Final remarks

6.1 Conclusions.....	75
6.2 Limitations and suggestions for further research.....	80

References.....	82
------------------------	-----------

Appendix

List of tables and figures

Chapter 3

Table 3.1 <i>Nature, Goal and Strategy</i> in the Mission Statements.....	32
Table 3.2 <i>Strategy</i> encapsulated by the element <i>goal</i>	33
Table 3.3 <i>Goal</i> and <i>Strategy</i> in the Mission Statements.....	34
Figure 3.1 GSP of a Mission Statement.....	35
Table 3.4 Token / Value structure in <i>goal</i>	41

Chapter 4

Figure 4.1 Permeable shell centred identity.....	51
--	----

Chapter 1

The research

1.0 Introduction

A genre implies not only particular text types but also particular processes of producing, distributing and of consuming texts (Fairclough, 1994: 126).

The study of genre-related questions as a tool for developing L1 and L2 teaching materials has attracted the attention of researchers in different parts of the world within the last two decades. Within genre scholarship three different paths of research have become well-known internationally: 1) English for specific purposes (ESP), (e.g. Swales, Bhatia, Dudley-Evans, Thompson, etc); 2) North American New Rhetoric studies, (e.g. Miller, Coe, Freedman, Medway, etc.); and 3) Australian systemic functional linguistics, (e.g. Eggins, Halliday, Hasan, Rothery, etc.). In Brazil, this wave of studies can be observed in paper and poster presentations in conferences such as GELNE – Grupo de Estudos Linguísticos do Nordeste, e.g. Pais (USP); Soares, Antunes, Rodrigues, Bernardino (UFC); Campina (UEP); Bezerra (UFP); Barbosa (UEM); Meurer (UFSC) , to name a few (cited in GELNE'S, Programa de Resumos, 1999). In various other parts of the world we can see growing interest for genre studies as can be noticed in the Program Abstracts of AILA (1999), World Congress of Applied Linguistics at Waseda University, Tokyo, Japan: Paltridge and Threadgold (Australia); Berkenkotter (USA); Teslenko (Canada), Ongstad and Berge (Norway); and many others from Asian countries. This expansion of research works, discussions and publications implies that Genre studies are relevant not only for language professionals but also for the advancement of knowledge about language use and its power in contemporary social practices. Although large amount of publications have used different traditions of genre analysis, only a few of them are devoted to the

contemporary specific genre of Mission Statements, for example: Quinley (1991); Foley (1995), Swales and Rogers (1995); Connel and Galasinski (1998). In their studies on Missions, these authors provide an overview of the importance of language in terms of mobilizing action, corporate values and behavior, institutionalizing roles and changing social practice. Their studies explore how American corporations project corporate philosophy through Mission Statements and also the way British HEIs (Higher Educational Institutions) had to negotiate their representations after legislation in 1992. The investigation of Mission Statements was used to identify discursive events within specific social contexts: private corporations and educational institutions.

Regarding this type of investigation, the relationship between text and context, Fairclough (1994) states that any discursive event is three-dimensional. It should be simultaneously seen as a piece of text, an instance of discursive practice and an instance of social practice. Based on this assumption I would assume that particular discursive events or particular genres are the link to mediate text and society, creating social representations, establishing roles and producing knowledge. Aiming to investigate how texts are produced received and interpreted within social context, I intend to study and analyze a specific genre: Mission Statements.

In order to understand what Mission Statements are it is necessary to start with some of their definitions. (i) "The Mission is a beacon that provides strategic direction for the institution. It is also the blueprint which provides the basic conceptual framework for the entire organization. A mission which provides appropriate direction and linkages can serve as the base for subsequent measures of institutional effectiveness" (Quinley, 1991; in Foley, 1995). (ii) "Mission Statements are a class of genres that primarily act as carriers of ideologies and institutional cultures". (Swales & Rogers, 1995: 225). (iii) "Mission

Statements are supposed to provide organizations with an opportunity to make clear and ‘enduring statements of purpose’, which serve to distinguish the authoring organization from other similar ones, define its core business, the types of product or services it will provide, the markets it will serve, and, optionally, how it will conduct its affairs”. (Connel & Galasinski, 1998: 460). (4) “The Mission Statement is a concise statement of the values, circumstances and vision of an organization” (Harter, 1998).

Two examples of private institution Missions among many others, are: (i) “We believe that our first responsibility is to the doctors, nurses, hospitals, mothers and all others who use our products. Our products must always be of the highest quality. We must constantly strive to reduce the costs of these products. Our orders must be promptly and accurately filled. Our dealers must make a fair profit”. (Johnson & Johnson’s, in Swales and Rogers, 1995: 225). (ii) “Dale Carnegie is the training process for the human side of success. We customize training in soft skills for quality, and people for achievers. Individuals become leaders, groups become productive teams, and good organizations, great ones” (provided by the coordinator of Florianópolis branch¹).

Referring more specifically to studies on academic institutions, Connel and Galasinski (1998: 476) define Academic Missions as: “one of the contemporary forms which academic institutions have, of necessity, adopted, not so much to promote themselves as to seek license to continue to operate in a context in which political forces will no longer tolerate the manner in which they had grown accustomed to operating”. Some examples of Academic Mission Statements are: (i) “Our Vision is to become a premier sociology department providing nationally and internationally recognized academic programs”:

¹ Dale Carnegie is an international organization of around 70 branches set up in different countries. Its main office is located in New York and its program of training has been applied and ‘improved’, since 1912 - the foundation year of the organization.

(Department of Sociology - Southwest Texas State University – www.soci.ed/mission,htm)

(ii) “The principle purpose of UCE (University of Central England) is to provide courses of higher and further education to meet the needs of full and part-time students for education with vocational emphasis”. Connel and Galasinski (1998: 468). (iii) “Produzir, sistematizar e veicular conhecimentos nas áreas de comunicação, letras e lingüística, com o objetivo de formar profissionais com espírito crítico que contribuam para o aprimoramento da sociedade” – “Our mission is to produce, to systematize and to provide knowledge in the field of communication, language, literature and linguistics, aiming to develop critical professionals capable of contributing to the improvement of society”, (CCE – Centro de Comunicação e Expressão, UFSC – Universidade Federal de Santa Catarina, my translation).

According to Swales and Rogers, (1995: 227) Mission Statements “tend to stress values, positive behavior, and guiding principles within the framework of the corporation’s announced belief and ideology”. They also assume that Mission Statements “encompass texts that appear under a variety of labels, such as: ‘Our Mission’ (SIEL Corporation), ‘Our Commitment’ (New York Times), ‘Fundamental Values’ (Intercor Corporation), ‘A View of the Future’ (Cargill Corporation), or often ‘Vision’ (Caltex) and most often ‘Mission Statements’ (John Hancock Insurance Company, Fluor Daniel Corporation, Coopers & Lybrand, George Hyman Construction Company, Universities, University Departments, etc)”. Foley (1995: 1) states that every institution or organization is somehow different: “religiously affiliated, land-grant based, public, private”. He also writes that a major difference from one institution or organization to another is the goals and the philosophy guiding their experience. One organization can, for example, place emphasis on research, or profits, or product quality; while another can focus more on performance,

values and so on. However, no matter what the emphasis is, it is important to clearly communicate its goals. One way this communication is typically conveyed is through a Mission Statement.

Based on the definitions and examples presented above, I would, in simpler terms, define Mission Statements as the means by which organizations or institutions state their goals and strategic plans. The articulation of these goals and plans establishes participants' social roles, making the Missions a site of social and ideological action.

Considering the advancement of technology and the incorporation of 'global power' discourse allied to government economic measures, speaking, teaching or even learning a foreign language such as English is represented as one of the forms of main accesses to modern or 'global' information, and this skill, therefore, has had an economic reproductive function: the widespread establishment of language schools. Part of the legitimation of this process is due to the ideological concept that speaking a foreign language (mainly English) represents what Phillipson (1997: 69) calls "a gateway to better communication, better education, and so a higher standard of living and better understanding", as being a channel of interpersonal, social, and cultural values. This resulted in the burgeoning of private language schools throughout the country and probably all over many other 'developing' countries.

Although these social and cultural values represent a very important aspect of the language teaching field, management and marketing also should be taken into account as a matter of economic survival within market trends. Language schools are involved in a complex social, economic and political context where market strategies have become part of their context and, as a result of that process, they have been led to define their goals and develop their identities by producing their Mission Statements. Two examples of Language

School Mission Statements are: (i) “Our mission is to provide quality education and to assist foreign students to achieve their educational goals when coming to the USA. By giving to our students academic environment and educational advising we open cultural doors to your contact with the world” (USA – School Three, see appendix C-1); (ii) “Nossa missão é facilitar a comunicação com o mundo ensinando inglês de uma forma afetiva, qualificada e prazerosa” - “ Our Mission is to facilitate world communication, teaching English in an affectionate, qualified and pleasing way” (Brazil – School Seventeen, see appendix C-2, translation mine).

1.1 Statement of the problem

Based on the assertion that any text (written or spoken) is simultaneously an example of discursive practice, an instance of social practice (Fairclough, 1994) and also that texts are the means by which ideologies are shared (or contested) by the members of social groups (van Dijk, 1995), this study aims at investigating linguistic, social and ideological features of Mission Statements within Language Teaching contexts. Through a textual and contextual analysis of Language School Missions, I propose to study and discuss the following questions:

1. What sort of knowledge do Mission Statements produce or reproduce?
2. What are the rhetorical, linguistic and functional characteristics of a Mission Statement?
3. What is the relationship between Language Teaching and Ideology as revealed in Mission Statements?
4. Can Mission Statements affect participants’ beliefs and ideas? How?
5. What is the function of EFL (English as a Foreign Language) teaching in contemporary society?

In short, this study illustrates the importance of this type of genre analysis in terms of making action possible through the articulation of discourse, establishing roles and reinforcing or changing social practice (Fairclough, 1994).

1.3 Method

1.3.1 Corpus

The corpus of my research consists of two different sets. The first set comprises a total of 24 Language School Missions which were classified in 02 groups: Group One (1) : International; and Group Two (2) : National. Group 1 consists of 9 Language School Missions from different 4 countries and 4 continents: U.S.A, New Zealand, Japan, UK, South Africa, Central and South America. Group 2 is constituted by 15 Missions of current Language Schools in Brazil, including one from the international group because besides working in other countries this school (School Six – see appendix C) is also a current and prominent institution in Brazil. The nine Missions of Group One are written in English. From the 15 Missions of Group Two, thirteen missions are written in Portuguese and two are in English.

The second set of data is constituted by questionnaires which were submitted to 4 Brazilian Language Schools' (Group Two) teachers and coordinators - a total of 17 participants (5 coordinators and 12 teachers) having responded to two types of questionnaires: A and B – coordinators and teachers (see appendixes A/B).

Regarding further description, exemplification, linguistic analysis of the Language School Missions and participants, I chose to label the schools and participants in numbers. The 24 schools were named from 'school one' to 'school twenty-three' and the 17 participants as 'coordinator one' to 'coordinator five', 'teacher one' to 'teacher twelve'.

Although a few of them had no objection to the use of real names, this decision was made in order to avoid identification and possible speculation.

1.3.2 Data collection

This part of my research had two stages, namely Mission Statement collection and Questionnaire collection. The collection of Group 1 Missions (a total of 9 International Language Schools) was made through the worldwide net randomly, because the purpose of the search was to collect a broad set of Mission Statements with a panoramic view of Language School Missions produced and consumed abroad and in Brazil. The intent of mixing international and national Missions in the corpus was to investigate the hypothesis that Mission Statements make up a globalized² sort of genre. For instance, an International School Mission is:

With over 15 years experience in providing language and travel programmes, our mission is clear: providing the ideal environment where our students actively learn and ‘live’ the language and experience the special characteristics and way of life of each country (School Twenty, see appendix C-1).

Group 2 (a total of 15 Brazilian Language Schools), however, was collected personally and by e-mail. As I stated before (1.3.1), the majority of the Brazilian School Missions were written in Portuguese, only 2 out of 15 were in English. Regarding this aspect, I decided to investigate the two exceptions (the reason why they were written in English) and the explanations were the following: one of the schools has branches settled internationally - countries in South, North and Central America, the other school’s reason was promotion or

¹By globalized, in this context, I understand “worldwide”, although if I would define ‘globalism’ I would share Ianni’s political view (1998:20) who states that globalism is “a social, economic, political and cultural reality of a transnational sphere which can mutilate or recreate the most diverse means of nationalism, as well as localism, regionalism, internationalism, colonialism and imperialism, as a whole” (my translation).

advertising; since the school has a homepage in the worldwide net they had produced the mission in English, in Spanish and in Portuguese. Example of a Language School Mission Statement in Portuguese: “A Missão da ‘School Eighteen’ é promover o desenvolvimento profissional, cultural e social de todos, através de um moderno programa de capacitação lingüística e de uma constante valorização do ser humano”.

As a second stage, the selection and collection of participants’ questionnaire responses were made mostly person-to-person. Just one participant was contacted through the worldwide net. From the schools invited to participate in the questionnaire responses (7 schools), four of them answered the questionnaires successfully, which comprized a total of 17 questionnaires answered by 17 participants (5 coordinators and 12 language teachers). I had no response from two of them, and one of the schools which had accepted to answer the questions did not accomplish the task. The coordinator of that school welcomed the research, received the envelopes with the questionnaires but later, when the responses were asked back, there was a sequence of negative excuses and apologies, which made me conclude the task had not been accomplished.

1.4 Data analysis

As I mentioned in 1.3 (Data Collection), firstly I classified the Missions in two groups made up of (i) International School Missions and (ii) National School Missions in order to visualize common aspects in common, such as: rhetorical, linguistic, textual and discursive, comprising the first part of the analysis.

After a close investigation of the rhetorical aspects and lexical choices, I focused on two functional categories: 1) Generic Structure Potential (GSP), according to Hasan (1996); 2) Transivity, according to Halliday (1994) and Thompson (1996), developed in

Chapter 3. The reason for such choices was primarily to identify the elements (obligatory and optional) which would compose the Mission Statements and would constitute the genre, and secondly to concentrate on the process which occurs within the elements of a Mission Statement, involving process, participants and circumstances.

Finally, considering Fairclough's (1995: 237) idea that a useful understanding of the role of genres "requires more sociocognitive input than the texts themselves provide", in referring to the limitation of a purely textual approach, I also tried to provide a critical discourse analysis involving the relationship between language and social context (chapters 4 and 5). Thus, I was able to analyse the dialogical influence of the Missions in terms of ideology, production and reproduction of knowledge, identities and social roles within language teaching social contexts, tracing a profile of Language Schools' Missions in Brazil. Although both International and National groups of Missions were relevant for this investigation, the Missions of International schools were important for the textual analysis (rhetorical and linguistic aspects) and also for the discussion of the globalized and contemporary issues involving this sort of genre (Chapter 3). The Brazilian examples, however, besides playing a fundamental role during the textual analysis, were extremely useful in developing a critical discourse analysis (Chapters 4 and 5) in terms of articulation and consumption of Mission Statements within language teaching contexts in Brazil. It happened regarding the dialectical relation between school, coordinators and language teachers. The latter analysis provided relevant information to trace a profile of Brazilian language schools' discourses.

1.5 Organization of the thesis

In Chapter 2, I will present a review of the literature in discourse, text and genre; genre and social structure; and ideologies and identities, discussing important issues for the analysis of Mission Statements. This theoretical background will help to clarify theoretical and methodological questions regarding the study of the Missions as well as contextualize the problem within the area of study. In Chapter 3, I will present a textual analysis of 24 Language Schools' Mission Statements. In order to deepen my analysis, I will divide it into rhetorical aspects, generic structure potential (GSP), and transitivity. This Chapter is relevant for the identification and description of the Missions as a specific genre and also to introduce issues to be discussed further, during social practice analysis. In Chapters 4 and 5, I will develop a critical discourse analysis of the Missions involving social and ideological aspects underlying these texts. The discussion in Chapter 4, for instance, reveals the interference or influence of 'Global power' discourse in Language Schools' Missions. Besides relying on a discussion of the dialectical relation between text and wider social context, in Chapter 5 I will analyse the participants' responses to questionnaires which will provide a discussion of language in action or better, the articulation of Mission Statements within the language teaching field. Finally, in Chapter 6, I will present the conclusions of the study and I will attempt to make suggestions for possible further research. I believe that the study of discourse provides a large amount of information regarding social change, including ideological aspects of life and behaviour. I hope by the end of this work to be able to have a better understanding of the interlink between this specific genre and contemporary social structure and, therefore, enlight and clarify issues concerning the relationship between Mission Statements and language teaching contexts.

Chapter 2

Theoretical background

2.0 Introduction

This chapter aims at discussing issues related to basic concepts and theories which support the analysis of Mission Statements. It also intends to provide a general view of the relationship between language and its social context. Fishman (1990: 45) states that “man is constantly using language - spoken language, written language, printed language - and man is constantly linked to others via shared norms behavior”. He also writes that “language is not only a good indicator of social change, but also an important cause of it” (p.309).

In order to argue about the importance of the study of Mission Statements within the contemporary sociocultural context, it is relevant to bring to light concepts of discourse and discursive practices, text and genre, genre and social structure and the notion that identities and ideologies are constructed and shaped through language.

