

Rethinking Global Englishes and Moving toward Reparative Redress for Language-Minoritized and Racialized TESOL Practitioners

ROWLAND ANTHONY IMPERIAL 

*School of Linguistic, Speech and Communication Sciences, Trinity College Dublin
Dublin, Ireland*

Abstract

In this article, I propose an ontological break in Global Englishes-oriented research and teaching practice, and a critical-ethical movement beyond the five foundational paradigms of GELT. I do this by first drawing on two philosophical perspectives on liberation and justice—Enrique Dussel’s (2013) ethics of liberation and Olúfẹ̀mi O. Táíwò’s (2022) constructive and distributive model of reparative justice—and then conceptually linking them to two critical perspectives outside of the Global Englishes paradigm, that is, Flores & Rosa’s (2015, 2022) raciolinguistic perspective and Canagarajah’s (2023) decolonial crip linguistics perspective. The conceptual work that I present here involves mapping out a critical-ethical framework, a *pedagogy for repair*, that seeks to redress rather than reproduce structural injustices in ELT. The framework prioritizes the uptake of ethical research questions and positions and provides a heuristic for rethinking ELT in ways that allow us to be wholly committed to continuing TESOL’s “transformative journey as an adaptable profession” (Rose & Galloway, 2019, p. 222). I argue that it is by critically addressing issues of injustice and ethically centering our work on the lives of language minoritized and racialized ELT/TESOL practitioners that we will ensure the long-term adaptability and sustainability of the teaching profession.

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INTRODUCTION

Global Englishes: A Research Paradigm, Language Teaching Framework, and Political Ideology

In their book *Global Englishes for Language Teaching*, Rose and Galloway (2019) call for teachers and researchers alike to

forge new pathways forward so that TESOL can continue its transformative journey as an adaptable profession that has grown and matured as the needs of our learners, and the very language that we teach, has changed. (p. 222)

We can think of this call for change as a response to the sector- and industry-wide changes that have taken place in English language education in recent years. Through their Global Englishes Language Teaching (GELT) framework, Rose and Galloway have shown us that it is possible to advocate for change within the TESOL profession by embracing pedagogical tools, perspectives, and research frameworks for English language teaching (henceforth ELT) that challenges the assumptions about English that continue to “pervade into teaching practices, saturate teaching materials, and permeate into the ideologies of learners” (p. 26).

The GE paradigm has been instrumental in helping teachers and students cultivate a greater appreciation of pluricentricity and linguistic diversity in the English language classroom; see, for example, Boon-suk, Ambele, and McKinley (2021), Choi (2023), and Palese, LaMance, and Tardy (2023). GE has also played an important role in the development of research-led teaching methods, approaches, and procedures that promote a collective critical awareness of dominant structuring logics in ELT/TESOL, such as native-speakerism and language standardization. GE researchers have also worked closely with researchers of three other research-led language teaching paradigms, that is, English as an International Language or EIL (Alsagoff, McKay, Hu, & Renandya, 2012; Matsuda, 2012, 2018; McKay, 2003; Sharifian, 2009), English as a Lingua Franca or ELF (Seidlhofer, 2015; Sifakis, 2019), and World Englishes-informed ELT (Matsuda & Matsuda, 2017), thus collectively producing an expansive body of scholarship with a clear aim of making both macro- and micro-level changes to the teaching and learning of English. The proliferation of these research paradigms also took place in conjunction with the “multilingual turn” (Ortega, 2013a) in sociolinguistics and applied linguistics. This was led primarily by scholars of translanguaging (e.g., García & Li, 2014; Li, 2018), translingual practice (Canagarajah, 2013), and

other theoretical and conceptual approaches to the study of second language acquisition, teaching, and pedagogy (May, 2013; Ortega, 2013b).

Rose and Galloway also argue that GE is a “political ideology” (2019, p. 13)—a subject position that ELT researchers and practitioners can take up to challenge specifically the hegemony of native-speakerism (Holliday, 2006; Holliday & Aboshiha, 2009). We can see this ideological subject position at work in the context of their six broad proposals for improving ELT, also known as the GELT proposals (Galloway & Rose, 2015):

- Increasing WE and ELF exposure in language curricula
- Emphasizing respect for multilingualism in ELT
- Raising awareness of GE in ELT
- Raising awareness of ELF strategies in language curricula
- Emphasizing respect for diverse culture and identity in ELT
- Changing English teacher-hiring practices in the ELT industry.

Moving beyond the Foundational Paradigms of GELT

Rose and Galloway claim that it is crucial for the six broad proposals to be grounded “in classroom-based research” and not simply “on ideological or theoretical arguments” (2019, p. xv). I argue, however, that there is also a place for embracing ideological and theoretical arguments in GE research and GE-oriented teaching practice. GE research and research-led teaching practice have somewhat been cloistered in recent years, having developed in parallel with and yet largely separate from other research paradigms within and beyond the multilingual turn that have sought to address longstanding issues in TESOL within broader questions of coloniality, race, capitalism, and social (in)justice; see, for example, critical discussions on race and ethnicity in TESOL (Jenks, 2017; Kubota, 2002; Kubota & Lin, 2006), globalization, empire, and decoloniality (Kumaravadivelu, 2006, 2016), and the possible vernacularization of English pedagogic practices—the integration of non-western, postcolonial realities—as a means of “redressing” West-based TESOL programs (Ramanathan, 2006).

