BOOK REVIEW:

Advocacy for social and linguistic justice in TESOL: Nurturing inclusivity, equity, and social responsibility in English language teaching

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Social justice is increasingly recognised and promoted in the education sector (Mortenson, 2021; Spitzman & Balconi, 2019). Characterised by inclusive teaching pedagogies, respectful communication and a drive to create more equitable learning outcomes, social justice is an essential consideration within the field of Teaching English to Speakers of Other Languages (TESOL), which is often prone to power imbalances in communication and inequality in classroom settings (Spitzman & Balconi, 2019). Due to the extensive diversity in TESOL contexts internationally, domestically and even within a single classroom setting, social justice issues take varied forms.

Divided into three parts, *Advocacy for social and linguistic justice in TESOL: Nurturing inclusivity, equity, and social responsibility in English language teaching* (2021) presents 15 chapters that feature empirical research, including international case studies on attempts to promote social and linguistic justice through agency-oriented English language instruction.

Part One includes four chapters on first language use in English classroom settings, language power and attrition and explores the complexities English learners face when negotiating linguistic identities. For example, Chapter 2 discusses 'English linguistic imperialism' and suggests that the English language classroom is a product of 'academic capitalism' in which students learn to view English as necessary for survival in an increasingly 'global monoculture', often at the expense of their first language. The author, Meighan, argues for heritage language pedagogy to decolonise language learning settings by allowing heritage language speakers to 'feel safe to decolonize the mind and connect with their ancestral knowledge/language' (p. 18). Heritage language pedagogy is relevant even in TESOL settings where first language attrition is not at-risk (such as English as a Foreign Language (EFL) in Japan) since it presents opportunities for English language learners to develop hybrid identities as English users (e.g., 'Japanese English' or 'Indian English'). Doing so could improve perceptions of self-rated English ability for learners in what Kachru (1991) coined the 'expanding circle', where English is used predominantly as an external communication tool with limited internal functions, and allow for speakers to subscribe more authentically to the concept of becoming successful global citizens. Additionally, heritage language pedagogy may invite more flexibility and

acceptance of diverse pronunciations of English into language classrooms (e.g., Japanised pronunciation of English in Japan's EFL context), legitimising learners' diverse manners of speaking and invalidating the ideology of perfect English pronunciation for English educators and learners alike. This could result in a more inclusive understanding of English as an international language.

Chapter 3 argues that English Medium Instruction (EMI), a popular educational model adopted in many higher education institutions globally, has facilitated English as the gatekeeper for university entrance, 'creating an inequality between those with English proficiency and those without' (p. 32). Al-Issa and Dah highlight the need for further research on EMI as a 'pedagogical practice' as distinct from EMI as a 'policy' since the former could potentially empower stakeholders (e.g., educators and learners) to customise EMI classroom practice based on learner needs. Politically driven, top-down EMI policy implementation has often neglected the needs and voices of grassroots curriculum policy actors.

Part Two comprises four chapters that collectively explore how teachers develop identity across various educational contexts, including English as an Additional Language (EAL), EFL, disability-inclusive settings, and developmental stages (e.g., primary, secondary and tertiary). A pivotal section is Chapter 6, which investigates identity development, and primarily focuses on non-native English language teachers (NNESTs). Ng and Cheung identify factors that can contribute to teacher identity formation across different developmental stages, such as the place of self, agency and the role of reflection. Their research foregrounds the interplay between these factors and issues NNESTs face regarding professional legitimacy due to persisting 'native speakerist' views about the ideal English teacher despite the increasing presence of non-native English teachers globally. Through a meta-synthesis of recent literature, the authors explore the intersections between internal (e.g., self-image and self-esteem) and external factors (e.g., job circumstances) in constructing language teacher identity, highlighting how the relationship between these factors influences identity formation. Research has revealed NNEST resistance to government-initiated policies in EFL education (e.g., in Japan) citing anxiety about their English proficiency and inadequate training (Saito, 2021). Therefore, there is wide scope for future research on how to better advocate for NNESTs regarding policy reforms in English language education, and this chapter points to a necessity to further consider factors influencing language teacher identity in teacher training programs.

In Part Three, five chapters introduce innovative, inclusive language teaching practices with empirical investigations of educators' reflections in diverse settings. For example, Chapter 10 examines advocacy in TESOL contexts and highlights 'instructional advocacy' that focuses on inequality in classroom settings and learners' emotional well-being to promote social justice in classrooms. Instructional advocacy offers a student-centred, inclusive perspective that may encourage readers to use pedagogical tools to accommodate diverse student needs in language classroom settings. This is particularly important for educators working in contexts where curriculum design is exam-focused or governed by national policy and outdated teaching methods (e.g., grammar-translation),

Chapter 11 discusses the implementation of queer-inclusive pedagogies in EFL classrooms in Turkey (Güney). While queer-inclusive pedagogies facilitate discussion on an integral and underrepresented social issue in EFL, I think the chapter would benefit

from discussing potential challenges and exploring culturally appropriate ways to implement them. This is because such topics are subject to diverse interpretations in different local cultural contexts of EFL classrooms, for example, in some parts of Asia where views on diverse sexuality are less inclusive (Ellis, 2019). In some settings, educators would need to carefully consider materials prior to their inclusion to avoid potentially disadvantaging or causing discomfort for students who have had limited exposure to queer culture, or learners who may be queer, but have not addressed their identity in a public forum. Not only could this inadvertently lead to teachers neglecting their responsibility to exercise instructional advocacy, but may also impact on learners' classroom success.

Chapters 12 to 15 investigate the complex interface between the spread of English and globalisation, and discuss factors including, methods to better prepare pre-service EFL educators (Burgos), the development of learners' cross-cultural communication and collaboration skills in addition to language proficiency (Cunningham & Golikova), and the current upward trend of Global Citizenship Education (Ortín). Within this context, Chapter 14 (Alharthi & Shelton) presents two distinctive motivations for language learners: 'language for communication', which refers to the instrumental use of English with limited influence on students' cultural or individual identities and 'language for identification'. In some EFL contexts (e.g., Japan and Indonesia), studies identify inconsistencies regarding the purpose of English language education (Hashimoto, 2009; Walker et al., 2019). On the one hand, government-driven initiatives link English language education closely to economic drivers and the cultivation of students as global citizens. On the other hand, a strong sense of national identity may continue to cause global/local tensions when learners are required to construct their identities as global citizens and simultaneously preserve their national identity and its cultural and linguistic associations (Hammond & Keating, 2018; Madya, 2019). Chapter 14 invites EFL educators to reimagine curricula content and methods of instruction to help students bridge the gap between their national identity and their role as English users to create more meaningful educational experiences.
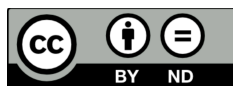
This volume successfully examines critical matters relating to the four areas of advocacy of TESOL from diverse social justice perspectives: (1) English language learner advocacy, (2) intersections of identity, (3) professional learning, and (4) global issues. Heritage language pedagogy, teacher identity development and empirical studies on innovations in inclusive teaching pedagogies will be of particular interest to a wide audience in the field of English language education. The publication succeeds in presenting critical pedagogical tools to stakeholders (i.e., researchers, teacher trainers, and educators) by highlighting areas where social justice principles could be further practised in the TESOL sector and inviting the reader to reconsider their own contexts through a heightened socially just lens.

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