2.1. *Discourse, text and genre*

The starting point of my account is that any individual, as a producer and/or as a consumer of a text, is not an isolated individual, but a “social agent, located in a network of social relations, in specific places in a social structure”(Kress, 1989: 5). On the other hand, institutions and social groups have specific meanings and values which are articulated through discourse, that is, language as a semiotic system. Thus “discourses are systematically-organized sets of statements which give expression to the meanings and values of an institution” (Kress, 1989: 7). Accordingly, Fairclough (1994: 3) highlights the fact that “discourses do not just reflect or represent social entities and relations, they construct or ‘constitute’ them.” This relation between discourse and society occurs in

specific contexts of social institutions and needs mediators which are conventionally called 'texts'.

Texts may be defined as being the realizations of specific genres related to discursive and social practices, leading to different ways of representing the world, establishing social relations and identities. Meurer (1998: 117) claims that "characteristics of individual discourses can be neither described, predicted, nor analyzed without resort to a classification of discourse types" or genre. Bakhtin (1986: 60) also argues that the use of language is part of all the diverse areas of human activity. Language is realized through different aspects. "Each separate utterance", Bakhtin goes on, "is individual of course, but each sphere in which language is used develops its own relatively *stable types* of these utterances". Those "relatively stable types" of utterances are what Bakhtin calls 'speech genres'.

The situations or social occasions on which we interact are somehow conventional. They can be ranged from royal weddings to barbecues or sporting encounters. The conventionalized forms of each event lead to conventional forms of texts, or to specific genres (Kress, 1989). On defining genre, Swales (1990: 58) states :

a genre comprises a class of communicative events, the members of which share some set of communicative purposes. These purposes are recognized by the expert members of the parent discourse community, and thereby constitute the rationale for the genre... In addition to purpose, exemplars of a genre exhibit various patterns of similarity in terms of structure, style, content and intended audience.

Martin (1984, qtd. in Meurer, 1998: 122) defines genre as "a staged, goal oriented, purposeful activity in which speakers engage as members of our culture, such as the staged activities of making a dentist's appointment, buying vegetables, telling a story, writing an essay, applying for a job, writing a letter do the editor, and so on".

Genre, thus, is associated with types of texts which have specific functions and rhetorical organizations and are peculiar for the contexts where they are used. According to Meurer (2000: 02), “text genres are produced in order to meet the needs of consumption, showing particular rhetorical organization and specific functions typically associated with that genre”. Meurer also writes that genres “are used in specific social contexts, building specific social processes and actions, and therefore, particular social practices” (my translation).

Bazerman (1988: 319) points out that there are other aspects of genre in addition to linguistic features. He specifies that a genre “is a sociopolitical category which we use to recognize and construct typified actions within typified situations” and that “it is a way of creating order in the ever-fluid symbolic world”.

2.1.1 Genre and social structure

Within the fields of Applied Linguistics and Discourse Analysis genre research has produced not only linguistic knowledge but also interpretations of the interface between language and social relations. Researchers understand that the knowledge human beings possess, their identity, social relation and their own life are somehow determined by their exposure to text genres (Meurer, 2000). The text genres produced and consumed by citizens may also be seen as determining the culture of a country (ibid). Investigating the ‘who’, ‘why’ and ‘how’ texts are written for and still the hegemonic ideological discourses lying underneath texts constitutes a relevant task for language teachers, learners and the language teaching field as a whole. In order to understand how language is interlinked with social structures it is necessary to visualize the social structuration process.

According to Giddens (1984) the elements of structuration theory are three namely: structure, system and duality of structure. Giddens assumes that social action is produced and reproduced by two means: rules and resources, both constituting what he calls the duality of structure. He states that rules and resources cannot be conceptualized apart. Rules are norms, conventions and meanings on which individuals rely while playing a social action. Resources are related to material things (properties) and individuals' ability to exert power over the environment and over other individuals. Rules and resources make up the structures which imply on social (re)production. The availability of resources empowers people to do things, establishing specific rules which constitute what Giddens calls the duality of structure. The duality of structure, thus, consists of (i) 'structure' which is "recursively organized sets of rules and resources"; (ii) 'social system(s)' which comprises the "situated activities of human agents, reproduced across time and space", involving subject and social activities; and (iii) 'structuration' which means "the modes" or the "conditions governing the continuity or transformation of structures, and therefore the reproduction of social systems" (Giddens, 1984: 25). That is to say that at the same time social structures are constituted by rules and resources, they are also the result of the use individuals make of rules and resources. Thus, due to different sorts of structures, a variety of text genres are needed to conduct different social activities, with specific meanings and rhetorical aspects, depending on the social structure where they may occur. In short, there is a dialectical relation between genre and social structure. By producing or consuming a text genre, individuals are both constituting and reproducing social systems and consequently establishing social roles where ideologies and identities are constantly negotiated.

2. 2 *Ideology and identity*

Van Dijk's definition of ideologies is:

ideologies are basic frameworks of social cognition, shared by members of social groups, constituted by relevant selections of sociocultural values, and organized by an ideological schema that represents the self definition of a group. Besides their social function of sustaining the interest of groups, ideologies have the cognitive function of organizing the social representations (attitudes, knowledge) of the group, and thus indirectly monitor the group-related social practices, and hence also the text and talk of its members (van Dijk, 1995: 248).

Ideologies, according to van Dijk (1995), are preferably produced and reproduced in societies through cognitive and social values in forms of written or spoken texts. These texts are then, the means by which “ideologies are essentially shared (or contested) by the members of social groups” (ibid p. 245). What van Dijk means by this definition is that ideologies, on the one hand, are cognitive because in addition to involving the basic principles of social knowledge, they also involve individual judgement, understanding and perception. On the other hand, ideologies are social phenomena because they are shared by members of groups or institutions, related to the socio-economic or political interests of these groups. Although the term ideology may be concerned with a few basic frameworks such as ‘democracy’, ‘socialism’ or other major philosophical, and political ‘isms’, ideology may also be defined as “fuzzy, vague, confused and inconsistent, mainly when it functions in monitoring social interpretation and interaction” (ibid). The fact that ideologies have contextually variable manifestations does not imply that ideologies themselves are contradictory, or that they are simply a false representation of reality. Therefore, personal and contextual variation of ideological discourse and action may be due to various factors: (i) people's identification with certain values of a group; (ii) institutionalized social laws;

(iii) contextual constraints such as goals, politeness, etc.; (iv) the personal experiences, biography, motivation, emotion, dilemmas (ibid).

Moreover, the concept 'ideology' offers many different assumptions. I believe that this diversity of assumptions occurs because ideology is a social fact. It is social because it is produced by social relations and possesses specific reasons for existing and remaining. These forms or modes of thoughts are determined by particular social and historical conditions which different thinkers are part of or inserted in. For example, most French thinkers' definition of ideology has strong political content while a large amount of English thinkers' views of ideology are somewhat oriented towards economics, and many of the German's ideological concepts, however, are rather philosophical ones (Chau, 1981).

According to Althusser, ideology "is the necessary condition of existence of human society, and the medium of individual consciousness" (in Giddens, 1994: 181). In "Ideology and Ideological State Apparatuses" (in Ryan, 1996: 17), Althusser also states that "Ideology is a 'representation' of the imaginary relationship of individuals to their real conditions of existence"; besides, "ideology has a material existence"(ibid), as well. His statements suggest that there might be, sometimes, some misinterpretations of this 'illusory' source of individuals' discourses. For example, men and women legitimize social conditions of domination and exploration by making them look true (real) and fair. Nevertheless, their discourses are effects of their ideological positioning. They reflect what they believe to be real in such social condition. Furthermore, Mannheim (in Giddens, 1994: 181) also emphasizes that "it is mistaken to treat total ideologies as merely 'systems of ideas' or 'thought-systems': they are incorporated within, and make possible, the everyday practical conduct of social actors". In brief, I would assume that ideology is embedded in people's discourse, and certain values and ideas are, thus, represented by a particular genre,

within a particular context and time. Following Adorno's (1996) concept that ideology consists of preventing man from his spirits' autonomy in relation to society, I would say that one of the ways to achieve that autonomy, if that is possible, is through critical self-reflection upon discursive formations. Consequently it is assumed that the more fully we explain language, the more we can understand people's behavior, their way of thinking, their identities.

Hawkes (1996: 6) asserts that languages are "the medium in which the subject establishes its identity, and through which he/she experiences the object". Gumperz (1982) states that it is only by studying the communicative processes that we are able to understand issues of identity and how they affect and are affected by social and political context. Defining identity, Norton (1997: 410) also asserts that studying this notion is a way of learning 'how people understand their relationship to the world', adding that "a person's identity will shift in accordance with changing social and economic relations, because it is his/her access to material resources that will define the terms on which they will articulate their desires" (ibid), the desire for recognition, the desire for affiliation, the desire for security and safety.

Bearing those definitions in mind I would state that in all facets of social life, identities and ideologies are co-constructed, negotiated and shaped on a continuous basis by means of language. They are not dictated or determined by membership in a larger social, cultural, or linguistic group. They are, at odds, transformed across time and space. In other words, through the articulation of knowledge (discourse and text) and through social relations which demand the performance of specific social roles, individuals are, in a way, led to shape their identities, sustain or change their beliefs and construct new ones. As Giddens (1984) states, in order to be social agents, individuals need to assess, reflect

upon social knowledge and structure to be able to monitor them. This process is referred to as “reflexivity”: “the systematic use of knowledge about social life for organizing and transforming it”(Giddens, 1991: 32). The present thesis illustrates the act of reflecting on the use of a specific text genre – Mission Statements – and on its interrelationship with social structure.

2.3 Summary of the chapter

The theoretical background presented so far provides very important support for the analysis I intend to develop in the following chapters. During the discussion on the role of Mission Statements within language teaching context, it is important to consider how discursive practices and social relations are involved. This study of genre will allow, as many others, access to conventional and at the same time contemporary social practices, illustrating processes of identity’s construction, social behaviours, reproduction and development of social structures, knowledgeability and citizenship.

In sum, I will be firstly relying on Fairclough’s (1994) concepts of discourse analysis, which involves a view of texts as being constitutive of identity and of social relations; and secondly on Giddens’s (1984) notion of structuration of society pointing out to the duality of structure process within contemporary society.

In order to understand this bridge between ‘text and society’, I will need to start from a linguistic analysis to describe textual elements of Mission Statements, which will drive to a critical discourse analysis involving sociological patterns where aspects of ideology and identity will be considered to answer my research questions.

Chapter 3

A textual analysis of Mission Statements

3.0 Introduction

Any part of any language text, spoken or written, is simultaneously constituting representations, relations and identities" (Fairclough, 1995: 275).

A Mission Statement is a concise statement of values, circumstances and vision of an institution or organization. This vision is supposed to define the path to be taken and values guiding it toward its destination. Although it is not a legal requirement, Mission Statements are highly recommended as a business strategy or a management tool because they supposedly help the institution focus on its goals and clarify its issues. According to the Business Development Center (1998) site, (www.businessonline.org.info/mission.html - Nov 24, 1999), in order to achieve results and make money, a Mission should hold three important features: the overall strategic objective of the institution; an overview of products and services offered; and the target publics, markets and clients. Another site from Business Resource Software, Inc. (<http://businessplans.org/mission.html> - Nov 3rd, 1999) also describes the importance of Mission Statements for enterprises, showing how specific, clear and succinct a Mission should be in order to incorporate "socially meaningful and measurable criteria" (p.03), including concepts of moral/ethical position of the enterprise. Smart Business Supersite (www.smartbiz.com/sbs/arts/hph4.htm - Mar. 6th, 2000, p.01) reports a recent research carried out by The Journal of Business Strategy. The study suggests that companies with Mission Statements are "more likely to be profitable than those without". It shows that those firms "have increased shareholder equity to an average

return of 16.1%” while the firms without a Mission Statement “showed a 9.7% return”. Mission Statements thus have become an essential part of business culture.

Influenced by economic market trends which are, in a way, articulated by ideological discursive practices and power, most organizations and institutions are compelled to change behaviour in order to integrate these new market practices. One of the means they have found to keep up with this was by tracing strategic plans and stating their goals and purposes, or better, creating a path or a vision to be pursued. For example, Honeywell, a world-wide company with its world headquarters in Minneapolis, Minnesota, and a total workforce of around 60,000 and perhaps best known for its temperature control systems, has the following Mission:

Honeywell is an international corporation whose goal is to work together with customers to develop and apply advanced technologies through products, systems and services, which in turn serve primarily to improve productivity, conserve resources and meet aerospace and defense needs. Honeywell adheres to the following principles: profits and quality (in Swales & Rogers, 1995: 229).

Likewise, with the marketization of the educational system, universities, schools and other related educational institutions have also started promoting themselves in order to continue to operate within the contemporary political and economic context (Fairclough, 1995). Connel and Galasinski (1998) state that universities in the UK were, somehow, led to create and negotiate their missions as an attempt to serve better government (when public), market (when private) and students (their clients). For example, the mission statement of University of East London is “to provide the highest possible quality of education, training, research and consultancy, in order to meet the needs of individuals and of the communities and enterprises in our region” (in Connel & Galasinski, 1998 : 472). In Brazil, universities also have stated their missions. For instance, on the conference room

wall of Centro de Comunicação e Expressão (CCE), at Universidade Federal de Santa Catarina (UFSC), there is a picture frame with the university mission that goes: ‘A Missão da Universidade’

A UFSC tem por finalidade produzir, sistematizar e socializar o saber filosófico, científico, artístico e tecnológico, ampliando e aprofundando a formação do ser humano para o exercício profissional a reflexão crítica, a solidariedade nacional e internacional, na perspectiva da construção de uma sociedade justa e democrática e na defesa da qualidade de vida (original source).

UFSC aims to produce, systematize and socialize philosophic, scientific, artistic and technological knowledge, extending and in depth education for humanity aimed at professional practice and critical thinking, national and international fellowship, enhancing the construction of an equal and democratic society, and fostering life quality (my translation).

Connel and Galasinski (1998) examine Academic Mission Statements as sites of negotiation between UK Universities and State Departments, which seem to have resulted from major reforms in the funding and management of post-compulsory educational institutions in the 1980’s and early 1990’s when the new called ‘universities’ had to become more responsible users of public funds and demonstrate a more ‘business-like’ discourse. Driving this conception of educational realities was a view that higher education had been too long ‘provider-centred’ rather than ‘customer-centred’, and that it had to expand and change to take fully into account the new needs of industry, business and professions.

In the last two decades, reinforced by the advent of ‘globalization’ (in the late 80s) and also as a result of technological advancements, I believe there has been a considerable spread of Language Schools over the world. Language Schools have become a profitable business investment, bringing into the national market scenary not only native investors but foreign investors as well.

Due to their role in the market, several articles in magazines and newspapers reify the ‘so called’ importance or the need to learn a foreign language in current times. A very recent article from ‘Época’ (n. 90, Feb/2000: 92-97) entitled ‘O Idioma da sobrevivência’ shows a panorama of language schools in Brazil, ranking the biggest schools in the country in the last years. From a rank of 8 schools, the top one, (first of the list) for example, owns 776 franchising units, with 171,600 students, spread all over the country. The second school in the rank has 615 franchising units with 150,000 students. One of the owners declared that in the last year the income of his empire was up to R\$ 40,000,000. Although dealing with languages should imply other specific skills rather than just focusing on products and services, Language Schools owners foresee the business as a competitive and appealing market niche. Consequently, in order to survive within market forces, they have had to discuss and state their strategic plans, purposes and goals, developing their Mission Statements as well. In the next sub-section I present a rhetorical and linguistic analysis of six International and National Language School Missions, trying to point out the strategic plans schools use in order to achieve their goals.

3.1 Rhetorical and linguistic aspects of Language Schools’ Mission Statements

The aim of this sub-section is to show rhetorical and linguistic aspects involving national and international Mission Statements. By describing their rhetorical aspects in common I will show that the strategies for the production of the Missions are similar in different countries (Brazil, USA, Japan, New Zealand). The results of this first analysis consider the relationship between language schools’ philosophy (Mission Statement) and market trends (business culture), their efforts to state their purpose aiming at identification and promotion within a wider social and economic context. I will be presenting, as stated

before, 6 examples of Mission Statements from Brazil and from abroad and discussing specific rhetorical and linguistics aspects concerning a business-like view of language schools and strategies used to be effective and productive.

School Sixteen

- Our mission is to increase the professional capacity and exceed the personal expectations of our clients by enabling them to communicate in another language. We are committed to investing in technology and improving our employees with the goal of being a bridge of understanding between countries through education and culture.
- Nossa missão é tornar o cliente apto a se comunicar em outro idioma, aumentando sua capacitação profissional e satisfação pessoal, superando suas expectativas, investindo em tecnologia e no aprimoramento constante de nossos colaboradores. Ser uma ponte de entendimento entre países através da educação e cultura.

As stated previously, Mission Statements have become a part of business culture. The Mission above is an example of the influence of market discursive practices in the school philosophy: “Our Mission is to increase the professional capacity and exceed the personal expectations of our clients”. School Sixteen sees students and probably companies as potential ‘clients’ and, therefore, they represent the focus of its mission. It is a ‘business-like’ view of managing a language school whereby companies and individuals are taken as a profitable market niche in current times within the language teaching field. What is the mission of ‘School Sixteen’? “To increase the professional capacity and exceed the personal expectations” of their clients. The school intends to achieve its goal by “investing in technology and improving” their employees’ potential. Students are then referred to as ‘clients’ and teachers as ‘employees’. By doing this, School Sixteen expresses its values and beliefs and establishes its identity in terms of market.

Regarding this business-oriented relationship between language schools and market trends, Mission Statements also play significant role in the advertising field. For instance, many companies have their Missions designed as displayable single-page document or in the form of folded flyers or small booklets (Swales and Rogers, 1995). Some of them, however, can be “short, pithy and mnemonic”, such as: “Quality is Job 1” (Ford), “Like a good neighbor State Farm is there” (State Farm - insurance company), (in Swales & Rogers, 1995: 225). As Swales & Rogers argues, these catch-phrases, slogans and mottos may either stand alone or be part of larger messages such as Mission Statements.