Native-speakerism has been the dominant topic in GE literature, which is understandable, given the historical ties between GE and TESOL research and the continuing pervasiveness of the ideology in language curricula, pedagogy, and teacher-hiring practices in TESOL. However, there are alternative pathways for GE-oriented researchers and practitioners to continue addressing the ideology of

native-speakerism beyond the NEST-NNEST dichotomy and EIL/ELF/WE-informed ELT pedagogies, by critically examining the relationship between the native-speaker hierarchical structure and whiteness, and other categories of identity (Charles, 2021; Selvi, Yazan, & Mah-boob, 2024); the entanglements of native-speakerism, racism, coloniality, and capitalism as dominant structuring logics in the online ELT gig/platform economy (Imperial, 2023; Simpson, 2023); or the “negotiation of being, belonging and becoming in ELT” that is “situated in broader negotiations of identity and community membership” (Rudolph, 2022, p. 375).

Thus, the aim of this article is to forge a new pathway forward for the long-term adaptability and sustainability of the TESOL profession by moving beyond the five foundational paradigms of GELT (i.e., EIL, ELF, WE-informed ELT, translanguaging, and the multilingual turn), challenging pervasive assumptions about English language education, and disentangling these assumptions from our current teaching practices, teaching materials and underlying ideologies. More precisely, this article calls for the development of a new phase of conceptual transition in GE research and GE-oriented teaching practice—one that directly addresses injustices in English language education, which is a crucial and necessary first step to developing new materialities (practical affordances) and epistemes and affects (social and communicative relations) in the language classroom. I will show that developing such new conditions of being and doing are feasible—that is, they can be pragmatically achieved via a “critical-ethical” movement (Dussel, 2013; Mills, 2018) from what Kumaravadevelu (2012) calls an “epistemic break” in ELT, “which views current practices as ill-fitting for teaching English as a global lingua franca” (Rose & Galloway, 2019, p. 4), to what I call an “ontological break” in ELT. This involves dismantling the structuring logics that have long underpinned the GELT framework and embracing alternative worldviews and ways of doing linguistics and languaging—in other words, a fundamental and multifaceted process of breaking away from normative and dominant structuring logics, especially the idealized notion of the abled, white, Anglo-American, native English speaker, which has long been the model or benchmark for the teaching and learning of English.

In this article, I attempt to move beyond the five foundational paradigms of GELT by first drawing on two philosophical perspectives on liberation and justice—Enrique Dussel’s (2013) ethics of liberation and Olúfẹmi O. Táíwò’s (2022) constructive and distributive model of reparative justice—and then conceptually linking them to two critical perspectives outside of the GE paradigm, that is, Flores and Rosa’s (2015, 2022) raciolinguistic perspective and Canagarajah’s (2023) decolonial crip linguistics perspective. Building on these

multiple perspectives, I then attempt to map out a critical-ethical framework, a *pedagogy for repair*, that seeks to redress rather than reproduce structural injustices in ELT. This framework prioritizes the uptake of ethical research questions and positions and provides a heuristic for rethinking ELT in ways that allow us to be wholly committed to continuing TESOL's "transformative journey as an adaptable profession" (Rose & Galloway, 2019, p. 222). I argue that it is by critically addressing issues of injustice and ethically centering our work on the lives of language minoritized and racialized ELT practitioners that we will ensure the long-term adaptability and sustainability of the TESOL profession.

A PEDAGOGY FOR REPAIR

Drawing on Ramanathan's (2006) work, which seeks to "redress" West-based TESOL pedagogy, my idea of redress here stems from two perspectives rooted in transcendental philosophy and social activism, namely Dussel's ethics of liberation and Táíwò's constructive and distributive model of reparative justice. In this section, I synthesize Dussel's triune ethical principles and Táíwò's triune ethical standards for a model of reparative justice and then argue that this synthesis of two separate but ontologically and epistemologically commensurate perspectives can provide us with a heuristic for developing and promoting new conditions of being and doing in TESOL. Through this synthesis, I hope to promote a kind of normative politics that seeks to liberate not just GE-oriented researchers and practitioners, but ELT/TESOL researchers and practitioners in general, from the so-called totalizing system that continues to model English language education after the *hegemonic ontology* (Dussel, 2013) or normative ideal: the abled/white/Anglo-American/native English speaker.

Triune Principles for an Ethics of Liberation

In his mammoth, 715-page *Ethics of Liberation: In the Age of Globalization and Exclusion* (2013, trans. Mendieta, Pérez Bustillo, Angulo & Maldonado-Torres), Dussel expertly synthesizes centuries of world history of ethical systems and ethical foundations, such as utilitarianism, communitarianism, and pragmatism (or pragmaticism, as it is sometimes referred to), Marx's critique of the political economy, and social theory and practice ("praxis") ranging from Western instrumental rationality to de-colonization and decoloniality. This culminates in the development of what Dussel calls a *trans-ontological perspective* for an

ethics of liberation and a model of critical praxis, inspired by Levinasian hermeneutics, for the articulation of three unitary, universal ethical principles. These principles have been excellently summarized by Frederick B. Mills (2018), which I have reproduced below:

1. The *material ethical principle* (material ethics) that “expresses the obligation to produce and reproduce human life in community in a manner that is in harmony with the biosphere” (p. ix)
2. The *formal principle* (discourse ethics) that “requires the material principle to be pursued by means of symmetrical democratic procedures”, that is, the “procedural rules and conditions under which the community of human life ought to deliberate in order to realize the material principle in praxis” (p. 81). This can be achieved only by means of “symmetrical discourse that a real communication community, guided by the material principle, can reach consensus with regard to the policies and institutions that will most likely advance human life” (p. 93),
3. And the *feasibility principle* (instrumental ethics) that “limits the outcome of deliberation to achievable policies and practices” (p. ix). It provides the “means-ends rationality that sets practical parameters for challenging” the hegemonic ontology (p. 94).