Deal (2000: 01) claims that he likes to think of mission statements as a “cross between a slogan³ and an executive summary”, stating that “just as slogans and executive summaries can be used in many ways so too can a mission statement”.

Slogans are usually strong content statements which may be carefully picked up from the school mission, intended to represent its strategic market underneath the school philosophy. They can appear at the beginning or at the end of a Mission Statement. This school from Japan is such an example.

School Two

Slogan: “Providing and Networking Business, Intercultural and Language Opportunities”

Mission:

In an environment that will produce greater cultural understanding, foster international business opportunities and partnerships and provide a continuing source of information and instruction, ‘School Two’ seeks to help business and business development come together with sustainable economies. In a growing global economy as a compliment to formal language instruction, we seek to use discussion of ‘School Two’ as a catalyst for effective English Language instruction and cultural understanding.

³ According to the Longman Dictionary of Contemporary English - New Edition (1987), a ‘slogan’ is a short phrase expressing usual political or advertising message, while a ‘mission’ represents, among other things, the particular work which one believes it is one’s duty to do.

Another example of slogan and mission is:

School Three

Slogan: "Your contact with the world"

The Mission of School Three is to provide quality education and to assist foreign students to achieve their educational goals when coming to the USA. By giving to our students an adequate academic environment and educational advising we open cultural doors to "your contact with the world".

In this case, the slogan of the school completes the Mission, suggesting that students can 'contact the world' by joining 'School Three'. Besides stating its purpose: "to provide quality education and to assist foreign students to achieve their educational goals when coming to the USA", School Three explains that it is by giving their students an adequate academic environment and educational advising that they will reach their goal: "open cultural doors", in order to be: "your contact with the world". The school is then a symbolic and a material asset to 'help' learners reach their intended goals in relation to learning a foreign language, guarantee jobs accessing wealth and culture.

In terms of strategic linguistic resources, according to Deal (2000), to be effective a good Mission should point out 'Who' the institution is, 'What' it does, 'What' it stands for and 'Why' it does so. He also suggests that the ideal length of a Mission would be a 3-4 sentence long paragraph in which lexical aspects, and register should be highly considered.

The Mission below, of a Brazilian Language School, fits those characteristics:

- A Escola Quatro é um órgão suplementar da Fundação Estadual de XX, subordinado à Reitoria conforme artigo 37 do Estatuto, e tem por finalidade atender à comunidade universitária em forma de apoio à suas atividades de ensino, pesquisa e extensão e à comunidade em geral, promovendo a integração universidade-sociedade, através de atividades relacionadas a línguas estrangeiras e à língua portuguesa.
- School Four is an additional department of XX State University, subordinate to the Administration according to article 37 of the statute. It aims at serving the university community as a means of supporting education, research and extension activities and the general community, promoting integration between the university and society,

through activities related to Foreign Languages and Portuguese (my translation).

This Mission expresses Who the institution is: “School Four is an additional department of XX State University, subordinate to the Administration according to article 37 of the statute”. What it does: “serves the university community”. What it stands for: “a means to support education, research and extension activities and the general community”. Why and How: “promoting integration between university and society, through activities related to foreign and Portuguese Languages”. The highly ethical tone regarding ‘human values’ is a constant

aspect in the missions, which tends to dominate the genre. The Mission of School Four is: “**serv**ing the university community as a **means of supporting** education, research and extension activities and the general community, **promoting integration** between university and society” (highlights mine). The highly ethical tone of this mission also implies a certain level of authority which is probably due to the role of the school within a state university context: **an additional department** of XX State University, **subordinate to the Administration** according to article 37 of the statute.

What I want to emphasize with this last example – School Four’s Mission - is that there is no evidence or clue in the mission which might imply or refer to business, whereas all courses within this school have regular fees, just like any other ordinary language schools. The only point which varies in relation to the others is that the school belongs to a department of a state university. I believe that the ‘up-beat’ (highly ethical) tone seems to cover up the possibility of any kind of business-like association, e.g. “promoting integration between university and society”, “serving the university community as a means of support”,

and so on. I also believe that this identity established by the mission is probably used as a tool within language schools' market.

Besides this business-like aspect of the missions, in Chapter one I mentioned the globalized issue observed in the Mission Statements regarding some rhetorical aspects and similarities which national and international school missions have in common. For example, a language school from New Zealand also illustrates such answers to *Who*, *What* and *How*. "School Five was established in 1989 and our mission is to provide top quality language, communication, and teacher training. We use the latest communicative action methods which ensure rapid progress in your learning". **Who**: 'School Five' was established in 1989. **What** the school does: provides **top quality** language, communication, and teacher training. **How**: **using the latest communicative action methods** which ensure **rapid progress** in your learning. The highlighted words are to show the relationship between lexical choices and global power discourse or how the missions were affected by socioeconomic discursive practices.

Likewise, a school from Brazil has a very similar Mission. The mission states: "School Ten, fundada em 1989, tem como meta o ensino de Inglês, Espanhol, Francês e Alemão para jovens, adultos e crianças a partir de 4 anos. Visando sempre a qualidade de ensino, School Ten adota a mais moderna metodologia, oferecendo recursos variados e eficazes". **Who** the school is: "School Ten, fundada em 1989". **What** School Ten does: ensina "Inglês, Espanhol, Francês e Alemão para jovens adultos e crianças". **How**: adotando "a mais moderna metodologia" e oferecendo "recursos variados e eficazes". Another Brazilian School also shows these common points: **who**: "School Eight é uma empresa genuinamente Maringaense, atuando desde 1993 na área de ensino de línguas estrangeiras",

and **what it does**: “nossa proposta consiste em transmitir um novo idioma primando pela qualidade”, **how**: “fazendo do aprendizado um desafio constante e descontraído”.

This first rhetorical and linguistic analysis points out that both national and international Mission Statements have several aspects in common. Besides presenting a business-like view, including global market trends and advertising, mission statements also provide answers to strategic questions: Who, What and Why. Answering these questions is a way schools have to establish their identities within a competitive market. In addition, the response to these strategic questions (who, what and why) may also be classified into specific textual elements which may identify Mission Statement as a genre. They are: 1) *nature* (Who the institution is), 2) *goal* (What and Why it does), and 3) *strategy* (How it does so). These elements will be described in the next section.

3.1.1 Generic Structure Potential (GSP) of the Missions

In this subsection, I will analyse and describe the Missions in terms of text structure, where the predicted elements embedded in a given context and therefore in the given text provide the characterization and definition of the Mission Statement as a genre: its Generic Structure Potential (GSP).

According to Hasan (1996: 53), GSP is “an abstract category, descriptive of the total range of textual structures available within a genre”. In addition, defining the GSP implies describing texts as “language doing some job in some context” (Halliday & Hasan 1989: 56). The investigation of GSP implies defining partially the Contextual Configuration (CC) of a text. CC can be defined through the analysis of the contextual variables of *field* (social activity), *tenor* (agent roles) and *mode* (language role). These variables may be realized by means of responding to five questions, namely: 1. *What* elements *must* occur in a text

(called obligatory elements); 2. *What* elements *can* occur (optional elements); 3. *Where must* they occur (involving necessary social context); 4. *Where can* they occur (possible social context); 5. *How often can* they occur (involving time and frequency). Once a CC is established it is possible to make predictions about the structure of the text: its GSP, which represents the verbal expression of a CC. This analysis intends to describe the GSP of Mission Statements characterizing the predicted elements of the text, answering questions 1 and 2 and 5 above, again repeated here: What elements must occur, what elements can occur and how often they occur in the Missions.

The predicted elements of a text structure can be *Obligatory* and *Optional*. *Obligatory elements* “are the essential components to any complete text embedded in a given CC. They appear in a specific order and their occurrence is predicted by contextual elements that are defining for the genre” (Motta-Roth, 1995:38). *Optional elements*, however, “belong to that variable portion that is commonly associated with a given genre but which does not have to be present in every text that typically accompanies that specific social activity” (ibid).

In terms of GSP, the textual structure of a Mission Statement would be the sum of parts ‘A’, ‘B’ and ‘C’ (see Table 3:1) which represent the predicted elements of this text-genre: *nature, goal and strategy*. The Mission starts with the definition of the school nature, *Who* the school is (part ‘A’), followed by the school *goals* (part ‘B’) - *What* and *Why* the school does, and completed by *the strategy* (part ‘C’), *How* it is done or developed. Thus, by the description of these three elements or components (nature, goal and strategy) it is possible to define the Generic Structure Potential (GSP) of this genre.

In the following chart, I try to exemplify Mission Statements’ GSP comprising the three elements: *nature, goal and strategy*.

'A'	'B'	'C'
<i>Nature (who)</i>	<i>Goal (what/why)</i>	<i>Strategy (how)</i>
School Four é um órgão suplementar da Fundação Universidade XXX, subordinado à Reitoria conforme artigo 37 do Estatuto.	e tem por finalidade atender a comunidade universitária em forma de apoio a suas atividades de ensino, pesquisa e extensão e à comunidade em geral, promovendo a integração universidade e sociedade. . . . →	através de atividades relacionadas a línguas estrangeiras e à língua portuguesa.
School Six is a worldwide educational and cultural services network	dedicated to fostering world citizenship among the people of the world . . . → that help people interact with others in the world.	providing continuous learning experiences . . . ←
School Eight é uma empresa genuinamente Maringaense, atuando desde 1993 na área de ensino de línguas estrangeiras.	Nossa proposta consiste em transmitir um novo idioma primando pela qualidade . . . → onde o aluno possa se sentir totalmente a vontade para se desenvolver e conhecer outros horizontes.	fazendo do aprendizado um desafio constante e descontraído. . . . ←
School Five was established in 1989	and our mission is to provide top quality language, communication, and teacher training.	We use the latest communicative action methods which ensure rapid progress in your learning.
School Ten, fundada em 1989.	tem como meta o ensino de Inglês, Espanhol, Francês e Alemão para jovens, adultos e crianças a partir de 4 anos. →	Visando sempre a qualidade de ensino, a School Ten adota a mais moderna metodologia, oferecendo recursos variados e eficazes.

Table 3.1 *Nature, Goal and Strategy* in the Mission Statements (for translated English version of the Missions in Portuguese, see appendix D). (The arrows (→ ←) point out the direction or the sequence of the text, since the sentences were classified according to their functions following the prediction of the elements).

Thus, after the GSP description, I analyzed the three elements (*nature, goal and strategy*) in terms of frequency. Answering Hasan's Question 5 (How often these elements can occur) I observed that the occurrence of the three elements (A, B, C) all together is quite low. For example, from a total of 24 Missions, only 5 schools stated the element *nature*

(part 'A') telling *who* the school is (see Table 3:1). Other 17 school Missions, however, described only two of the elements: *goal and strategy* (Table 3:3), while one school stated its mission by simply describing nothing more than its the *goal*. As a result, though the tendency is to present *goal and strategy*, the necessary condition for the realization of the mission is element 'B' (*goal*) which states what the school does and its purpose of doing that. The *goal* is presented in all the Missions analyzed. Still in the analysis of the corpus, I observed that element 'C' (*strategy*), although it explains how the school can develop or reach its *goal*, is not an essential component because it works as a support, complementing the *goal* itself. For example:


nature 'A'	goal 'B'	strategy 'C'
School Five was established in 1989	and our mission is to provide top quality language, communication, and teacher training.	We use the latest communicative action methods which ensure rapid progress in your learning.
School Five was established in 1989	and our mission is to provide top quality language, communication, and teacher training. We use the latest communicative action methods which ensure rapid progress in your learning.	

Table 3.2 – *strategy* encapsulated by the element *goal*.

Element 'C' (*strategy*) could be encapsulated by element 'B' (*goal*) because of its role in providing support and complementing the *goal*, resulting sometimes in a possible mix of these two elements (*goal and strategy*). For instance: 'our mission is to provide top quality language, communication, and teacher training, using the latest communicative action methods to ensure rapid progress in your learning'. Thus, the *strategy* can also be understood as a complement of the *goal*. As the aim of the mission is to state its purpose, element 'A' (*nature*), which answers to *who* the institution is, does not seem to be relevant or essential for the achievement of the *goal*. The Mission of School Five, for example, could start by the element *goal*: "Our mission" or "the mission of School five is to provide top quality language, communication, and teacher training", without causing any damage to

the general meaning or the purpose of the mission. In addition, occurrence, element 'A' is rare in terms of frequency or occurrence. The great majority of Mission Statements (80%) do not present the *nature* component (see Table 3.3).

In short, it is important to point out that the only component identified in all the Missions analyzed (100%) was element 'B'(goal) which is, in turn, the *sine qua non* element for a Mission Statement to be a complete text.

'B' Goal (what/why)	'C' Strategy (how)
<p>O objetivo da School Seven é estabelecer e desenvolver uma instituição dentro da comunidade local que . . . →</p> <p>possa promover um melhor entendimento entre brasileiros e britânicos, e também entre aqueles que usam o inglês como meio de comunicação internacional.</p>	<p>através da língua inglesa. . .</p> <p>←</p>
<p>Our mission is to increase the professional capacity and exceed the personal expectations of our clients →</p> <p>with the goal of being a bridge of understanding between countries through education, and culture.</p>	<p>by enabling them to communicate in another language. We are committed to investing in technology and improving our employees. . .</p> <p>←</p> <p>(School Sixteen)</p>
<p>Our Mission is →</p> <p>. . . to achieve their educational goals when coming to the USA.</p>	<p>to provide quality education and to assist foreign students . . .</p> <p>←</p> <p>(School Three)</p>
<p>Our Mission Statement : to help companies and individuals improve performance →</p> <p>companies win, individuals win, and our communities win.</p>	<p>through language and communication development training. Enhancing communication in English will improve systems performance. With improved systems performance, . . .</p> <p>←</p> <p>(School One)</p>
<p>A missão da School Seventeen: facilitar a comunicação com o mundo . . .</p>	<p>ensinando inglês de uma forma afetiva, qualificada e prazerosa.</p>
<p>A missão da School Eighteen é promover o desenvolvimento profissional, cultural e social de todos.</p>	<p>através de um moderno programa de capacitação lingüística e de uma constante valorização do ser humano.</p>
<p>A missão da School Nineteen: promover o desenvolvimento de pessoas e organizações...</p>	<p>através dos mais avançados e eficazes processos educativos.</p>
<p>O objetivo da School Twelve é fazer com que o aluno aprenda de maneira natural . . . →</p> <p>A meta é que ele alcance os próprios objetivos, →</p>	<p>e com isso possa se comunicar naturalmente.</p> <p>←</p> <p>no menor tempo possível.</p>

Table 3:3 - *goal and strategy* in the Mission Statements. (The arrows → ← describe the structural sequence of the identified elements in terms of function). For a translated English version of the Missions in Portuguese, see appendix D.

Table 3.3 shows a sample of Missions constituted of only two elements: *goal* and *strategy* which represents a significant subset of the corpus (17 school Missions). In the corpus under analysis, only one school presented a very short Mission where *goal* was the only element described. It says: “A School Eleven tem por objetivo principal preparar seus alunos para o mundo globalizado” - “School Eleven’s main objective is to prepare students for a globalized world” (my translation). The school does not specify *who*, what kind of product it offers and *how* to reach its goal. It only states *what* it does, or its objective or goal.

In this corpus (of 24 Missions), therefore, I concluded that *goal* (element B) represents the crucial component of the Missions stating the ‘purpose’ of the school. It *is* the *Obligatory Element* in the GSP of Mission Statements. The other two elements: *strategy* (element C) and *nature* (element A) are *Optional Elements* within the GSP of a Mission. Though, again, the tendency seems to be *goal* + *strategy*. Thus, the combination of these three predicted elements (Obligatory and Optional) constitute the linguistic structure of the genre as a whole, as illustrated by the following framework (Fig. 3.1):

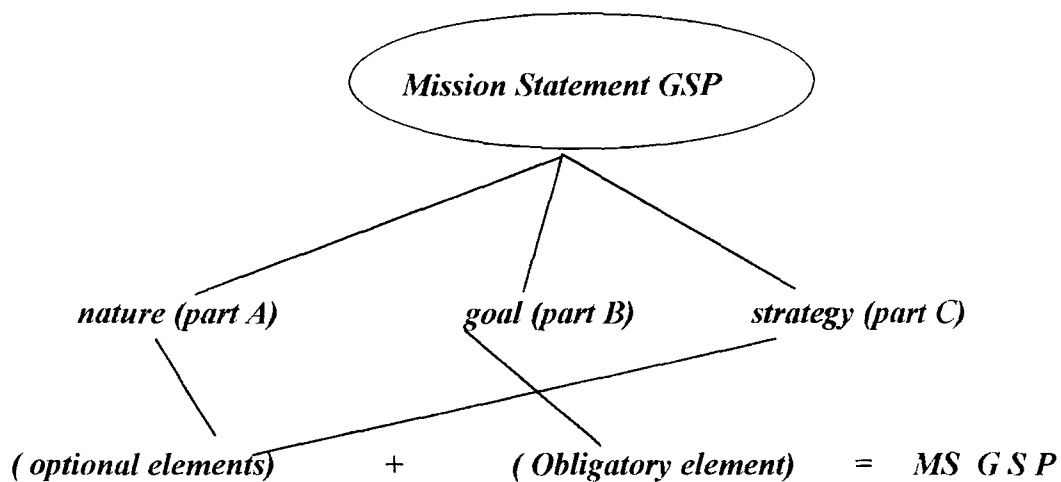


Figure 3.1: GSP of a Mission Statement

Thus, the previous framework describes the Generic Structure Potential (GSP) of Mission Statements with their predicted Obligatory and Optional Elements and, consequently, defines the schematic structure of Missions as a genre. It can be summarized as follows:

- i) GSP of MS = A, B, C (*nature, goal and strategy*); ii) Obligatory Element = B (*goal*) and
- iii) Optional Elements = A and B (*nature and strategy*)

Regarding the importance of this structural pattern to define the text-genre, the components of an effective Mission Statement may also be explained as such: i) the nature of the institution and what it is about (part A); ii) its purpose expressing values and beliefs (part B); and iii) the necessary process or development to reach its goal (part C).