A crucial line of argument here is the co-foundational nature of Dussel’s ethics: For any action or practice “to have any claim to goodness and justice, these three dimensions of critical ethical rationality ought to mutually condition each other” (Mills, 2018, p. ix). For Dussel, ethics is the foundation of a philosophy of liberation and the principles governing this ethics must strive to affirm human life *and* the biosphere. He claims that his ethical principles of materiality, a real communication community, and feasibility/practicality of policies and practices apply to all cultures, but with a full acknowledgement of their diversity and differences: For Dussel, there is no singular cultural or world system that can lead humanity toward the advancement of human life without ever excluding or marginalizing the Other, that is, the “victims” of hegemonic/totalizing systems and also destroying the earth’s ecosystems in the process. Institutional policy, practice, and scientific and technological change must be all grounded in symmetrical democratic procedures and in a deliberative attempt to not only advance human life but also protect Mother Nature.

In the context of TESOL, Dussel’s means-end rationality should motivate us to reimagine TESOL as a profession that actively seeks to not only critique, but also rectify and reduce the material, discursive and instrumental injustices experienced by the Other, such as language-minoritized and racialized TESOL practitioners, who

contemporaneously lie within and outside the totalizing system and hegemonic ontology in ELT amid their systemic exclusion and oppression. In other words, TESOL, as an industry and professional practice, should be a driving force for *good*: It should aim to achieve *tangible*, material difference (material ethics) to the living conditions of *all* language users, not just the privileged few. Based on Dussel's triune ethical principles, this can be achieved by creating symmetrical democratic procedures (discourse ethics), as well as formulating not only feasible but also practical parameters for an ethical, fair, and just distribution of material affordances and opportunities for all language communities (instrumental ethics). And ideally, these parameters, procedures, and modes of material production and reproduction should be in harmony with the biosphere, suggesting that TESOL should be as environmentally sustainable as it is humane a practice. Ensuring the longevity and adaptability of the TESOL profession must also take into account the industry's relationship with the environment in which it is built upon.

Triune Ethical Standards for a Constructive and Distributive Model of Justice

Dussel's triune principles for an ethics of liberation provide us a strong ethical foundation for building a normative political theory of ideological critique, which I believe is the necessary first step to changing things. Dussel himself has said that critical consciousness "cannot emerge except from a very specific ethical position" that acknowledges victims as "ethical subjects, as human beings" (2013, p. 207). This critical-ethical type of rationality, he argues, is an instrumental and pragmatic step toward a normative ethics that conveys a strong sense of both formal and economic or what he calls "practical-technological" justice (p. 120). But how do we ensure that our critique of the totalizing system and hegemonic ontology in ELT leads to change and that the change that we are trying to achieve leads toward social justice? In this section, I look toward the work of Táíwò, which aims to promote a constructive view of reparations that is based on a "historically informed view of distributive justice" (2022, p. 74); see also Sriprakash's (2023) work, which also adopts Táíwò's model of reparative justice in the field of education research.

Embracing both liberation and reparations theories, I see reparative justice as a possible means-end rationality for further developing Dussel's ethics of liberation. Here, I illustrate the commensurability of Dussel's triune principles for an ethics of liberation with Táíwò's triune standards for a constructive and distributive model of reparations.

By synthesizing these two triune principles and standards, I develop what I call a *pedagogy for repair*—a construction project that is guided by a critical-ethical consciousness and analectical comprehension of the Other. This way, the framework serves as a conceptual attempt to link Táíwò’s reparative model and standards, by way of Dusselian ethics, to Flores and Rosa’s and Canagarajah’s linguistic perspectives, in order to develop a critical praxis: an interdependence of critical, practical, and ethical approaches to TESOL. In other words, this constructive-distributive type of pedagogy should encourage us to continue engaging in an ideological critique of systemic injustices in TESOL, *while* also working toward reparative redress for the “victims” of such systemic injustices, in particular language-minoritized and racialized TESOL practitioners.

Traditional arguments for reparations revolve around questions of either retributive or reconciliatory justice (Darity Jr. & Mullen, 2020). But philosophers and social activists like Táíwò prefer to think of reparations as a “construction project” (2022, p. 94) that is guided by the principles of distributive justice. Of course, Táíwò’s stance on reparations does not mean to eschew any hopes of retribution or reconciliation for past injustices or wrongdoings; in fact, he argues that a constructive view of reparations simply allows us to take up a “forward-looking orientation” (p. 74) that is better suited to “serving a larger and broader worldmaking project” (p. 140). But there is no reason why a forward-looking orientation cannot involve the rectification of present harms “causally connected to or constituted by past harms” (p. 125); in fact, engaging in reparative politics, quoting Sriprakash (2023), should “compel us to consider the interconnections between past, present and future in both the formation of injustice and repair” (p. 783). Reparations are thus the unsettling and troubling process of distributing liabilities and responsibilities for achieving justice—a “future-oriented” (p. 124) constructive view aimed at “building the just world to come” (Táíwò, 2022, p. 74).