Harter (1998: 01, 02) states that Missions serve as a communication tool both inside and outside the organization, because a Mission can (i) “educate the public and potential members to the kinds of programs and activities” expected from the organization or institution (present in the *strategy*); (ii) “foster commitment and unity among members”; (iii) “stimulate creative thought and action toward change and growth” (clearly stated in the *goal*); (iv) “act as an evaluation tool” where all decisions, actions and programs “should be measured against their relationship to and impact on the vision as expressed in the Mission Statement” (its influence among the users/consumers). Harter concludes by saying that a mission statement “summarizes why an organization exists” and that “a group without a vision is like a ship without a rudder” (ibid).

Based on the presented analysis of the *GSP* and also having in mind that the predicted Obligatory Element for the realisation of this genre is the *goal*, which in turn, is most often extended and explained by the element C (*strategy*), I intend in the following section to develop a micro analysis of part ‘B’ (*goal*) and ‘C’ (*strategy*) showing the function and/or identification of participants within the clause structure. I will be using Halliday’s (1994)

and Thompson's (1996) pattern of grammatical system called Transitivity, in order to unfold the specific functions or metafunctions of participants and thus complement the textual analysis. This Transitivity Analysis intends to explain and clarify ideological aspects such as values and ideology embedded in the Mission Statement.

3.3 Transitivity analysis of Mission Statements

According to Halliday (1994: 106), our reality is made up of processes consisting of "goings-on - happening, doing, sensing, meaning, and being and becoming". These processes, in turn, constitute a grammatical system of clause representation defined by him as 'transitivity'. Transitivity realizes the 'ideational' metafunction by means of three lexicogrammatical elements: process, participants and circumstances. The processes represent our 'outer' and 'inner' experiences and are classified into: Material, Mental, Verbal and Relational. Material Processes are the processes of 'doing' where some entity does something; mental processes relate to perception, affection and cognition; verbal processes are related to reporting verbs such as: say, tell, ask, answer, etc.; Relational Processes, however, are processes of 'being': not 'being' in the sense of existing, but in the sense of relation between two entities or two concepts. Although the verbs realizing the process (Relational) are the ones of the 'ascriptive' classes such as: become, turn (into), grow (into), get, go, remain, stay, keep, seem, look, sound, appear, represent, play, etc., the most typical is 'be' (Halliday, 1994: 120). The verb 'be' in the Relational Process signals "the existence of the relationship between the two concepts" (Thompson. 1996: 86), or participants - Subject and Predicate.

According to Halliday (1989), we should consider two types of Relational Process: *Attributive Relational Process* and *Identifying Relational Process*. Example one is an

mission is to increase the professional capacity and exceed the personal expectations of our clients...” (School Sixteen), “A missão da School Seventeen é facilitar a comunicação com o mundo...” – “The mission of School Seventeen is to facilitate communication with the world” (my translation). These examples of Identifying Relational Processes indicate that one entity (Identified) is identified by the other (Identifier) which means that by stating the mission or objective the school establishes its identity.

However, following Thompson’s (1996) explanation on Relational Processes, these two ways of referring to entities ‘Identified’ and ‘Identifier’ may acquire new labelling: ‘*Token*’ and ‘*Value*’. **Token** would represent the *Identified* while **Value** the *Identifier*. This happens because linguists such as Halliday and Thompson believe that the analysis of these terms depend on the pre-existing external semantic properties of the two members of the clause. Halliday (1994) assumes that the terms Actor and Goal (in Material Processes), Senser and Phenomenon (in Mental Processes), Identified and Identifier, Carrier and Attribute, (in Relational Processes) are just conventional labels which are not always appropriate for all instances of a category. Why does he say so? Because, in general, grammatical terms are “semantic in import” what means that “they are chosen to reflect their central or ‘core’ signification” (p. 112).

Thompson (1996: 89) explains that identification of participants within a clause is “a matter of relating a specific realisation and a more generalisable category”. In the example:

Marlowe was the greatest dramatic writer in the sixteenth century apart from Shakespeare.
 Token Process Value

Thompson claims that the writer makes a summary of Marlowe’s work, placing the dramatist in a wider perspective. In order to identify Marlowe as the specific holder of this role of being ‘the greatest dramatic writer’, Thompson suggests that this sentence could be

paraphrased as: *Marlowe filled the role of / represented the greatest dramatic writer in the sixteenth century apart from Shakespeare*. The more general category: *the greatest dramatic writer in the sixteenth century apart from Shakespeare* is called *Value*, while the specific one: *Marlowe* represents *Token*.

According to Thompson (1996: 91), the Value “reveals what values the writer (and ultimately the culture that s/he is part of) uses to measure the Token that s/he deals with”. He also asserts that *Token-Value* structural function “suggests wider ideological beliefs, e.g. that dramatic writers can and should be ranked in competition with each other” (ibid). Likewise, Halliday (1994: 126) states that *Token-Value* “tends to dominate in certain highly valued registers (such as scientific, commercial, political and bureaucratic discourse) where the meanings that are being construed are inherently symbolic ones”, which I firmly believe to be the case with Mission Statements.

The previous macro analysis of GSP pointed out that the *goal* is the essential part or component for the realization of a Mission Statement, because the *goal* defines and characterizes the *Mission*. Ex. “A missão da School Eighteen é promover o desenvolvimento profissional, cultural e social de todos (através de um moderno programa de capacitação lingüística e de uma constante valorização do ser humano)”. Therefore, the Mission is a symbolic value or concept of *goal*. The school believes that it can reach the *goal* by the accomplishment of the *Mission*; by explaining its goal the school characterizes or defines its Mission. The following table (3.4) shows how this relational process of ‘being’ is represented in a *Token/Value* structure of the Missions:

<i>Token</i>	<i>Process</i>	<i>Value</i>
Our Mission	is	to increase professional capacity and exceed personal expectations of our clients by enabling them to communicate in another language...(School Sixteen)
Our Mission	is	to provide quality education and to assist foreign students to achieve their educational goals when coming to the USA. (School Three)
Our Mission Statement	is	to help companies and individuals improve performance through language and communication development training. (School One)
A Missão da School Seventeen	é	facilitar a comunicação com o mundo ensinando inglês de uma forma afetiva, qualificada e prazerosa.
A Missão da School Nineteen	é	promover o desenvolvimento de pessoas e organizações através dos mais avançados e eficazes processos educativos.
A Missão da School Thirteen	é	proporcionar a rápida aprendizagem de um segundo idioma, através da incorporação de tecnologia de ensino mais avançada de cada época....

Table 3.4 - Token/Value structure within the element *goal* - supported by the optional element *strategy*. For a translated English version of the Missions in Portuguese, see Appendix D.

Table 3.4 shows the relational process of *Token/Value* structure in the Obligatory Element *goal* which is the heart of the Mission Statement. The *Value* (represented by the stated goal) identifies and defines the *Token* (Mission). The school states its *goal* through a ‘to-infinite’ projected clause, which implies a future action, in a *Token/Value* structure: “**Our mission is to increase** professional capacity and **exceed** personal expectations of our clients”. *Token*: “Our mission” - *Value*: “to increase professional capacity and exceed expectations of our clients”. Thompson (1996 : 92) illustrates the very common phenomenon of ‘to-infinite’ frequently in clauses with *Token/Value* structure, one of the identifying modes of clause within Relational Processes:

Ex. 1) The aim of the book is to try to understand the different ways in which
Token Process Value
people talk about reading and writing.

The *Token/Value* structure of a Mission Statement is the following:

A missão da School Eighteen	é	promover o desenvolvimento profissional, cultural e social de todos, através de um moderno programa de capacitação linguística e de uma constante valorização do ser humano .
Token	Process	Value

(For a translated English version of School Eighteen’s Mission, see Appendix D, Table 3.3).

When the school states its purpose or Mission, it is also expressing the values it intends to achieve. Its *goal* is “promover o desenvolvimento profissional, cultural e social de todos”.

How the school is going to achieve that: “através de um moderno programa de capacitação lingüística e de uma constante valorização do ser humano” (*strategy*). Thus, I can say that School Eighteen believes that *utilizando* um “moderno programa de capacitação lingüística e de uma constante valorização do ser humano” ela promoverá “o desenvolvimento profissional, cultural e social de todos”, and therefore the school will be able to accomplish its mission. These ideas are implied in the *Value*: “promover o desenvolvimento profissional, cultural e social de todos” which, in turn, identifies the *Token*: “A missão da School Eighteen”. The explanation or identification of the *goal* is the *symbolic representation* of the Mission, or still, the ideological aspect of the Mission. The two concepts, then, *Token* and *Value*, which are related by the *Process* ‘é’ (is), give the School an identity, a differential potentiality for achieving its overall purpose or goal.

In the example: “The Mission of School Sixteen is to increase the professional capacity and exceed the personal expectations of our clients. . .”, we have - *Token*: “The Mission of School Sixteen”; *Process*: “is”; *Value*: “to increase the professional capacity and exceed the personal expectations of our clients”. Again, the *Token* in this Mission is characterized by the *Value*. The *Token* is then a symbolic representation of the *Value* which reveals the culture (school concepts and beliefs) that the school is part of. Through the use of *Token/Value* structure in the Relational Process, the school suggests its ideological beliefs and concepts of the world around, or better of the language schools’ philosophy of teaching in our contemporary society.

3.4 Summary of the chapter

In short, the linguistic and textual analysis provided with this study an interpretation and explanation of the importance of text structure and transitivity relations as codes of the symbolic representation of foreign language teaching within current society.

The description of rhetorical aspects, at the beginning of this chapter, demonstrated linguistic aspects common to both national and international Missions, outlining the importance of Mission Statements as a means of establishing each school's identity as being part of business culture in the current global market. Aspects involving globalism or 'global power' discourse, however, will be developed further during a critical discourse analysis of the Missions (Chapter 4, forthcoming). The study of the rhetorical features found in the Missions also provided a general view of the strategic questions (What, Why and How) involving this contemporary genre, which was useful to preview and support the follow-up analysis of predicted elements of a Mission: GSP.

The GSP specification, which identified the obligatory and optional elements (*nature, goal, strategy*) added to the *Transitivity Relational Process* analysis (*Token/Value structure*), pointed out that these rhetorical, linguistic and functional characteristics of Mission Statements represent enduring statements of purpose (*goal*) for organizations or institutions which identify (*Token/Value structure*) the scope of their operation in product and market terms, reflecting their values and priorities within a competitive market. Foley (1995) affirms that the emphasis from one institution to another can be different. One institution can place more emphasis on profits, product quality, or performance while another can focus more on values, ideological profile and so on. Analysing the goals of language schools I would conclude that by stating that their missions are *to increase, to provide, to assist, to help, to exceed, to achieve, to promote, facilitar, establecer, etc.*

language schools are symbolically representing their beliefs and concepts of what teaching a foreign language means within the market and establishing their own identities. While one school intends “to increase professional capacity” of its clients, others intend “to promote professional, cultural and social development of all” or “facilitar a comunicação com o mundo”. In short, rhetorical and textual characteristics of a Mission Statement symbolically represent a specific context by using natural strategies to reach the schools’ goals and meet market needs. This textual analysis was important to show ideological aspects embedded in the Mission Statement and describe it as a contemporary genre. The next chapter will add a more critical view of the Missions regarding their impact as a form of social practice.

Chapter 4

Mission Statement and Social Practice

4.0 Introduction

Ideology in Foreign Language Teaching - FLT (Global Power Discourse)⁴

“The belief that ELT⁵ is non-political serves to disconnect culture from structure. It assumes that educational concerns can be divorced from social, political, and economic realities. It exonerates the experts who hold the belief from concerning themselves with these dimensions” (Phillipson, 1997: 67).

According to Pennycook (1994: 52, 53), there is a dialectical relation between the spread of English and the spread of global discourses. “The potential meanings that can be articulated in English are interlinked with the discourses of development, democracy, capitalism, modernization, and so on”. His statement points out that language is socially determined and as Fairclough (1994) also states, discourse is constituted by social structure and at the same time affects and is affected by that structure, contributing to the achievement of social continuity or social change.

Thus, this chapter aims at intensifying the discussion of the political and sociocultural implications that permeate Language School Mission Statements in Brazil. I intend to critically evaluate the implications of teaching and learning English in the light of current global power relationship, as revealed in the schools’ missions.

⁴ I understand ‘global-power’ discourse as a hegemonic set of ideological concepts and values involving modernization, technologization and marketization of the many sociocultural, political and economic spheres of contemporary society which is ideologically spread in favor of the most developed countries. Its impact reaches almost all dimensions of human activity and its path determines the future of humanity – each man, woman or child. It is seen as both, a new economic order and a political view. As its ideological concepts are related to future views and prosperity, the incorporation of global-power discourse must be followed by the capacity of strategic planning which is, in turn, intimately related to the production of contemporary genres such as Mission Statements.

⁵ Language Teaching

This discussion is based on the theoretical assumption developed within Critical Discourse Analysis (henceforth CDA) that any discursive event is three-dimensional and that it should be simultaneously seen as a piece of text, an instance of discursive practice and an instance of social practice (Fairclough, 1994). According to Fairclough (1995: 258), “describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s) which frame it”. By this dialectical relationship he understands a “two-way relationship” whereby a discursive event – in this case the Mission Statements – influences and is influenced by situations, institutions and social structures – language schools, globalism and wider social context. A CDA analysis, most of the time, implies commitment and engagement as a form of intervention in social practice and social relationship which draws upon a critical interest in language in contemporary society. Therefore, as CDA tends to be more politically and issue-oriented than theory oriented, this social practice analysis intends to discuss the implications of the sociopolitical context in ELT. Besides observing the linkages between discourse (Mission Statements) and social structures, I also aim to show the importance of being aware of all dimensions of social life.

4.1 Language Schools’ Missions and ‘global power’ ideological discourse in Brazil

English has been marketed as the language of development, modernity and scientific and technological advance. It has also held out a promise which so far has been only marginally fulfilled” (Phillipson, 1997: 11).

This sub-section aims at discussing theoretical constructs involving the ideological aspects of the Missions and of ELT. As Phillipson (1997: 11) says English “has been marketed as the language of development, modernity and scientific and technological advance” which has been articulated by discursive practices in current society. Among

several discursive practices from the last and current decades Mission Statement represents one of the influences of the dominant ‘global power’ discourse. The Mission Statements I present below are examples of interdiscursivity between ‘globalization’ and ELT discourses:

- *School Thirteen tem como missão proporcionar a **rápida aprendizagem de um segundo idioma**, através da **incorporação de tecnologia de ensino mais avançada de cada época**, conjugada ao **apropriado desenvolvimento metodológico**, contribuindo assim para ampliar os **canais de comunicação entre as pessoas**.*
- *A missão da School Seventeen é **facilitar a comunicação com o mundo ensinando inglês de uma forma efetiva, qualificada e prazerosa**.*
- *School Eleven tem por objetivo principal **preparar seus alunos para o mundo globalizado**.*
- *School Six’s educational philosophy is based on the **principle that foreign/second language teaching should prepare students to interact with other people in a globalized world**.*
- *School Six is a **worldwide educational and cultural services network dedicated to fostering world citizenship among people of the world, providing continuous learning experiences that help people interact with others in the world**.*

The Missions above are a sample of discursive practices which brings to light a very important discussion: the interlink or connection between ELT discourse and ‘global power’ discourse. They justify the theoretical construct that teaching or learning a foreign language also implies bringing in modern ideas, being a channel for interpersonal, social and cultural values. This intermission or influence of ‘global power’ discursive practice can be explained in two ways: a) lexical choices indicated in the Missions by bold type, (e.g. *rápida aprendizagem, incorporação de tecnologia, worldwide educational and cultural services network, fostering world citizenship, etc*) which mirror or echo the ‘global’ discourse of the spoken and written media; b) the naturalization or common sense assumption of a wider social context discourse in the service of power of those who can

rely on material resources available in the social structure (Giddens, 1984). Ex. *School Six's educational philosophy is based on the principle that foreign/second language teaching should prepare students to interact with other people in a globalized world.* What is the school educational philosophy based on? On *principles*. What kind of principle? *The principle (the belief) that foreign/second language teaching should prepare students to interact with other people in a globalized world.* Thus, it is assumed that School Six believes that teaching English is a means to prepare students to interact in a globalized world. In addition, the school philosophy is based on the ideological common-sense assumption that the world *is globalized*, which determines the naturalized or taken for granted 'global' aspect of economy. The use of the word *principle* or *globalized world* for example, characterizes the naturalization process and shows a 'common sense' way of legitimizing its beliefs. Schools play important roles in the structuration of society and they exert their power through the duality of structure, that is, by relying on resources such as global power discourse they are empowered to establish rules and produce and reproduce knowledge such as Mission Statements.