Táíwò argues that a reparative project ought to accomplish three ethical standards, which he prioritizes in descending order:

1. Reparations for global racial empire should make tangible differences in the material conditions of people’s lives.
2. Reparations for global racial empire should address the core moral wrongs of trans-Atlantic slavery and colonialism, to the extent possible.
3. Reparations for global racial empire should discriminate: should distribute benefits and burdens based on the different relationships of persons and institutions to the core moral wrongs. (2022, p. 140)

In putting the utmost priority to the making of “tangible differences in the material conditions of people’s lives,” Táíwò emphasizes the tethering of reparations to the “long history of activism and political struggle that put the issue on the table in the first place” (p. 140). Material welfare is of the highest priority for many victims of injustices—for example, the poor and homeless, and communities displaced by war, economic downturn, and the worsening climate crisis. Here, we can see that Táíwò’s materialist stance is very much in line with Dussel’s first ethical principle, the material ethical principle (material ethics): “the obligation to produce and reproduce human life in community in a manner that is in harmony with the biosphere” (Mills, 2018, p. ix).

The second ethical standard seeks to gain a “structural understanding of slavery, colonialism, and their legacy,” which Táíwò describes as comprising a “communicative repair view” that “targets our attitudes and normative expectations of ourselves and each other” (p. 143). I interpret this standard as one that focuses on the epistemic and affective dimensions of our lives. For instance, changing our attitudes, behaviors, and dispositions toward colonial and racial capitalism, which forms the foundation of our contemporary world order, requires a conscious unlearning of the core more wrongs of trans-Atlantic slavery and colonialism and an active recognition and support of “new affective relations” that can potentially “divest desires for white possession and dominance” (Sriprakash, Rudolph, & Gerard, 2022, p. 82). Put this way, Táíwò’s second ethical standard aligns very well with Dussel’s second formal principle (discourse ethics), which “requires the material principle to be pursued by means of symmetrical democratic procedures . . . that a real communication community, guided by the material principle, can reach consensus with regard to the policies and institutions that will most likely advance human life” (Mills, 2018, pp. ix; 93).

The third and final ethical standard illustrates the distributive, pragmatic and analectic nature of a good reparations project. For Táíwò, our participation in the larger and broader worldmaking project should be measured against our “inherited moral liabilities” versus our “inherited claim rights” (2022, p. 145). This model of reparations, he claims, can overcome the binary logics of traditional debt repayment and harm repair views, which see social liabilities and responsibilities in dialectical terms. This ethical standard thus alludes to Dussel’s third ethical principle, the feasibility principle (instrumental ethics) that “limits the outcome of deliberation to achievable policies and practices” (p. ix). Táíwò’s idea of reparations as a constructive, distributive, and collective global effort provides the Dusselian “means-ends rationality that sets practical parameters” (Mills, 2018, p. 94) for

transcending or overcoming hegemonic ontological discourses, such as the idealization and valorization of the abled/white/Anglo-American/native English speaker in English language education.

A Blueprint for Reparative Redress

Building on my synthesis of Dussel’s and Táíwò’s works, in this section I present a “blueprint” for a pedagogy for repair, a critical-ethical framework that we can adopt to construct a future-oriented GE paradigm that aims to redress rather than reproduce structural injustices in TESOL research and practice. Illustrated in Figure 1 below, the blueprint outlines Táíwò’s three ethical standards and shows the commensurability of each ethical standard with a corresponding ethical principle in Dussel’s theory of liberation, based on their common universal goals of setting practical parameters for constructing and distributing new materialities, epistemes, and affects, and instrumentalities and practicalities. As we can see in Figure 1, a pedagogy for repair in the context of GE-oriented TESOL research and practice always begins

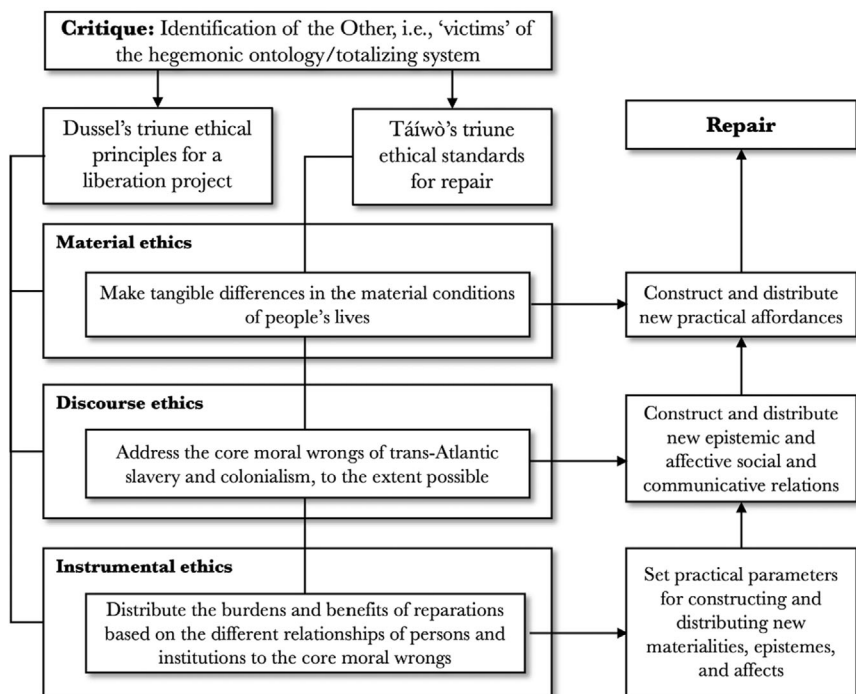


FIGURE 1. A blueprint for a pedagogy for repair in TESOL.