Fontanini (2000) points out the importance of lexicogrammatical choices in her study on letters to the editor. She says that lexical choices used in the construction of discourse imply patterns of behavior, values and beliefs not only of the writers but of a specific community or of our society as a whole. How does it occur? By the "discursive naturalization of the historically contingent circumstances and products of human action" (Giddens, 1984 : 28), which determines one of the main dimensions of ideology in social life. Schools are incorporating wider social and economic values which are reproduced in their Missions and consequently articulated within their workforce. Language is thus used by Schools as a means to exercise power.

Therefore, power is very often defined as the capacity to achieve desired and intended intents, and that this naturalization of discursive practices becomes what Giddens (1984: 28) calls, a “homeostatic system - an operation of causal loops or a range of unintended consequences of action feedback”.

In other words, I would assert that led by economic market forces, schools are somehow forced to incorporate discursive practices such as ‘global power discourse’ in order to achieve power for continuity and, as a result of that, they may cause social change. Mission Statements then are examples of interdiscursivity between wider and specific social contexts, constituting this way, a particular contemporary genre. Global power discourse is embedded in ELT discourse, represented here by the Missions. By articulating the Missions schools are reifying and naturalizing ideological issues or beliefs lying underneath social systems.

In brief, I would again share Fontanini’s (2000: 13), definition of the role of language in our society: “Language, thought and social environment are bound together forming a ‘circle’ and they are constantly influencing and shaping each other” and I would add that in order to understand and interpret people’s behavior, their way of thinking and identities, it is necessary to explain how language works. Therefore, investigating the relationship between Mission Statements and current global discourse constitutes a significant example of how ideology works in the structuration of society. Ideology not only represents a very strong tool which influences people’s values and behaviour but also constitutes an instrument of social change. Its articulation is strictly related to the language power of broader hegemonic discourses as global or specific power as Mission Statements, changing concepts and social roles. But how does ideology affect language teaching or change social roles? In the next sub-section, I will be discussing the relationship between

ideological discursive practices of Mission Statements and language teachers' social role, particularly in relation to how language teachers' identities are affected by discursive practices articulated in the ELT field.

4.2 Language teaching and its social role

Roberts (1998) criticizes the behaviorist and humanistic model-based teacher education by saying that as individualist models they do not provide enough account of the social aspects of teachers' work. Roberts suggests that most English teachers do not take sufficient account of the social aspect of their work, implying that a teacher's development cannot be abstracted from his/ her social setting. He uses this metaphor to emphasize his point: "every seedling carries a predetermined inner make up, and a drive to develop. However, the shape and size of the adult plant derives from its context: the rain, sun, wind and space it needs to grow" (Roberts, 1998: 22).

This sub-section on language teaching and its social role aims at intensifying the discussion about English teachers' identities, especially in terms of how they are built through discursive practices instantiated in the Mission Statements, producing and reproducing contemporary social practice.

I believe that teachers' identities, like others, are influenced by the duality of structure cited by Giddens (1984), explained in the theoretical background of this work. English teachers, besides bringing in their personal dreams and hopes which consequently will influence their careers also receive the influence of the language teaching field and the wider social context (society as a whole). This exchange will result in social change which may be either caused by them as social actors or by the feedback of their own actions, changing concepts, values and consequently changing social structure as a whole.

Accordingly, I would also say that there are some very important factors related to some variability of ideological discourse and action: the question of self and collective ‘identities’. Since individuals produce or reproduce social practices, it is very important to try to exemplify how social relations and identities are built in discourse or in texts. For example, Meyerhoff (1996), in her article: *Dealing With Gender Identity as a Sociolinguistic Variable* offers, amongst other things, a proposal for a framework of speaker’s identity. (See figure 4.1). She asserts that speakers possess many different identities, some personal, some group (or social), and that these identities vary in their salience in different contexts and situations, depending of course on variables such as: topic, interlocutor, affective goals and so forth, and also that speaker’s identification with different identities may be changed over time. Her framework (below) shows that the speaker’s linguistic and social behavior reflects and constitutes numerous social identities. It was also observed that identity is based on a series of interactional networks. “The fact that all of an individual’s identities are present and mutually dependent in the spherical model below of speaker’s identity does not mean that all identities are taken to be equally important to the individual or to the society” (Meyerhoff, 1996: 218).

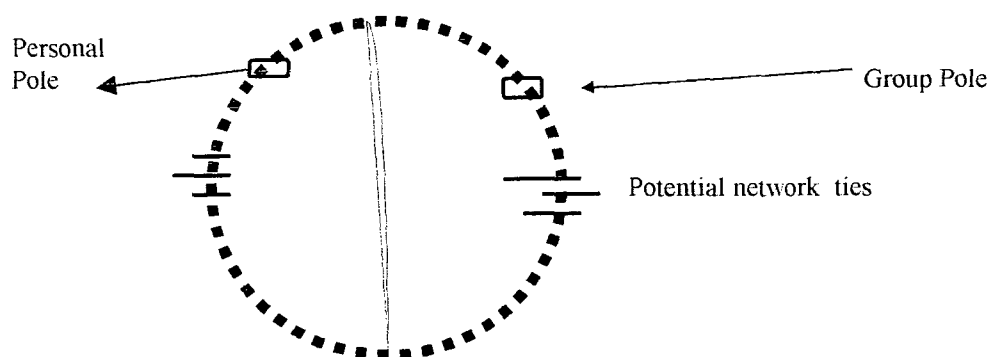


Figure 4.1 Permeable shell centred identity (in Meyerhoff, 1996: 217)

This framework shows that speaker’s identity is seen as a network of interconnected identifications, operating together as if they were parts of a movable sphere. It also outlines

that individuals may or may not share ideas with the groups they are members of, and that the ‘group pole ties’ are broken or opened according to the individual’s own knowledge and perception – ‘the personal pole’. For example, language teachers are exposed to different types of ideologies or schools’ philosophies (Mission Statements) which may or may not be incorporated within their own concepts and values. Changes will firstly depend on the teacher’s identification with the referred ideological concept, and secondly on the influence or power exerted by the group he/she is part of, or by the wider social context.

Thus, what I intend to address, at this point of the discussion on language teachers’ social role, is that teachers develop their beliefs and practice in terms of the relative match between society (including wider economic, cultural, political forces, school policy and philosophy, etc.) and their own personal theories (including self-agency⁶, personal relationships, background, values and beliefs, etc). “Teachers therefore have to ‘navigate’ their professional and personal lives within such a landscape, and as landscapes differ, so will the course of their development” (Roberts, 1998 : 44). Language teachers’ social role reflect this environment or landscape in which they are involved or to which they are committed.

Moreover, attached to the strong appeal of dominant integrative discourses (i.e. globalization), noticed in the Language Schools’ Missions, English teachers or foreign language teachers may just see themselves as agents of good whose aim is to prepare students to be successful in the world. This appeal can be very well illustrated in missions such as: *School Eleven’s main objective is to prepare its students for a globalized and competitive world*, or *School Six is a worldwide educational and cultural services network dedicated to fostering world citizenship among people of the world, providing continuous*

⁶ self-agency here is understood by the means used by a person to improve personal development, filtering and constructing theories or concepts according to his/her cognitive knowledge of the world.

learning experiences that help people interact with others in the world (highlights mine).

If teachers who work for these schools believe that their job as language teachers is to 'prepare students for a globalized world' their 'potential network ties' (see Fig. 4.1) are broken and consequently their concepts and values concerning teaching may change their social roles, their identities. These beliefs (missions) are shared among teachers' specific groups shaping their identities and consequently changing Brazilian language teachers' image as well.

Cox and Petterson (1999) point out very important aspects related to the 'Images of Brazilian Teachers of English' (title of their article). They criticize the absence of a critical view in the teaching and role of English nationally and internationally, claiming a need to intensify the discussion of political and sociocultural implications that permeate ELT.

Despite the great emphasis put upon foreign language learning in our country, more specifically, emphasis on the English language, the social implication 'constructed' for that practice has been worrying, most of the time, professionals involved with language teaching in the last few years. Moita Lopes (1996), for instance, says that one of the difficulties we face regarding foreign languages continuity in public schools curriculum is exactly the reason for keeping them, or better, providing an acceptable explanation for this. He asserts that contrary to what television, radio and other media show while advertising the importance of learning English in the contemporary world, just a small amount of the Brazilian population may have the chance to use English as a means of 'oral' communication, either inside or outside the country. Besides that, he writes, there is not enough demand for jobs (interpreters, receptionists, translators, tourist guides, etc.) requiring foreign language skills. Although I am aware that Moita Lopes's concern is mostly related to the overestimation of oral performance or communicative approach in

language teaching classrooms, aiming particularly at drawing attention to the importance of reading ability within the EFL teaching scenario, it is impossible to overlook the ideological aspects which involve the learning process of a foreign language.

For instance, the ability of speaking a foreign language is greatly related to the ideology of 'social status'. Knowing a foreign language is seen almost as a synonym with professional and social development, an elegant realization and a symbol of success, which can be observed in School One's Mission:

Our Mission Statement is to help companies and individuals improve performance through language and communication development training. Enhancing communication in English will improve systems performance. With improved systems performance, companies win, individuals win, and our communities win. (School One)

Besides, the need to learn English arises not only from social values and prestige but also from the wish to imitate and follow British and American cultural 'successful' models, as it is revealed in:

O objetivo da School Seven é estabelecer e desenvolver uma instituição dentro da comunidade local que, através da Língua Inglesa possa promover um melhor entendimento entre brasileiros e britânicos, e também entre aqueles que usam Inglês como meio de comunicação internacional. (For the English version see appendix D, table 3.3).

In simpler terms, there is a need to evaluate the implications of language teaching practice in the production and reproduction of new identities, being either a teacher or a learner. By doing that, language teachers may be able to reflect upon discursive formations and improve their self-agency, their awareness of the dimensions of language teaching practice. Teaching English can be meaningful if it contributes towards the development of critical mind, to the formulation of counter-discourses in relation to inequalities between countries and social groups. Thus, teachers need to assess the relationships between their work and wider social conditions. Language is embedded in socioeconomic and political struggles

that cannot be left out of the classroom. Counter-discourses need to be articulated and language teachers must consider that the expansion of English in the world is not a mere expansion of a language, but as Pennycook (1994) says, it is also the expansion of a set of discourses in which ideas of development, democracy, capitalism, neoliberalism, and modernization circulate.

These ‘new ideas’ mentioned by Pennycook (1994), for example, are embedded in the element C (strategy) of the Missions. Examples: School Eighteen aims at reaching its goal “através de um moderno programa de capacitação lingüística e de uma constante valorização do ser humano”; School Five uses “the latest communicative action methods which ensure rapid progress in your learning”; School Thirteen “através da incorporação de tecnologia de ensino mais avançada de cada época”, and so on (see appendix D for the English version). Either as readers or as writers, learners and teachers are historical agents of the transformation of society. By investigating and discussing contemporary genres as Mission Statements and even using them in the classroom context, teachers and learners can assess such knowledge. Because by studying the ‘who’, ‘what’ and ‘why’ involved in the production and consumption of a text, language teachers may enhance their role as historical agents of the transformation of society and possibly change the image of Brazilian teachers of English. In the process of social action, instead of being mediators of continuity they can become mediators of creation of more critical and ‘knowledgeable’ citizens, thus changing their social roles. I do not wish, at this level of the discussion, to take up a sort of xenophobic position or a segregated attitude such as the one of the colonialism, but above all, I propose an anthropofagic position which implies a deeper knowledge of the context in focus – ELT in Brazil, which comprehends greater efforts in the sense of searching for our own theories, own values and own identities.

4.3 Reflections on ELT practice in Brazil (ideological trends versus practice)

As this sub-title expresses, I would like to open here brackets for a brief reflection on EFL teaching practice viewed by an EFL teacher (myself) since the beginning of my career until the present date. The aim of this short sub-section is to raise questions involving language teachers' professional history and teaching approaches. How these sorts of 'ideological trends' implicit in teaching approaches can affect teachers' identities. Since Mission Statements are sites of social and ideological actions, and language teachers in general, have been exposed to different ideological and methodological trends, I believe that this discussion on ideology and ELT is relevant for this work.

Historically speaking, EL teachers were firstly influenced by the emphasis on formal and methodological issues typically characterized by the 'so called' absence of a critical view towards the teaching and role of English internationally.

I can testify with my own professional experience when, at the beginning of my English teaching career in the public sector in the 1980s. With the resurgence of Freire's critical pedagogy, we, English teachers, were to blame for staying on the sidelines of the movement, as outsiders, and were labeled by our colleagues (teachers of Literature, Portuguese and History) as "alienated, acritical, reactionary, right-wing stooges of U.S. imperialism". 'Thrown' into that context, as a 22 year-old unexperienced English teacher in public sector, I felt as if I had "sold my soul to the devil".

Within that scenario, teachers and professors of Portuguese, linguists, scholars, and discourse analysts started to pay attention to history, power, ideology, politics, social class, critical consciousness, and empowerment. Language became a set of linguistic, cultural and social scenarios whose value was defined by the social, political, economic and cultural

position of the speaker, more specifically as a weapon, a fighting strategy against dominators. That was also when Discourse Analysis flourished with critical pedagogy in Brazil (Cox and Petterson, 1999).

According to language teaching history in Brazil, besides the focus on grammar, EL teachers had mostly been influenced by the Anglo Saxon School, drawing upon the notion of “communicative competence”, aiming at daily conversation and culture. The Communicative Approach reigned almost absolutely for two decades, then.

However, after some time, EL teachers were becoming disillusioned with a vision of teaching as basically centered on the development of oral ability - acquiring linguistic and communicative competence without a political, ideological dimension. This discomfort led many university English professors to approach the field of L1*⁷ teaching, in which critical conceptions of pedagogy had been present since the late 70s (Cox and Petterson, 1999).

In the late 70s and early 80s Halliday’s functional grammar brought into the language teaching context new concepts. Teaching English language should be contextualized. Teachers would be able to work with written texts of all kinds, genres and registers, taking social context and participants into account. Language started to be seen and discussed as a semiotic system. In addition, a new wave of E S P⁸ defenders, such as Moita Lopes (1996), claimed that the teaching of reading based on instrumental motivation would be more appropriate to Brazilian learners which I believe reinforced the use of texts in the classrooms. Changing from conversation to reading was, then, anchored on a pragmatic rationale, and instrumental reading was seen as form of escape from the effects of assimilation and acculturation inherent in communicative language teaching and integrative motivation.

⁷ Portuguese (Language One)

⁸ English for Specific Purpose

Regarding the development of this instrumental trend (ESP) it may be argued that this kind of ideology is just a 'Trojan horse', considering the fact that reading technical texts also brings access to foreign information, technology, and so on.

Based on these facts I believe that the question of the ELT teaching role does not lie on simply changing approaches and methodology but in discussing language teachers assessment and reflection upon their social role with the economic and political context. Language teachers should be more encouraged by their University professors, for example, to reflect upon the complexity of life in current society. Lots of profound changes have occurred within the Brazilian economy in the last decades. Restrictions on trading and imports and exports were virtually abolished resulting in the explosion of economic activity of an immense variety. In EFL this resulted, as Johnston (1997: 689) maintains, "in the burgeoning of private language schools throughout the country".

This spread of English in Brazil is of course related to the economic and sociopolitical changes this country has gone through in the last few years. Such developments as opening foreign trade, increasing and establishing foreign markets, together with the technological advance including computers, copiers, on the top of availability of books and publications from abroad, added to satellite TV, travelling, and many other technological resources, have contributed, with no doubt, to the potential increase in the number of English or Language Schools within the country. The globalized rhetorical aspects observed in the Missions constitute relevant examples of that influence and change.

Mission Statements, being described as a contemporary genre as it is in this work, seem to be an example that language schools have been following the market trends and that their philosophies are updated in terms of marketing, or rather are market-oriented. But what about the language teaching practice? Has it changed throughout the

globalization process? Just by reading the Missions it is possible to realize the influence of ‘global power’ discourse in LT philosophies, but what about teachers’ behavior, teachers’ identities ? Have these ideologies changed their practice or do teachers still believe that ELT is “non-political” and “divorced from social, political, and economic realities”, as Phillipson (1997:67) asserts.

4.4 Summary of the chapter

“Learning to teach is not a private journey, but it involves the adoption of a social role . . . and for this reason, our social landscape intimately affects the nature of our development as teacher” (Roberts, 1998: 36).

As a conclusion to the discussion on social practice, I would take Roberts’ words assuming that, besides having to understand and interpret our individual, personal theories (values, beliefs) and self concept on the one hand, teachers also need to manage and work out the demands of wider economic, cultural and political forces, on the other. Assessing and interpreting the relationships between work and wider social conditions, language professionals are able to reflect upon hegemonic discourses, contesting them through counter-discourses or empowering discourses.

These discoursivities revealed in Language School Missions show that these discourses require the need to understand the implications of economic and social context while exploring the nature of language and discourse. The global power discourse embodied in the Missions seems to have, therefore, not only a social reproductive function but an economic function as well. Part of the widespread legitimation for English, for example, is to qualify and prepare people for the market, to operate the technology that English itself provides access to. Thus, I would conclude that EFL teaching has been added an extra powerful function, besides intellectual and cultural functions ELT also has

socioeconomic reasons, I would say rather economic than cultural reasons, and teachers need to assess such change.

Yet, considering the relationship between language teachers' work and the spread of the English language, teachers will also need to intensify the debate in the workplace and question the principles, methods, techniques and materials in ELT. This may be achieved by questioning, doubting and being critical of dominant discourses such as 'global power', or by any other kind of discursive practice. I would claim that there is a need to intensify the discussion of the political and sociocultural implications that permeate ELT and critically evaluate the implications of teaching and learning English in light of current 'global power' relationship, because as Giddens (1984: 21) says "what characterizes human agents is specifically 'knowledgeability' that is "awareness of social rules, expressed first and foremost in practical-consciousness". The level of awareness can be expressed in two ways: practical or procedural knowledge and discursive knowledge. According to Giddens (1984), practical knowledge represents that knowledge of procedure which is unconsciously performed in daily activities and are often taken for granted by the actor, having only a superficial impact upon social life. Discursive knowledge, however, is more consciously realized implying a certain level of interpretation and having a more influential role in the structuration of social activities.

Although some economists regard the economic changes as broadly successful, "change at the societal level has led to more lasting social tensions and difficulties" (Saly, 1994, in Johnston, 1997: 688). In ELT as in other education fields, these difficulties are: low wages, high cost of living, etc., caused by the collapse of public economy and the booming of private economy. Important changes should be also taken into account in the education system. For example, after the discourse of globalization was established,

company interests in learning foreign languages increased considerably. National companies started viewing computer and language skill as an opportunity to grow and keep up with international market forces: “get in touch with the enemy” or “become an equal”. All the ideological discourses related to professional, social, personal values has reinforced the traditional market forces and provided the creation of new job opportunities for EFL teachers all over the country.

To summarize, I would assume that discourses such as ‘global power’ are rooted in the socioeconomic realities of contemporary society, as we can observe in Language Schools’ Mission Statements and that such discourses are, as Johnston (1997: 693) points out, “impinged upon the educational context”, showing that “ *it is impossible* to conceptualize teachers’ lives and work without an understanding of the sociopolitical context in which they are lived” (italics mine), without understanding teachers’ social roles. I believe that by investigating contemporary genres as Mission Statements and also by accessing such knowledge language professionals are able to change or improve their level of discursive knowledge and positively influence the construction of a new citizenship. I believe that by doing that language teachers may effectively change their social role within language teaching field and within society.

Chapter 5

Mission Statement in Action

“Language use is always simultaneously constitutive of (i) social identities, (ii) social relations and (iii) systems of knowledge and belief” (Fairclough, 1995: 131).

5.0 Introduction

In chapters 3 and 4 I analysed Mission Statement for its rhetorical, linguistic and textual features and its importance as a class of dynamic genre which “constitutes the matrix of modern corporate or institutional life” and acts as a “carrier of ideologies and institutional cultures” (Swales & Rogers, 1995: 225). Furthermore, the study of genre implies the discussion of embedded social processes which may both “shape and reflect organizational attitudes and behaviors” (ibid). In Chapter 4, I pointed out the influence of discourse in social practice, the interlink of discourses from the wide social context (society as a whole) and specific contexts such as language teaching field, through a critical discourse analysis of Mission Statements and ‘global power’ discourse. This present Chapter intends to extend the discussion of aspects related to Mission Statement in action, language as an indicator of social behavior, social change and also social power.

The support for the present discussion is the critical discourse analysis of questionnaires involving consumers of the Missions. Two points are considered: (i) The degree of teachers and coordinators’ acceptance and belief on the Missions (how participants’ discourses are influenced by the school’s philosophy); (ii) The process of production, articulation and consumption of the Missions within the language schools’ context (who writes or produces the missions, changes occurred and how they are articulated among participants). This analysis also aims at bringing up further interpretation

of different discourses, cultural, social, and ideological strategies of the participants involved.

In order to assess how a Mission Statement is articulated among language schools' participants, 17 subjects (5 coordinators and 12 teachers) belonging to 4 different language schools were asked to reply to specific questionnaires (see Appendixes A/B). The schools and participants were respectively: School Six – 2 coordinators and 3 teachers; School Eight – 1 coordinator and 2 teachers; School Thirteen – 1 coordinator and 4 teachers; School Nineteen – 1 coordinator and 3 teachers. The analysis of their responses exemplifies and clarifies the inherent relationship between discourse and social action, or better, it shows how the articulation of discourse is able to appeal to the self- and collective identities of individuals in society. In fact, it shows the Mission Statement in action.

5.1 *Responding to Mission Statements: acceptance and belief*

In this sub-section, I will analyse the degree of participants' involvement with the school's philosophy. I will show how schools' philosophies are incorporated by teachers and coordinators, and the importance of Mission Statements in their contexts.

One of the four schools, School Six, for example, has the following Mission:

School Six is a worldwide educational and *cultural* services network dedicated to *fostering world citizenship* among the people of the world, providing continuous learning experiences that help people interact with others in the world. School Six's educational philosophy is based on the principle that *foreign/second language teaching should prepare students* to interact with other people in a *globalized world* (italics mine).

The mission is written in English but it is not entirely displayed in a specific area of the school. It is available, though, in information booklets and some leaflets. In posters hanging on the school walls it is possible to read extracts from the Mission, such as: "You

– citizen of the world” and “teachers are also friends” with the logomark (Globe) symbolizing the Mission. The school has two coordinators (one is the franchisee and the other is an employee) and 6 teachers, 5 teachers of English and 1 teacher of Spanish. The questionnaire was answered by 3 teachers of English and the two coordinators, though.

Asked about the school philosophy, the coordinators’ responses were a match for one another. C1 (coordinator one) said: “our philosophy is based on the principle that teaching a foreign language is much more than language teaching itself, but it also provides the students a vision of a *globalized world* where there are *cultural* differences and those *should be respected and valued*”. She adds that “besides developing language skills, *students should be able to use communication resources like the Internet and play their role as citizens of the world*”. C2 said: “The school’s philosophy is based on the idea that learning a foreign language is also learning how to deal with personal and cultural differences... Teachers are also expected to transmit relevant social values to their students”.

The same acceptance and credibility can be observed in one of the teachers’ answer – T1 (teacher 1). She said that the school has “something extra” (sic) to offer the students, “there are many campaigns to become a better citizen” (sic). T1 is referring to the campaigns organized by the school as: chocolate egg and winter campaigns when students have the chance to contribute by collecting and donating chocolate and clothes to charities. T1 assumes that, besides teaching, *the school helps the students to be part of the world* which is one of the school slogans: “you, citizen of the world”, displayed in posters and billboards. The same teacher when asked about the purpose or Mission of the school answered: “Try to make of our world a better place to live” (sic), commenting that School Six has a great vision and that she feels it is nice to be working there, helping the school to

achieve such a purpose: “help students become world citizens by learning a foreign language and acquiring important values such as respecting social and cultural differences” (sic).

Teachers 3 and 4, however, did not seem to be as engaged in the school’s philosophy as T1 was, although both emphasized the importance of being aware and in touch with it to develop a good job.

Besides all the visual information, teachers are introduced to the school philosophy during their training period in pre-service programs which is reinforced through periodic, pedagogical meetings. C1 of School Six considers absorbing the school mission one of the most important managing tasks, because if teachers “do not believe in our philosophy”, she says, “they will not pass it on to the students and the school Mission would fade away”.

Although two of the staff did not reproduce the school’s mission, they somehow had an integrative discourse, contributing this way, to the perpetuation of the school philosophy.

For example, to the question: “In your opinion, what is the purpose of teaching/learning a foreign language?” T1 answered: - “The purpose is to help people to be ‘part’ of the world. Help people to be able to communicate. . . Try to become our world a better place to live” (sic). T2 answered: - “To provide input and improve knowledge so people may interact with other people in the world, and also, to grow professionally”. The key word ‘world’ was mentioned by both of them, emphasizing the school main slogan: “You - citizen of the world”. Only one member of the schoolteam (T3) did not seem to have absorbed or acquired the school discourse or Mission. This teacher’s answer suggests a certain level of neutrality. She said that the purpose of teaching/learning a foreign language “ is to give somebody the opportunity to learn and communicate in a foreign language”. However,

while the other members had joined the school long ago, T3 has just worked for School Six for a few months.

The personnel staff of School Thirteen is composed of 1 coordinator and 4 teachers, and the school has the following Mission:

School Thirteen tem como missão proporcionar a rápida aprendizagem de um segundo idioma, através da incorporação de tecnologia de ensino mais avançada de cada época, conjugada ao apropriado desenvolvimento metodológico, contribuindo assim para ampliar os canais de comunicação entre as pessoas. (For English version see appendix D, Table 3.3)

The Mission of School Thirteen, according to the coordinator, has been displayed in the Resource Center for a long time, where there is a large concentration of students.

School Thirteen's staff also provided very significant feedback in terms of integrative discourse, expressing a high level of acceptance and credibility of the school's Mission.

Answering the question: "What is the Mission of the school (in a few words)?" C1 stated:

- "Through *technology* and *specialized methodology*, our school aims at making people communicate in a foreign language" (sic). The use of words 'technology' and 'specialized methodology' echoes the discourse of the Mission: *através da incorporação de tecnologia de ensino mais avançada de cada época, conjugada ao apropriado desenvolvimento metodológico*. Another teacher's response (T4) completes the coordinator's words saying that she believes the philosophy of the school she works for is "to teach English *within the shortest possible time*" (sic), mirroring: *School Thirteen tem como missão proporcionar a rápida aprendizagem de um segundo idioma*.

About teachers' awareness, C1 adds that they are "extremely aware of the institution's mission" (sic) and that teachers have certainly been passing it on in their everyday attitudes.

Regarding the question of belief, teachers' responses (of the 4 schools interviewed) showed, in general, one aspect in common (11 out of 12). They were asked: "Do you believe in the school Mission (philosophy)? Explain your answer". The teachers were all unanimous on their positive responses. They assume they believe in the school Mission because: i) they have demanding customers and the teacher's role is to try meeting the students' needs; (ii) the Mission has proved to be efficient and effective; (iii) it is a serious organization with very clear objectives and well guided and trained teachers; (iv) they feel that to engage in the school Mission is part of their job; (v) the school invests a lot in its Mission and they are supposed to do the same. Only one out of twelve teachers did not answer that question.

Taking into account the variations in the teachers' trust or beliefs in the Missions, I would assert that Language Schools do reach their goals through the 'missioning' of their philosophies (concepts, values, etc). They seem to achieve their purposes by tying their workforce (teachers, coordinators) to their principles. Thus, the success of their intent may depend a great deal on the acceptance and credibility of their Missions. According to van Dijk (1995), the sociocultural values which are shared and ideologically organized by members of a group, besides working as a social function, also sustain the own interests of the group. Chau (1981) states that ideology is a social fact because it is produced by social relations and has particular reasons to be and be kept there in a specific context and men legitimize social conditions of exploration and domination by making them seem true and fair. According to participants' responses Mission Statements constitute a site of social and ideological action because teachers and coordinators seem to believe and accept the schools' principles and values without resisting or questioning. The ideological discourse of Mission Statements empowers the schools, reifying and legitimizing their conditions.

Furthermore, it is common-sense that education is so much bound up with institutional values and beliefs that different results on teachers' opinions and responses, such as counter-discourse, would be highly improbable. According to Adorno (1996), ideology consists of preventing man from his spirit's autonomy in relation to society. The spirit or mind is suffocated and then converts the reality into ideology. Teachers, in this context, seem to take things for granted without reflecting on the social and economic context around them. However, it is important to remember that they are, as Adorno says, suffocated and under pressure due to contemporary societal rules and market demands which do not allow them to reflect on the properties of social structure. Nevertheless Giddens (1984: 21) says that "what characterizes human agents is specifically 'knowledgeability', that is awareness of social rules, expressed first and foremost in practical-consciousness".

Influenced by social context, language teachers seem to have only acquired practical or procedural knowledge instead of discursive knowledge. In fact, language teaching professionals do not seem to explore the cultural and political aspects of language teaching and learning.

In sum, teachers' degree of acceptance and of belief in the Missions expresses a low level of 'discursive knowledge', claimed by Giddens (1984), which, somehow, undermines their self-agency. Thus, I would reinforce Giddens by arguing that in order to be social agents, individuals need to assess, reflect upon social knowledge and structure to be able to monitor them. Individuals become agents - exerting power or producing an effect and that is practicable by reflexivity. According to Giddens (1991: 32), "Reflexivity, in the sense of the systematic use of knowledge about social life for organizing and transforming it, is a fundamental feature of contemporary society".

5.2 *Production and articulation of Mission Statement*

This sub-section aims at analysing the process of production and articulation of the Missions involved. The analysis was mostly based on the coordinators' responses because they were the ones who had more access to information related to production and also because they are in charge of articulating the Missions among the workforce (teachers).

Concerning the production and revision of the Mission, the two coordinators of School Six, for example, responded that they believe the Mission is created and developed by the executive staff such as CEO (Chief Executive Officer) and Center of Applied Linguistics, therefore the president(s) of the main or central office. About changes occurred in the Mission, they assumed that they have happened for sure, since there was a joint-venture just a few years earlier and also because of market trends. One of the coordinators (C2) said that "the changes are always aiming to be according to the latest tendencies of the English teaching market" (sic). They just could not inform exactly what and how many changes occurred in the Mission because they have worked for School Six for a short period (after the joint-venture). C2 of School Six, however, mentioned the name of the producer of the Mission and said that it is the same person who created the method the school still uses. She also added that, "as everything at school, the Mission has been revised and updated to the needs of the market"(sic). A third coordinator (School Thirteen's) mentioned that the Mission was created by the president of the institution a few years earlier and that it was revised at the beginning of this year (2000).

Regarding the 5 coordinators' responses on replying to question 8 of their questionnaire: "Do you think it is important to 'vestir a camisa'⁹ (be part of a team) of the

⁹ I would define 'vestir a camisa' as a sort of behaviour which implies more than just absorbing the school's philosophy. It involves a level of commitment to the institution which may change individuals' social roles.

school you are working for or in charge of?” They all agreed on the importance of such belief. One of the answers was: “We firmly believe it and we do try to do our best in our routine so as to accomplish the institution’s expectations and needs” (sic). A second opinion: “Absolutely! Where you work is where you spend a major part of your time. So if you don’t agree with your school philosophy, you shouldn’t work there, because you won’t be happy and your work will be just a way to pay your bills and not a way of making a difference” (sic). A third opinion: “Yes, I do. Being a teacher requires a great deal of involvement with the students, with the other teachers and all the staff which, in my opinion, isn’t possible without ‘vestir a camisa’. If a teacher involves him/herself as a whole with what he/she is doing, consequently he/she is ‘vestindo a camisa’ and producing a good quality service” (sic).

By outlining these coordinators’ opinions I try to call the readers’ attention to the huge amount of social values, concepts and beliefs which are passed on and articulated among their subordinates. Words such as ‘trust’, ‘believe’, ‘do our best’, ‘happy’, ‘making a difference’, ‘good quality service’ and so on, are embedded in participants’ discourses in such a way that they are ‘naturally’ incorporated in their daily activities. Teachers firmly believe that they are responsible for the success of the school, responsible for meeting students’ needs, for helping students become better citizens, for instance, when in fact, they are living and experiencing the school’s goals and aims. They are reaching the school’s fundamental purpose, the school Mission, instead. Through teachers’ commitment with the school Mission such as ‘meeting the students’ needs’, ‘dedication’, ‘excellence’, ‘quality’ and other terms associated with modern corporate and educational management, language schools tend to demonstrate business-like characteristics and economic marketing strategies

With the assumption of educational, cultural and social objectives schools establish their identities as an attempt to assure an economic position in the market.

Therefore, it seems to me that one of the purposes in producing and publishing missions is the achievement of institutional consensus. Mission Statements can be seen as something of a response to the market needs. Since they are produced by CEOs (Chief Executive Officers) who are aware of the economic power the school may hold, Mission Statements should be received as “an imposed set of values and policies” (Connel & Galasinski, 1998: 460).

Mission Statements, thus, appear to embody corporate philosophies or corporate cultures (Swales & Rogers, 1995) because the codified principles here, such as ‘world citizenship’, ‘advanced educational processes’, ‘be part of a team’, and ‘accomplish the institution’s expectations and needs’, guide the actions and operations of the school, influencing subordinates’ behaviours and attitudes. Besides expressing their strategic plans demonstrating a clear sense of purpose and distinctive characteristics, Missions offer a very strong potentiality in terms of marketing, somehow closely related to social marketing and advertising, where strong social values and principles represent important ideological aspects within a wider social context. It ties up the workforce and also offers the institution perspectives on how this set of principles, or these corporate philosophies, can help the school guide and maintain continuity within the market, delineating its goal, differentiating and reinforcing the institution’s identity. In fact, I would also say that this type of philosophy or mission reinforces the use of ideology in the service of power, or better, in the service of the school. A commercial marketing strategy created or developed in a way to make people believe that by helping other people, for example, they are ‘becoming

better citizens' and by learning English they are interacting with the world, making a difference, and so on.

5.3 *Summary of the chapter*

Two aspects should be taken into account after the analysis and discussion of the questionnaires: teachers' identity and language teaching social discourse.

According to Norton (1997: 410), identity refers to "how people understand their relationship to the world, how that relationship is built across time and space, and how people understand their possibilities for the future". Institutions such as families, schools, workplaces, social services and so on, are responsible for mediating the relationship between the individual and the larger social world. Identity construction, thus, involves relations of power that can be either coercive or collaborative and language represents the means by which individuals map their experiences by negotiating their places in a new social order. Social relationships and larger networks are all interlinked in such a way that a person's identity may shift according to social and economic relations depending on his/her access to material resources and defining the terms in which their desires and intents are articulated (West, 1992, in Norton, 1997).