with the formulation of a critical-ethical consciousness which, from a liberation theory perspective, can only be achieved by taking the Other, for instance the language-minoritized and racialized TESOL practitioner, as the starting point for addressing issues of social injustice. Then, each of Táiwò's ethical standards is subsumed within a corresponding Dusselian ethical principle, thus drawing a clear conceptual link between repair and liberation, that is reparations as a practical and pragmatic (means-end) approach to a project of liberation. Together, these principles and standards inform each step in the pedagogy for repair, beginning with the setting of practical parameters for distributing the burdens and benefits of repair, which is then followed by the construction and distribution of new social and communicative relations, to facilitate the successful construction and distribution of new material conditions for all. It is also important to note that the top priority for a pedagogy for repair is the just provision of new practical affordances, which is in line with both Dussel's ethics of liberation and Táiwò's constructive and distributive model of reparative justice. Thus, in the context of GE-oriented TESOL research and practice, the ultimate goal of a future-oriented reparative project would be to make tangible differences in the material conditions of all TESOL stakeholders, especially those who experience systemic exclusion and oppression, such as language-minoritized and racialized TESOL practitioners.

Based on the blueprint that I have presented above, rethinking GE-oriented research and practice must revolve around prioritizing ethical research positions, especially those that aim to problematize issues of social injustice in language education. Going back to Rose and Galloway's (2019) six broad proposals for GELT, we might want to ask ourselves the following questions. One, what kinds of practical parameters can we set for constructing and distributing the burdens and benefits of reparations based on the historical and socio-political processes that continue to underlie TESOL research and practice? How can we effectively address the core moral wrongs associated with hegemonic ontological discourses in English language education? To what extent can addressing these core moral wrongs make a real, tangible difference to the material conditions of language-minoritized and racialized TESOL practitioners? And to what extent are we, GE and TESOL researchers and practitioners, borrowing the words of philosopher Clare Chambers (2017, p. 192), "justified in trying to change things?" I think that these questions demand us to think not only critically but also ethically about calling for changes to the teaching profession. In the next section, I offer some possible answers to the above questions by exploring possible ways of constructing and distributing new materialities, epistemes, and affects in TESOL.

CONSTRUCTING A FUTURE-ORIENTED GE PARADIGM

New Epistemic and Affective Social and Communicative Relations

Within our capacity as GE and TESOL researchers and practitioners, we are in the best position to construct and distribute new epistemic and affective social and communicative relations within and beyond the English language classroom. We have a wealth of critical scholarship on language ideologies and attitudes, and also well-developed critical post-structuralist perspectives, both *already* at our disposal, to facilitate the development of a critical-ethical consciousness that takes the Other as the starting point for language teaching and learning. For instance, one way for us to rethink the GE paradigm is to address, head on, the core moral wrongs of colonial and racial capitalist logics that continue to underpin TESOL research and practice. We can do this by promoting and further developing contemporary, future-oriented ideas and concepts that truly strive to push back against the hegemonic ontology in the hopes of transcending it. In terms of the GELT proposals, we need to critically address the theoretical and conceptual limitations of the ELF, EIL, WE, multi-lingual, and translanguaging paradigms in terms of addressing questions of diversity, culture, and identity in language education.

In their landmark article published in 2015, Flores & Rosa draw on theories of language ideologies and racialization, and on the experiences of long-term English learners, heritage language learners, and standard English learners in the U.S. educational context, to offer a compelling critique of appropriateness-based approaches to language diversity in education. They argue that because idealized notions of appropriateness in English language teaching and learning tend to be based on the normative white speaking subject, U.S. bilingual English education programs place language-minoritized students in a “shared racial positioning that frames their linguistic practices as deficient regardless of how closely they follow supposed rules of appropriateness” (p. 149). Flores and Rosa’s main thesis is straightforward: **It does not matter whether English language learners from language-minoritized backgrounds are actually good at speaking or writing in English, because they will always be ideologically perceived as different from white monolingual English users. They will always be “seen” and “heard” as in need of “management and remediation based on their racialized status rather than objective linguistic features and differences” (2022, p. 3).** And in their more recent work, Flores and Rosa (2022) take their raciolinguistic perspective a step further by

claiming that our contemporary conceptualizations of linguistic competence and communicative competence are also deeply rooted “in a genre of the human that overrepresents whiteness and linguistic homogeneity as idealized norms” (p. 18). They argue that discourses of (in)competence remain prevalent, “whether as stigmatizing classifications of students as perpetually linguistically inferior or as progressive efforts to reframe purported linguistic deficits as assets in relation to broader projects of diversity, equity, and inclusion” (p. 6). We also see evidence of this process of racialized collective positioning and institutionalization among English teachers, for example, in the difficulty of Korean Americans seeking employment in the ELT profession in South Korea due to the “discourses [circulated within the ELT profession] that conflate teaching abilities with racial or ethnic features” (Jenks, 2017, p. 95).