I would say that teachers are inserted in a context where economic power involving 'production', 'quality', 'qualification', 'marketing', and other modern corporate terms represent the main stream of contemporary consumer's society. Such common sense assumptions noticed in their integrative discourses related to authority and power are encoded in discourses in a way that teachers collaboratively experience this sort of power-relation and are generally not consciously aware of it. Therefore, I would claim that in order to think of future social changes, language teachers should be more aware of the

implications of external political and economic forces because it is only by their reflecting on the articulation of knowledge and social systems that they will better understand the structural, discursive characteristics of texts or discourses, providing thus a useful understanding of the role of genres such as Mission Statements in institutional and community affairs.

Discourse or language in general offers a more dialogical middle way of thinking about social control and human agency reproduction and innovation, coercion and resistance (Giddens, 1991), than teachers do realise. The naturalization of educational goals, human and social values, may be at odds, shifting teachers's attention from the essential – reflexivity and self-agency. The fragmented and isolated ideas and discourses may become strategies which sabotage the real desired goals - material and economic goals (Adorno, 1996).

I close this summary by outlining one of the teachers' answers to question number 7 of questionnaire B which asked: "What is the relationship between absorbing the 'philosophy' of the school and 'vestir a camisa' of the school you are working for?". She answered that believing in the school philosophy is an essential condition for performing a good job within the institution she works for, because it's only by doing that that teachers may meet students' and school's needs. She added that she thinks she has 'been part of the schoolteam' she's been working for and that maybe (because of that) it is more difficult for her having a more critical judgement on the school Mission. Finally, she said that it was nice answering my questionnaire because it made her think and reflect on things related not only to the school policies and philosophies but also to the method she has been working with. For me this teacher's reply, although maybe considered an integrative discourse, represents a first step in terms of reflexivity, self-agency and a sign of discursive knowledge

mentioned before. I believe that it is by assessing such knowledge that language teachers may reflect, interpret and change their social behaviour and of course their social function within the language teaching field and better understand the wider social context. By doing this, language teachers instead of contributing to the continuity of structures they may be able to transform them and improve their roles as social actors as well.

Chapter 6

Final remarks

6.1 Conclusions

This work on Mission Statements as a site of social and ideological action was theoretically based in the three-dimensional aspects involving text and context: text, discursive practice and social practice. This relationship creates social representations, establishes roles, and produces knowledge (Fairclough, 1994).

As individuals are not isolated they become representatives of their social group's discourses and establish social relations within their specific contexts and consequently within social structure. Genre research works may serve as an interface between language and society by interpreting texts as the mediators between specific institutional contexts and their discourse.

The specific context analysed in this work was language teaching and the discourse investigated was the philosophies as expressed in the Mission Statements of the language schools involved. As stated in the beginning of this study (Chapter 1), Mission Statements in general are sets of values which provide the institutions appropriate directions, serve to distinguish one institution from another and act as carriers of ideologies and institutional cultures. By doing this, Mission Statements are one of the modes used to transform or maintain continuity in the structuration of society. Language teachers' identity were shown in this thesis to be articulated together with the ideologies of the Missions through a process of social relations. The Missions represent a blueprint which guides participants' experiences across time and space in a dialectical relation.

In order to better understand this bridge between Mission Statements and society, I divided the analysis in 3 parts, considering the 3-D aspects of texts (Fairclough, 1994). Firstly, I started with a textual and linguistic analysis. Secondly, I developed a discussion on Mission Statement's discursivity and social practice. And thirdly, I extended the discussion on Mission Statement in action involving participants' discourse.

The textual analysis was relevant for the study of Mission Statements as a contemporary genre and showed the importance of language as a semiotic system or as a representation of people's relationship with the world, or with their specific contexts. The rhetorical features of the Missions provided a general view of the global aspect embedded in the philosophies of the schools, while the GSP description defined the 'goal' as a crucial component to state the purpose of the school, identity, and thus, to differentiate it from other schools. The Transitivity Relational Process was used in this work to unfold the specific functions or metafunctions of participants (of the goal), clarifying ideological aspects found in the Mission Statements. Through a 'Token-Value' structure schools symbolically attempt to represent their sets of values and establish their identities within a competitive market. This analysis showed that 'Token-Value' structure in the Relational Process suggests the ideological beliefs and concepts of the language schools' social context and establishes the schools' identity.

The second analysis, the CDA, provided this work with the understanding of how discourse may be determined by social structure and at the same time may influence and be influenced by that structure, contributing in this way for the achievement of social continuity or social change. For this analysis the concept of 'global-power' dominant discourse was used to point out the interdiscursivities of practices between wider social context and specific context (language teaching). This discussion showed the incorporation

of global-power dominant discourse by ELT discourse in Brazil. The investigation provided a reflection on the need to intensify the debate about sociopolitical implications on English teachers' development, implying that the understanding of teachers' development and identities cannot be abstracted from their social context. It also showed the Brazilian language schools' incorporation of global-power dominant discourse. By doing this, schools have adopted a business-like view of teaching rather than educational and linguistic one. It seems that their goals have shifted from educational to economic reproductive functions.

An extended critical discourse analysis was necessary to interpret the impact of Mission Statements on participants' (coordinators and teachers) discourse. Regarding this dialectical relationship between Mission Statements and participants, two very important points were discussed: power relation as a social reproductive function and knowledgeability. These points were raised while analyzing the degree of participants' acceptance and of belief in the Missions and the process of production and consumption of the Missions.

Results seemed to point out a high level of trust and belief in the schools' philosophies on participants' part, expressing a low level of knowledgeability or just practical knowledge which led me to conclude that this fact probably undermines their self-agency and constrains language teachers' discursive knowledge. Thus, social action here is exerted by the hegemonic discourse of the Missions which participants are committed to, contributing to the continuity of economic reproductive function.

According to the analysis, I believe that Mission Statements are a sort of contemporary genre which reinforces the use of ideology in the service of power, revealing thus an economic reproductive function. The naturalization of educational goals, human

and social values, as I stated previously, seems to hinder language teachers' attention from reflexivity, self-agency and discursive knowledgeability as a whole. Mission Statements seem to be business oriented and associated with the teachers' commitment to modern corporate, educational management, they are created to achieve a sort of institutional consensus. Mission Statements' corporate philosophies embody codified principles guiding the actions and operations of the school. The power-knowledge system behind their discourse besides tying up the workforce, through the articulation of a set of values, also restrains subordinates' ability to filter and construct their own theories (their self-agency) in relation to the world around.

This study on Mission Statement shows how social relations and identities are built within the structuration of society. Mission Statements, thus, constitute a sort of contemporary genre which may bring to language professionals and other researchers a reflection on how discourses are institutionalized in our contemporary society. This reflection on how ideologies and identities are articulated and shaped may be one of the means by which critical awareness of social representations or social roles are developed or improved. The results emphasize the importance of Mission Statement as a prominent genre. Swales and Rogers (1995: 237) pointed out the emergence of this genre as "viable research topic in the interface between linguistics and discourse-based business communication". It might interest professionals in charge of ESP and EAP at Colleges and Universities as well as in Management Communication.

Regarding interests in the language teaching field, I hope this work might be accessed so that language professionals in general may be able to assess this relationship with the wider social context and that, by reflecting upon social structure, professionals might be able to increase their critical awareness of the social role of language teaching.

For Discourse Analysis and Critical Discourse Analysis, I believe that the study of Mission Statements as the means by which ideologies are shared by members of social groups (van Dijk, 1995) represents significant advance in the field of genre analysis. By describing and classifying language schools' Mission Statements I was able to trace a profile of language schools' philosophies: a market-oriented discourse, as I stated before. By incorporating modern ideas and new concepts such as: 'to provide top quality language, communication and teacher training', 'help business and business development come together', 'to promote performance improvement in business through language communication training', and so on, language schools' goals seem to shift in accordance with economic relations. According to Norton (1997), this happens mainly because of the access people and institutions have to material resources available in social structure. This access, therefore, will define the terms with which they will articulate their desires. Ideologies and identities, according to Norton (1997) are not dictated but transformed across time and space.

In short, I believe that by investigating Mission Statements as a site of social and ideological action, I was able to understand and have a better view of the duality of structure mentioned by Giddens (1984), where modes and conditions governing social systems may provide continuity or transformation of the structuration of society. I was also able to develop discursive knowledgeability in terms of improving self-agency by filtering and constructing theories and concepts rather than 'naturally' accepting them, increasing critical awareness and building an empowering discourse rather than being system-conditioned, consuming and producing integrative discourses.

Finally, I hope this work might be accessed by other language professionals and researchers so that it may produce and reproduce social action in the construction of our

citizenship, because it is by reflecting and assessing such knowledge that individuals are able to develop discursive knowledgeability and self-agency. I hope readers may realize that discourses in general offer a more dialogical middle way of thinking about social control and human agency reproduction and innovation, coercion and resistance (Giddens, 1991) than they are 'naturally' used to. After all, as EFL teachers are taken as teachers of the most internationally known and 'used' foreign language, we have our share of responsibility in understanding this relation between FL teaching and citizenship, and consequently its projection in our work in the classroom.

6.2 Limitations and suggestions for further research

Since Mission Statements constitute a contemporary genre, one of the limitations for the development of this work was dealing with a small number of references in the subject itself. Most of the references found were short articles or chapters focusing this sort of genre.

The second obstacle I found during the process of inviting participants to reply to questionnaires was the fact that most professionals in language schools had not worked for that institution for a long time, let us say, 2 years, for example. Just a few of them have been working in the same school longer than that, which I believe limited, somehow, the results of my research while investigating Mission Statement in action (Chapter 5). By having a larger corpus of participants for example, the researcher would be able to select participants, by taking into account their work experience in the school. My aim was to work with teachers who have been working for the school for at least 2 years but this item had to be overlooked since I realised it would be impracticable.

A final limitation was time constraints. In terms of production and consumption of the Missions (Chapter 5), for example, I would need more time to investigate changes such as

joint-ventures, interviews with presidents or CEOs (Chief Executive Directors) in order to obtain an improved picture of the schools' history and of the schools' contexts as a whole. Classification of schools in terms of longer or shorter experience in the market associated with changes occurred in the Missions would systematize and facilitate focusing the results.

Therefore, the limitations described represent suggestions for further researches in the subject and also point out the following:

1 An experimental case-study based in two schools for example, in an attempt to make an in-depth investigation of the results of the Missions' articulation process within the school workforce.

2 Inclusion of Mission Statements in an ESP or EAP course design so that teachers and learners may have more access to contemporary genres.

3 A study on ELT professional aspects of language academies/schools, discussing criteria and requirements for selection and training, for example.

Finally, I would say that due to time constraints I could not go further into other important aspects related to this study on language schools' Mission Statements, namely: enlarging the corpus of Missions and of participant teachers, interviewing CEOs, mentioned above. However, I believe that I was able to accomplish the proposed task since the answers to my research questions were supplied and discussed, and mainly because I am sure that this study added a significant and particular dimension to my professional life, that is, 'reflexivity' (Giddens, 1984) – knowledge of social life. I understand that being a social agent is not a task to be accomplished but something to be carried out during the whole process of one's life and I hope this work may be a first step to contribute to the development and increase of other language professionals' discursive knowledgeability.

References

- Adorno, T. W. (1996). Teoria da Semicultura. Educação e Sociedade. 56 (Dez). 388 – 411.
- AILA (1999). Program Abstracts. 12th World Congress of Applied Linguistics. Wase University. Japan.
- Althusser, L. (1971). Ideology and Ideological State Apparatuses. In Lenin and Philosophy and other Essays (pp. 121 – 173). London: New Left Books.
- Bakhtin, M.M. (1986). Speech Genres and Other Late Essays, Austin: University of Texas Press.
- Bazerman, C. (1994). Constructing Experience. Carbondale: Southern Illinois University Press.
- Bazerman, C. (1988). Shaping Written Knowledge: The genre and activity of the Experimental Article in science. Madison: The University of Wisconsin Press.
- Bhatia, V. (1993). Analyzing Genre: Language Use in Professional Settings. London: Longman.
- Chauí, M. (1981). O que é Ideologia. São Paulo: Brasiliense
- Connel, I. and Galasinski D. (1998). Academic Mission Statements: an exercise in negotiation. Discourse & Society, 9(4), 457-479.
- Coe, R.M. (1994^a). An Arousing and fulfillment of desires: The rhetoric of genre in the process Era – and beyond. In Freedman, A., P. Medway (eds.), Genre and the new rhetoric. London: Taylor and Francis.
- Cox, M.I.P., Petterson, A.A.A. (1999). Images of Brazilian Teachers of English. Tesol

Quarterly (33), 3, 433 - 452.

Deal, J. (2000) How to create and use a Mission Statement. TSBJ – The Small Business Journal. www.tsbj.com/editional/03040503.htm.

Dudley-Evans, T. (1986). Genre Analysis: An Investigation of the introduction and discussion Sections of M. Sc. Dissertations. In Caldas – Coulthard, C.R., Coulthard, P.M. (eds). Talking about text. Birmingham: UK.

Dudley-Evans, T. (1987) Genre Analysis and E S P. English Language Research Journal (1), 1 – 9.

Egins, S., and Martin, J.R. (1997). Genres and Registers of Discourse. In Teunen A. van Dijk (Ed.) Discourse as Structure and Process. London: Sage.

Egins, S. (1994). An Introduction to Systemic Functional Linguistics. London: Pinter.

Fairclough, N. (1994). Discourse and Social Change. Cambridge: Polity Press.

Fairclough, N. (1995). Critical Discourse Analysis. London: Longman.

Fairclough, N. (1989). Language and Power. New York: Longman.

Fishman, J.A. (1990). Language and Social Context. Ed. Pier Paolo Giglioli. The Sociology of Language. London Penguin, 45 – 60.

Foley, C. R. (1995). Mission Statements: A Definition, an Assessment, a Call for Action. www.uvm.edu/~vtconn/journals/1995/foley.html.

Fontanini, I. (2000). Lexicogrammatical Manifestations of Ideology in Letters to the Editor. (Master's thesis, UFSC).

Freedman, A. and Medway, P. (1994). Locating Genre Studies: antecedents and prospects. Genre and the new rhetoric. London: Taylor and Francis.

GELNE (1999). Programa de Resumos. VII Jornada de Est. Lingüísticos do Nordeste. UFCE. Fortaleza.

- Giddens, A. (1984). The Constitution of Society. Cambridge: Polity Press.
- Giddens, A. (1979/1994). Central Problems in Social Theory. Berkeley and LA: University of California.
- Giddens, A. (1991). As Consequências da Modernidade; S.Paulo: Unesp. Trad. Fiker, Raul.
- Gumperz, J. (1982). Language and Social Identity. Cambridge: CUP.
- Halliday, M.A.K., & Hasan, R. (1989). Language, context, and text: aspects of language in a social-semiotic perspective. Oxford: Oxford University Press.
- Halliday, M. K. (1978). Language as social semiotic. London: Arnold.
- Halliday, M.A.K.(1994). An Introduction to Functional Grammar. London. Arnold.
- Hanna, M.S., & Wilson, G.L. (1984). Communicating in Business and Professional Settings. New York: Random House.
- Harter, K. (1998). Mission Statement is an important part of organizations.
www.uwex.edu/ces/newsreleases/fl980:dd.htm.
- Hasan, R. (1996). Ways of Meaning. The nursery tale as a genre. London: Cassel.
- Hawkes, D. (1996). Ideology. London: Routledge.
- Hyon, S. (1996). Genre in Three Traditions: Implications for E S L. Tesol Quarterly. 30 (4), 693 – 722.
- Ianni, O. (1998). A era do globalismo. In Globalização, Regionalização e Nacionalização. Org. Oliveira, F.A.M. São Paulo: Unesp.
- Johnston, B. (1997). Do EFL Teachers have careers? Tesol Quarterly. 31 (4), 681 – 713.
- Kress, G., & Hodge, B. (1993). Language as Ideology. London: Routledge & Kegan Paul.

- Kress, G. (1989). Linguistic Processes In Sociocultural Practices. Oxford: University Press.
- Maingueneau, D. (1999). Analysing Self- Constituting Discourses. Discourse and Society, 1 (2), 175 –199.
- Martin, J.R.; Matthiesen C.M.I.M. and Painter, Clare. (1997). Working with Functional Grammar. Great Britain: Arnold.
- Meyerhoff, M. (1996). Dealing with Gender Identity as a Social Linguistic Variable. In A F. Freed (Ed.), Rethinking Language and Gender Research (pp. 203-227). London and New York: Longman.
- Meurer, J. L. (1998). Aspects of Language in Self-Help Counselling. Universidade Federal de Santa Catarina: ARES.
- Meurer, J. L. (2000). O Conhecimento de gêneros textuais e a formação do Profissional da linguagem. In Aspectos da Lingüística Aplicada. Ed. M.Fortkamp & L. M.B. Tomitch. Florianópolis: Insular.
- Moita Lopes, L. P. (1996). Oficina de Lingüística Aplicada - A Natureza Social e Educacional dos Processos de Ensino/Aprendizagem de Línguas. Campinas: Mercado de Letras.
- Motta-Roth, D. (1995). Rhetorical Features and Disciplinary Cultures: A genre-based Study of Academic Book Reviews in Linguistics, Chemistry, and Economics. (Doctoral Dissertation, UFSC).
- Norton, B. (1997). Language, Identity, and the Ownership of English. Tesol Quarterly 31(3), 409 – 429.
- Nunan, D. (1994). Introducing Discourse Analysis. London: Penguin.
- Pennycook, A. (1994). The Cultural Politics of English as an International Language.

London: Longman.

Pereira, P.; Daflon, Santana. (2000). O Idioma da Sobrevivência. Época, 90, 92-97 (7 fev).

Phillipson, R. (1997). Linguistic Imperialism. Oxford: OUP.

Quinley, J. (1991). Assessing the College Mission: An Excellent Starting Point for Institutional Effectiveness. Charlotte, N.C: Central Piedmont Community College. ERIC Reproduction Service No. Ed. 333913.

Roberts, J. (1998). Language Teacher Education. London: Arnold.

Rothery, J. (1989). Learning About Language. R. Hasan & J.R. Martin (Eds.). Language Development: Learning Language, learning culture. Norwood, NJ: Ablex.

Ryan, K. (1996). New Historicism and Cultural Materialism. London: Arnold.

Santos, M. B. (1996). The textual Organization of Research Paper Abstracts in Applied Linguistics. Text, 16 (4), 481 – 499.

Santos, M.B. (1995). Academic Abstracts: A Genre Analysis (M. A. thesis, UFSC, 1995).

Swales, J.M. and Rogers, P. (1995). Discourse and the projection of corporate culture: The Mission Statement. Discourse & Society, 6 (2), 223 – 241.

Swales, J.M. (1990). Genre Analysis: English in Academic and Research Settings. CUP.

Thompson, G. (1996). Introducing Functional Grammar. London. Arnold.

Thompson, S. (1994). Frameworks and contexts: A genre-based Approach to analysing lecture Introductions. English for Specific Purposes, 13, 171 - 186.

van Dijk, T. A. (1995). Discourse Semantics and Ideologies. Discourse & Society,

6 (2), 243 – 289.

van Leuween, T. (1996). The Representation of Social Actors. In Carmen Rosa
Coulthard & Malcolm Coulthard (Eds.), Texts and Practices (pp.32-70). London:
Routledge.

Ynxia, Z. (1999). Genre Dynamics Exhibited in the Development of Sales Tongzhi
'circular'. Text 19 (2), 281 – 306.

Appendix A/B

Appendix A

Questionnaire A - teachers of English were asked to complete.

Questionnaire A*¹ (teachers):

- 1) In your opinion, what is the purpose of teaching/learning a foreign language ?
- 2) What is the purpose (Mission or philosophy) of this school ? (In case you do not know, just be frank, please)
 - If your answer to question 2 was positive reply to questions 3 and 4, if negative just skip 3 and 4.
- 3) How did you get in touch with the school Mission (philosophy)?
- 4) Do you believe in the school Mission (philosophy) ? Explain your answer.
- 5) Would you like to contribute in the production or revision of the school Mission (philosophy)? Why?
- 6) How long have you taught in language schools and how long have you been teaching in this school ?
- 7) What is the relationship between absorbing the ‘philosophy’ of the school and ‘vestir a camisa’ of the school you are working for? How do you feel about it?

Questionnaire B - coordinators were able to choose between English and Portuguese to complete questionnaire B.

Questionnaire B (coordinators):

- 1) What is the Mission (purpose or philosophy) of the school? (in a few words)
- 2) When did you first get in touch with it? How?
- 3) Is the Mission (philosophy) displayed in the school environment ? If positive, where?
- 4) Do teachers know about it? If so, how is this philosophy passed on ?
- 5) Do you know who produced the Mission (philosophy) and how/when it was produced?
- 6) Has it been revised since its production? How many times?
- 7) Has any attribute been added or changed since then?
- 8) Do you think it is important ‘vestir a camisa’ of the school you are working for or in charge of ?

¹ Este questionário é parte de uma pesquisa de mestrado (em andamento) que trata dos aspectos sociais e ideológicos do ensino de línguas no Brasil. Foi elaborado pela professora do ILG/UEM (mestranda da UFSC) Rosa Maria Olher. As respostas poderão ser enviadas via e-mail: rmoller@teracom.com.br, cu poderão ser coletadas pessoalmente pela pesquisadora, fone: 222 8489. Ao responder o questionário o/a professor/a participante estará dando uma grande contribuição à pesquisa na área de ‘EFL teaching’ e análise do discurso, tais como discussões e publicações acadêmicas a respeito do cenário e perfil social e econômico das escolas de línguas no Brasil.

Appendix B

'Questionário A2' was offered teachers of other foreign languages such as: Spanish and Italian.

Questionário A2 (professores):

- 1) Na sua opinião, qual o objetivo ou propósito de ensinar/aprender uma língua estrangeira ?
- 2) Qual é a 'missão'(propósito/filosofia) desta escola ? (Caso você não saiba seja franco, por favor)
 - Se sua resposta à pergunta acima foi positiva responda as questões 3 e 4, se negativa ignore-as)
- 3) Como você tomou conhecimento da 'missão'(filosofia) da escola?
- 4) Você acredita nesta 'missão'(filosofia)? Por favor, explique.
- 5) Você gostaria de participar da produção ou revisão da 'missão' (filosofia) da escola? Por quê?
- 6) Há quanto tempo ensina língua estrangeira? Qual? Há quanto tempo está nesta escola ?
- 7) Você acha que existe alguma relação entre a filosofia e 'vestir a camisa' da escola para a qual você trabalha? Poderia comentar brevemente a respeito do assunto?

'Questionário B2' was offered as a choice for those coordinators who would rather complete the questions in their mother tongue.

Questionário B2 (coordenadores):

- 1) Você saberia dizer em poucas palavras qual é a 'missão' (objetivo/filosofia) da escola?
 - 2) Quando e como você tomou conhecimento dela (missão) ?
 - 3) Esta 'missão' faz parte do ambiente da escola? Ela está exposta em algum quadro ? Se a resposta for 'sim', onde?
 - 4) Os professores a conhecem ? Se positivo, como ela é passada ou transmitida?
 - 5) Você sabe quem criou esta 'missão'(filosofia)? Como e quando foi elaborada?
 - 6) Ela foi revista ou revisada desde sua criação? Quantas vezes?
 - 7) Houve acréscimo ou mudança de algum item (adjetivos, atributos, etc)?
 - 8) Você acha importante 'vestir a camisa'da escola para a qual você trabalha? Por quê?
-

Appendix C

C-1 INTERNATIONAL LANGUAGE SCHOOLS' MISSIONS

Group I

1- School One (USA)

Our Mission Statement

To help companies and individuals improve performance through language and communication development training. Enhancing communication in English will improve systems performance. With improved systems performance, companies win, individuals win, and our communities win.

Our Vision

- To promote performance improvement in business through language and communication training
- To encourage intercultural communication and understanding
- To build long-term, person-to-person relationships in the community
- To successfully participate in the effort to foster open societies
- To strengthen democratic institutions and free markets

2- School Two (Japan)

"Providing and Networking Business,

Intercultural and Language Opportunities"

Our Mission

In an environment that will produce greater cultural understanding, foster international business opportunities and partnerships and provide a continuing source of information and instruction, School Two seeks to help business and business development come together with sustainable economies. In a growing global economy as a compliment to formal language instruction, we seek to use discussion of Global Business as a catalyst for effective English Language instruction and cultural understanding.

3- School Three (USA)

"Your contact with the world"

Our mission is to provide quality education and to assist foreign students to achieve their educational goals when coming to the USA. By giving to our students academic environment and educational advising we open cultural doors to "your contact with the world".

4- School Five (New Zealand)

School Five was established in 1989 and our mission is to provide top quality language, communication, and teacher training. We use the latest communicative action methods which ensure rapid progress in your learning.

5- School Fifteen (UK)

To provide a personalized business education of high quality to prepare students in achieving goals in a global economy with an understanding of ethical business values and market economy.

6- School Twenty (USA / England / South Africa)

"Our world of Language And Leisure"

With over 15 years experience in providing language and travel programmes, our mission is clear: providing the ideal environment where our students actively

learn and 'live' the language and experience the special characteristics and way of life of each country.

7- School Twenty-One (USA)

"Celebrating Our Culture . . . we all smile in the same

language"

The School Twenty-One offers its students an education in which:

all students will value and pursue a rigorous, academic program
 all students will strive for excellence in academics, athletics, the arts, and extracurricular interests
 all students will be proficient in one or more world languages
 all students will become familiar with the global community through international study experiences
 all students will attain a multi-cultural and anti-biased perspective that promotes respect for self and others
 all students will display a positive attitude, self-confidence, independence, and a sense of responsibility
 all students will examine career opportunities and explore a variety of work environments.

8- School Twenty- two (USA)

Our mission is to provide an environment conducive to intellectual exchange characterized by innovative and outstanding:

- Teaching and curricula
- Service to students and community
- Scholarship and research
- Sociological practice and internships
- Commitment to multiculturalism and diversity

Our Vision is to become a premier sociology department providing nationally and internationally recognized academic programs.

9- School Six (Central and South America)

Vision

School Six is a worldwide educational and cultural services network dedicated to fostering world citizenship among the people of the world, providing continuous learning experiences that help people interact with others in the world.

Philosophy

The School Six educational philosophy is based on the principle that foreign/second language teaching should prepare students to interact with other people in a globalized world. This means that it is not enough for students to develop their language skills, they also have to be able to cope with cultural differences, use communication resources like the Internet and become aware of the role they can play as citizens of the world.

C-2 BRAZILIAN LANGUAGE SCHOOLS' MISSIONS

Group 2

1- School Four

School Four é um órgão suplementar da Fundação Universidade XXX, subordinado à Reitoria, conforme artigo 37 do Estatuto, e tem por finalidade atender a comunidade universitária em forma de apoio à suas atividades de ensino, pesquisa e extensão e à comunidade em geral, promovendo a integração universidade-sociedade, através de atividades relacionadas a línguas estrangeiras e à língua portuguesa.

2- School Six

Vision

School Six is a worldwide educational and cultural services network, dedicated to fostering world citizenship among the people of the world, providing continuous learning experiences that help people interact with others in the world.

Philosophy

The School Six educational philosophy is based on the principle that foreign/second language teaching should prepare students to interact with other people in a globalized world. This means that it is not enough for students to develop their language skills, they also have to be able to cope with cultural differences, use communication resources like the Internet and become aware of the role they can play as citizens of the world.

3- School Seven

O objetivo da School Seven é estabelecer e desenvolver uma instituição dentro da comunidade local que, através da Língua Inglesa possa promover um melhor entendimento entre brasileiros e britânicos, e também entre aqueles que usam o inglês como meio de comunicação internacional.

4- School Eight

A School Eight é uma empresa genuinamente Maringaense, atuando desde 1993 na área de ensino de línguas estrangeiras. Nossa proposta consiste em transmitir um novo idioma primando pela qualidade. Fazendo do aprendizado um desafio constante e descontraido, onde o aluno possa se sentir totalmente a vontade para se desenvolver e conhecer outros horizontes.

5- School Nine

Transmitir o conhecimento de línguas estrangeiras e prestar serviços de apoio ao entendimento destas, com os mais elevados padrões de qualidade, garantindo a satisfação e o desenvolvimento de nossos clientes, reforçando a integração na sociedade e manter a excelência nos serviços, assegurando assim, a continuidade e crescimento da empresa.

6- School Ten

A School Ten, fundada em 1989, tem como meta o ensino de Inglês, Espanhol, Francês e Alemão para jovens, adultos e crianças a partir de 4 anos.

Visando sempre a qualidade de ensino, a School Ten adota a mais moderna metodologia, oferecendo recursos variados e eficazes.

7- School Eleven

A School Eleven tem por objetivo principal preparar seus alunos para o mundo globalizado e competitivo.

8- School Twelve

O objetivo da School Twelve é fazer com que o aluno aprenda de maneira natural e com isso possa se comunicar naturalmente. A meta é que ele alcance os próprios objetivos, no menor tempo possível.

9- School Thirteen

A School Thirteen tem como missão proporcionar a rápida aprendizagem de um segundo idioma, através da incorporação de tecnologia de ensino mais avançada de cada época, conjugada ao apropriado desenvolvimento metodológico, contribuindo assim para ampliar os canais de comunicação entre as pessoas.

10- School Fourteen

Ser uma escola de referência em comunicação humana, facilitando o desenvolvimento cultural, social e econômico de todos os envolvidos.

11- School Sixteen

Our Mission

Our mission is to increase the professional capacity and exceed the personal expectations of our clients by enabling them to communicate in another language. We are committed to investing in technology and improving our employees with the goal of being a bridge of understanding between countries through education, and culture.

Nossa Missão

Nossa missão é tornar o cliente apto a se comunicar em outro idioma, aumentando sua capacitação profissional e satisfação pessoal, superando suas expectativas, investindo em tecnologia e no aprimoramento constante de nossos colaboradores. Ser uma ponte de entendimento entre países através da educação, e cultura

12- School Seventeen

Facilitar a comunicação com o mundo ensinando inglês de uma forma afetiva, qualificada e prazerosa.

13- School Eighteen

A Missão School Eighteen é promover o desenvolvimento profissional, cultural e social de todos, através de um moderno programa de capacitação lingüística e de uma constante valorização do ser humano.

14- School Nineteen

MISSÃO

Promover o desenvolvimento de pessoas e organizações através dos mais avançados e eficazes processos educativos.

OBJETIVO

Através da dedicação e do comprometimento de sua equipe, oferecer aos alunos produtos e serviços educacionais de qualidade superior.

15- School Twenty-Three

Produzir, sistematizar e veicular conhecimentos nas áreas de comunicação, letras e lingüística, com o objetivo de formar profissionais com espírito crítico que contribuam para o aprimoramento da sociedade.

Appendix D

Appendix D

Translated English versions of tables 3.1, 3.3 and 3.4

Table 3.1 *Nature, Goal and Strategy* in Mission Statements

'A'	'B'	'C'
<i>Nature (who)</i>	<i>Goal (what/why)</i>	<i>Strategy (how)</i>
School Four is an additional department of XXX State University, subordinate to the Administration, according to article 37 of the statute.	It aims at serving the university community as a means of supporting education, research and extension activities and the general community, promoting integration between university and society ... →	through activities related to Foreign and Portuguese Languages. (my translation).
School Six is a worldwide educational and cultural services network. . .	dedicated to fostering world citizenship among the people of the world . . . → that help people interact with others in the world.	providing continuous learning experiences . . . ←
School Eight is an authentic Maringaense Language school, working in the market since 1993 in the area of foreign language teaching.	Our objective consists of teaching the domain of languages. . . → to meet the learner's needs (my translation).	through a solid, efficient, and modern approach . . . ←
School Five was established in 1989	and our mission is to provide top quality language, communication, and teacher training.	We use the latest communicative action methods which ensure rapid progress in your learning.
School Ten, founded in 1989.	has the aim to teach English, Spanish, French and German to youths, adults and children from 4 years on, always focusing quality of teaching, →	adopting the most advanced methodology, offering diverse and efficient resources. (my translation)

Table 3:3 - Missions with two elements *Goal* and *Strategy*

'B' Goal (what/why)	'C' Strategy (how)
<p>The objective of School Seven is to establish and develop one institution within the local community →</p> <p>may promote better understanding between Brazilian and British people, and also between those who use English as an international means of communication.</p>	<p>which through English Language. . .</p> <p>←</p> <p>(my translation).</p>
<p>Our mission is to increase the professional capacity and exceed the personal expectations of our clients →</p> <p>with the goal of being a bridge of understanding between countries through education, and culture.</p>	<p>by enabling them to communicate in another language. We are committed to investing in technology and improving our employees. . .</p> <p>←</p> <p>(School Sixteen)</p>
<p>Our Mission is →</p> <p>. . .to achieve their educational goals when coming to the USA.</p>	<p>to provide quality education and to assist foreign students . . .</p> <p>←</p> <p>(School Three)</p>
<p>Our Mission Statement : to help companies and individuals improve performance →</p> <p>companies win, individuals win, and our communities win.</p>	<p>through language and communication development training. Enhancing communication in English will improve systems performance. With improved systems performance, . . .</p> <p>←</p> <p>(School One)</p>
<p>The Mission of School Seventeen: to facilitate communication with the world,</p>	<p>teaching English in a positive, professional and pleasant manner.</p> <p>(my translation)</p>
<p>The Mission of School Eighteen is to promote professional, cultural and social development of all,</p>	<p>through a modern programme of linguistic competence and giving continuous value to humanity.</p> <p>(my translation)</p>
<p>The Mission of School Nineteen: to promote the development of people and organizations →</p> <p>the school objective is to offer its students educational products and services of high quality. (my translation)</p>	<p>through the most advanced and efficient educational processes. Through the work team's dedication and commitment, . . .</p> <p>←</p>
<p>School Thirteen's mission is to provide a fast learning of foreign and/or second language →</p> <p>contributing, thus, to improve communication channels among people.</p>	<p>by incorporating the most advanced current technology with adequate methodology,</p> <p>← (my translation)</p>
<p>The objective of School Twelve is to make students learn and communicate in a natural way. . .→</p> <p>The aim is that they reach their objectives. →</p>	<p>←</p> <p>in a shortest possible time. (my translation)</p>

Table 3.4 - Token/Value structure within the element *goal* - supported by the optional element *strategy*.

<i>Token</i>	<i>Processes</i>	<i>Value</i>
Our Mission	is	to increase professional capacity and exceed personal expectations of our clients by enabling them to communicate in another language...(School Sixteen)
Our Mission	is	to provide quality education and to assist foreign students to achieve their educational goals when coming to the USA. (School Three)
Our Mission Statement	is	to help companies and individuals improve performance through language and communication development training. (School One)
School Seventeen's Mission	is	to facilitate world communication teaching English in a positive, professional and pleasant manner.
School Nineteen's Mission	is	to promote the development of people and organizations through the most efficient and advanced educational processes.
School Thirteen's Mission	is	to promote a fast learning process of a foreign language through the incorporation of most advanced current technology...