Flores and Rosa (2022) fundamentally argue that we must “abandon the very notion of competence in favor of alternative conceptualizations of language” (p. 19). They believe that this can be achieved through “an intersectional lens” that can critically examine the co-naturalization of race and language “with linked forms of social differentiation and marginalization, including disability, gender, and sexuality” and thus shift our ontology away from “the hegemonic genre of the human” (pp. 19–20). I think this is a necessary, bold step to ensuring the long-term adaptability and sustainability of the language teaching profession.

Meanwhile, drawing on his own recent transformative experience of going through cancer diagnosis and treatment, and his life in Sri Lanka as a minoritized Tamil who “was immersed in colonial and post-colonial violence” (p. 1), Canagarajah (2023) reimagines an alternative way of doing linguistics—one that questions our notions of “ability” and “competence” that parallels Flores and Rosa’s raciolinguistic perspective. Borrowing heavily from critical disability studies, recent developments in the philosophy of post-humanism, and decolonial thinking, Canagarajah promotes a decolonial crip linguistics perspective that avoids pathologizing disability as a “deficit” and instead treats it in terms of difference, as in identities or cultures, capabilities, access, and embodiment. This type of capabilities building approach (Nussbaum, 2011; Sen, 1992) prioritizes the role of “relational ethics” and the development of a “communal vision” for both the disabled and abled “to work together for mutual wellbeing” (Canagarajah, 2023, p. 7). For instance, the continued pathologization of regional English accents and non-standard varieties of English as “inappropriate” (Flores & Rosa, 2015) and L2 learners as grammatically and communicatively “incompetent” (Flores & Rosa, 2022), “deficient” and thus in need of “remediation” (Cushing, 2022) should be sufficient motivation

for us working in TESOL to rethink the way we currently conceptualize GE and carry out GE-oriented research and teaching practice.

Like Flores and Rosa's raciolinguistic perspective, Canagarajah's decolonial crip linguistics offers us an alternative conceptual baseline for rethinking the starting point of TESOL research and practice:

(a) decolonial crip linguistics would compel us to move beyond norms, rationality, and homogeneity as the guiding framework for social, communicative, and epistemological activities. It would shift our analysis from norms to nonnormativity, and from diversity to multiplicity, as our starting point. . . . Skewing the order of things is fundamental to constructing social and communicative relations that are truly inclusive. (Canagarajah, 2023, p. 13).

The statement above speaks more broadly to the ontological shift away from the hegemonic genre of the human that Flores and Rosa are encouraging us to embrace. What Canagarajah refers to as non-normativity, multiplicity, and heterogeneity are precisely the kinds of ideological subject positions that can serve as a starting point or baseline for constructing and distributing new epistemic and affective social and communicative relations, and ultimately, rethinking GE and TESOL. As researchers and teaching practitioners in the field, we must take the lead in convincing other stakeholders—teachers, schools, businesses, students, parents, and state actors—that the hegemonic ontological position, that is the abled/white/Anglo-American/native English speaker, need not be the natural starting point for developing classroom-based norms, habits, and frameworks for English language teaching and learning.

In summary, a genuine show of respect for diverse culture and identity entails the actual construction and distribution of new epistemic and affective social and communicative relations in ELT. GE-oriented research must move beyond the lens of multilingualism and embrace non-normativity, multiplicity, heterogeneity and even “anomalous embodiment,” which is at the heart of a crippling linguistics (Canagarajah, 2023, p. 19). GE scholars will also need to address, head-on, the historical and socio-political processes that have led to the emergence of the abled/white/Anglo-American/native English speaker as the normative ideal and dominant ideology or structuring logic in English language education. All relevant stakeholders will need to participate in dismantling dominant notions of linguistic ownership, target language, social and cultural norms, learning needs, learning goals, communicative competence and multicompetence (Rose & Galloway, 2019), should they take a non-normative, heterogenous or crippling position as the starting point for doing linguistics and language teaching. More crucially, instead of “(p)utting aside the debate surrounding the

unfairness of benefits afforded to native English-speaking nations” (Rose & McKinley, 2018, p. 114), GE scholars will need to theorize and critically address what the term “Global Englishes” means in light of the continuing role of English and TESOL as crucial agents of colonial and racial capitalism in the contemporary world order.

New Material Conditions

In the words of critical disability scholars Henner and Robinson (2023):

Sometimes a person’s material conditions, and environment forces them to use language in a certain way. When someone languages outside of what people think is normal, others can think they are bad with language, or are not as smart as someone else. No one is actually ‘bad with language.’ . . . no way of using language should be described as atypical, disordered, or defective. We need a more expansive attitude about what involves language and what our attitudes about languaging communicates about a person’s capacity. (pp. 7-8)

Here, we can see that Henner and Robinson’s argument is very much in line with either Dussel’s or Táiwò’s material ethics. Building on Henner and Robinson’s argument, as well as the critical ideas and arguments put forth by Canagarajah, Flores, and Rosa, we must take language-minoritized and racialized teachers—and students—as our starting point for constructing and distributing new material conditions in TESOL. In terms of the GELT proposals, which directly address issues surrounding teaching and pedagogy, we must not only change teacher-hiring practices in the industry but also rethink how we can create new practical affordances for supporting the capabilities of all TESOL practitioners.

As stated in Táiwò’s first ethical standard, reparations are primarily about distributing practical affordances, so we can think of them as like ramps or railings—“parts of the built environment that make it navigable and usable by people with a wide range of abilities” (2022, p. 94). Distributing practical affordances means distributing material conditions or opportunities “where the variations we are born with are all socially translated into lives rich in capabilities” (p. 94). In other words, a GE-oriented reparations project must start from a position of multiplicity or heterogeneity (Canagarajah, 2023), and strive to create and distribute not only resources but also material conditions for people to reach their full capabilities as human beings.

For language-minoritized and racialized TESOL practitioners especially in the global south, just compensation is the primary, immediate

practical affordance that the ELT market must provide for them. To illustrate this argument, in the context of the transnational commercial ELT in East and Southeast Asia, we have growing evidence in the literature of how Filipinos who work as freelance online ELT instructors are treated differently and paid disproportionately lower wages than their native/white/Anglo-American counterparts (Imperial, 2023; Litman, 2022; Martinez, 2021; Panaligan & Curran, 2022). In many labor markets around the world, wage differentials are typically justified using certain normative criteria, such as the skill level that is required for a job or the given risks of the job. In East and Southeast Asia, private educational and quasi-educational businesses that sell online English language programs to L2 English users often use these criteria to justify wage differentials among their ELT instructors. However, language ideologies that undergird notions of skill or risk in ELT, that is, grammatical, communicative, and teaching competencies, tend to co-naturalize with idealized notions and over-representations of nativeness *and* whiteness. In the case of Filipino freelance online ELT instructors, their employers would explicitly market their competencies as a function of not their actual linguistic or teaching abilities, but of their status as NNESTs, and their nationality, racial background, and skin color (Imperial, 2023). Thus, addressing issues of unfair compensation and disproportionate wage differentials can be a good starting point for developing a pedagogy for repair for GE and TESOL.

Also building on the construction and distribution of new material conditions for our teachers and students, one obvious approach for reparative redress is to reimagine and reconstruct the way we teach languages. History shows that classrooms have always been effective socialization platforms and so we should take advantage of them by promoting new practical affordances through new curricula designs, new forms of lesson content and materials, and new approaches to teaching and pedagogy. It has been a while since the language educational landscape had last witnessed a massive-scale, paradigm-shifting, transformative language teaching framework; the last one took place in the late 1970s to early 1980s, with the introduction of Communicative Language Teaching (Candlin, 1972; Widdowson, 1978) in mainstream education. CLT did not only completely transform our way of teaching languages, but also paved the way for the development of numerous other teaching frameworks, such as Task-Based Language Teaching, Content-Based Instruction, and English for Academic, Specific, and Occupational Purposes, among others.

So how might we rethink our current language teaching frameworks, or even maybe construct *new* frameworks, to promote new materialities, epistemes, and affects in language education? Going back to Dussel's ethics of liberation, the first thing that we might want to do is

to begin our rethinking process from the position of the systemically excluded or oppressed. Who are we making this new language teaching framework for? How might this help construct and distribute new material conditions and social and communicative relations for language-minoritized and racialized users of English? Will this lead our community closer to a more just future, beyond the hegemonic ontology or normative ideal?

When I say “*new* frameworks,” I do not mean that we ought to create new ones from scratch. It is possible to kickstart a future reparative, liberation project in TESOL by taking an already existing inclusive and progressive language teaching framework, such as Rose and Galloway’s (2019) GELT framework, and then reconfiguring its key tenets, assumptions, and categories to “more accurately represent research and current positions” (p. 20). As we can see in Table 1 below, several categories in the GELT framework (e.g., *Target interlocutors*, *Ownership*, *Norms*, and *Orientation*) already take multiplicity, non-normativity, and heterogeneity as the starting point for language teaching. However, there are also categories (i.e., *Target culture*, *Role model*, *Assessment criterion*, *Goals of learning*, and *Ideology*) that continue to be underpinned by dominant structuring logics that this article has challenged, such as appropriateness-based approaches to bi-/multilingual education and (multi-)competence. Future GE-oriented research, teaching, and pedagogy will also need to

TABLE 1
The 2018 GELT Framework (Rose & Galloway, 2019)

| Category | Traditional ELT | GELT |
|------------------------------|--|---|
| Target interlocutors | Native English speakers | All English users |
| Ownership | Inner Circle | Global |
| Target culture | Static NE cultures | Fluid cultures |
| Norms | Standard English | Diverse, flexible and multiple forms |
| Teachers | Non-NE-speaking teachers (same L1) and NE-speaking teachers | Qualified, competent teachers (same and different L1s) |
| Role model | NE speakers | Expert users |
| Source of materials | NE and NE speakers | Salient English-speaking communities and contexts |
| Other languages and cultures | Seen as a hindrance and source of interference | Seen as a resource as with other languages in their linguistic repertoire |
| Needs | Inner Circle defined | Globally defined |
| Assessment criterion | Accuracy according to prescriptive standards | Communicative competence |
| Goals of learning | Native-like proficiency | Multicompetent user |
| Ideology | Underpinned by an exclusive and ethnocentric view of English | Underpinned by an inclusive Global Englishes perspective |
| Orientation | Monolingual | Multilingual/trilingual |

further problematize the key principles and assumptions of EIL, ELF, and WE-informed teaching frameworks, and even translanguaging and the multilingual turn. The WE paradigm, for instance, has been guilty of de-politicizing the language question by focusing squarely on questions of codification and standardization, indigenization, and normativity, which has contributed to the normalization of deficient views of bi-/multilingualism in TESOL and language education more broadly (Tupas, 2019).

In summary, creating new materialities in TESOL will require more than making changes to teacher-hiring practices, which is one of the six broad proposals in GELT. We must also construct and distribute other practical affordances, such as providing language-minoritized and racialized TESOL practitioners with just compensation and offering them adequate financial and legal protections, as well as greater professional support, especially for those who experience discrimination, oppression, or social exclusion by virtue of their nationality, racial background, or skin color. TESOL researchers in the global north must also shift their focus away from the normative ideal and invest their knowledge, research skills, and expertise in supporting TESOL research and practice in the global south. This is one way of distributing the burdens and benefits of colonialism and racial capitalism that the global education market currently sustains and will continue to sustain in the future.

The Challenge of Setting Practical Parameters for Action and Change

Of course, distributing the burdens and benefits of colonial and racial capitalism is a lot easier said than done. Despite the wealth of critical scholarship that is already available to us, the biggest hurdle that our community must overcome is the initial challenge of setting up practical parameters for constructing and distributing new materialities, epistemes, and affects, while working within and outside the structures and processes that maintain the hegemonic ontology in English language education. How do we, for instance, convince businesses and employers in East and Southeast Asia to stop discriminating against Korean Americans on the basis of their racial or ethnic features, or to provide just compensation for Filipino ELT instructors? How might TESOL researchers around the world work in effective partnership with their local communities to develop new curricula designs, forms of lesson content and materials, and teaching and pedagogic approaches that reflect alternative conceptualizations of

language and languaging? How are we supposed to deal with various forms of resistance to change within and beyond the TESOL community? I profess to not having satisfactory answers to these questions right now, but it is my hope that the conceptual framework that I have presented in this article will inspire the members of our community to work together and formulate a viable and practical means-ends rationality for rethinking GE, TESOL, and language education more broadly.

CONCLUSION

This article envisions an adaptable and sustainable “future” for GE and TESOL, where teachers are justly compensated and their rights as workers are upheld; where there is a real communication community among all stakeholders; where pathologizing discourses and conceptualizations of deficit are completely forgone; and where positions of fracture/anomaly, vulnerability, non-normativity, and unpredictability are fully embraced. Attaining this just future, I argue, is possible through a critical-ethical understanding of language-minoritized and racialized TESOL practitioners, who contemporaneously lie within and outside the totalizing system and hegemonic ontology in ELT amid their systemic exclusion and oppression. However, this article also acknowledges that it will not be easy to ensure the future adaptability and sustainability of TESOL as an industry and professional practice. There is no clear-cut, straightforward solution to the construction and distribution of material, epistemic and affective affordances for all language-minoritized and racialized TESOL practitioners because the global English language education market is still deeply entrenched in colonial and racial capitalism and will continue to be so in the many years to come. It remains a thriving industry today thanks to the enduring structuring logics that continue to shape and sustain it. These structuring logics, characterized by idealized notions of standardness, appropriateness, competence, nativeness, white supremacy, Anglo-American-/Eurocentrism, normativity, and homogeneity, are strong and sturdy foundations that will be difficult to replace without resulting in the dismantling or destruction of the totalizing system that rests above it.

Social injustices in TESOL cannot be addressed simply by reconceptualizing language teaching and pedagogic practices, or the notion of language itself (cf. Widdowson, 2012). As GE-oriented researchers and teaching practitioners, we must also address issues beyond linguistics, languaging, and pedagogy, if we truly wish to create new pathways forward for the profession. Of course, it is very easy for researchers and practitioners to claim that we ought to take non-normativity or

heterogeneity as a starting point for thinking and talking about language teaching. It goes without saying that taking a non-normative or heterogeneous starting point means undoing entire curricula designs, syllabi structures, lesson plans, and modes of assessment. Such an action will result in real material consequences on all stakeholders, especially English-speaking students and teachers in the global south. Thus, setting practical parameters for constructing and distributing new materialities, epistemes, and affects in TESOL must be carefully and thoroughly thought out; we must acquire, in the words of Sriprakash et al. (2022), a “deeper understanding of the contingencies of such efforts in order to guard against simplistic, tokenistic and harmful educational responses” (p. 86).

The blueprint that I have introduced in this article should be seen as a means-end rationale for prioritizing the uptake of ethical questions and positions in GE-informed TESOL research and practice. But it must be stressed that it is not a one-size fits all solution to all forms of injustices in language education. One should view it as a flexible and dynamic model—a continually evolving and unending commitment to a broader worldmaking project aimed at achieving reparative redress and attaining constructive and distributive justice.

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THE AUTHOR

Rowland is an Assistant Professor in Applied Linguistics (TESOL) at Trinity College Dublin. His recent work draws on Latin American philosophy of liberation

and decoloniality thinking, contemporary studies in the sociology of language, and histories of social activism, to promote what he calls a “critical-ethical politics” for English language education.

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