

**Transformative Social Justice in Language Education: Possibilities of  
Plurilingualism for Recognition, Redistribution, and Representation in  
International Contexts**

Thesis

Marina Antony-Newman

UCL Institute of Education

Department of Culture, Communication and Media

Doctor in Education

2024

## Abstract

Growing linguistic and cultural diversity over the last several decades exacerbated social inequality, which fueled the rise of the critical “turn” in language education (LE). Fraser’s critical social justice theory that aims to compensate for cultural, economic, and political injustices by advocating for recognition, redistribution, and representation (Fraser, 2005), is well-positioned to address issues of social justice in LE. This study explores affordances of plurilingualism for transformative social justice through cultural recognition, economic redistribution, and political representation. In this qualitative multimethod project, I conducted a meta-synthesis of the empirical studies with plurilingualism as a conceptual framework and 20 interviews with international researchers to identify 1) how issues of social justice are addressed in research; 2) barriers to and facilitators of social justice in LE; 3) how plurilingualism can be used to achieve social justice in LE through redistribution, recognition, and representation. Findings show that social justice is addressed differently in the empirical studies and by researchers who consider the role of general education and larger society in shaping the concept. Identifying barriers to and facilitators of social justice helped to develop the application of the concepts of recognition, redistribution, and representation to LE. Results demonstrate that plurilingualism offers possibilities for recognition, redistribution, and representation to achieve social justice in LE. Implications for educational theory, research, policy, and practice include theoretical frameworks emphasizing the role that language plays for social justice and conceptualization of critical plurilingualism.

**Keywords:** critical plurilingualism, social justice in (language) education, plurilingualism for recognition, redistribution, and representation

**Word count:** 45 091 words

## Impact Statement

My exploration of possibilities of plurilingualism for social justice in language education started in international contexts, however the impact of this research will likely occur in local contexts with a potential to influence a broader field within the following years. Dissemination of the research findings starts first from highlighting the new theoretical insights and practical knowledge through scholarly publications and conferences, non-academic publications for general audience, professional and mainstream media followed by engagement with policymakers or ministries of education through collaborations with academics. This research project has already resulted in some theoretical outcomes. More theoretical and practical impact of this study is expected both inside and outside of academia.

### Theoretical outcomes

The field of language education will benefit from the new theoretical perspective and application of Fraser's critical social justice theory in language education research that I presented in the TESL Canada Journal forthcoming article *Plurilingualism for Transformative Social Justice in Language Education: A New Perspective*.

Detailed operationalization of the critical social justice concepts of recognition, redistribution, and representation presented at the Canadian Association of Applied Linguistics 2024 conference contributes to conceptualization of social justice in language education that is currently associated mainly with the notions of diversity, equity, and inclusion.

An interdisciplinary approach to research when combining such areas as plurilingual parents, social justice, and parent engagement policies resulted in a joint presentation on *Language Needs of Plurilingual Families: A Case for Socially Just Parent Engagement Policies* at the Language Policy and Planning 2024 conference.

Moreover, language education researchers and graduate students will benefit from a new edited volume on Plurilingualism for Social Justice in (Language) Education with its new vision of plurilingualism that is under contract at Routledge. My manuscripts *Plurilingualism for social justice: A meta-synthesis* (under review) and *Towards conceptualizing critical plurilingualism: Voices of researchers* (in preparation) will contribute to research and theory in the field of language education.

### **Practical outcomes**

Benefits outside academia include an impact on professional practice of researchers and teachers, public policy design, and public discourse.

For example, education researchers and practitioners will be equipped with the new framework of plurilingualism for social justice that has a range of practical implications for research and classroom practice. Public policy will benefit from a more linguistically and culturally inclusive language-in-education policy design guided by examples of policy solutions in various domains provided in this project. This study will contribute to a change in public discourse towards better acceptance of societal and individual plurilingualism that will be fostered through a multidisciplinary approach to research on plurilingualism as suggested in this project.

Participants in this study were experienced researchers discussing the issues of social justice who acknowledged that this topic requires more attention, and who started publishing more articles with the focus on social justice since 2023 when they were interviewed. Therefore, this research has already contributed to the growing social movement calling to action for social justice in language education.

## Table of Contents

<i>Abstract</i> .....	2
<i>Impact Statement</i> .....	3
<i>List of Tables and Figures</i> .....	7
<i>Declaration</i> .....	9
<i>Acknowledgements</i> .....	10
<i>Reflective Statement</i> .....	11
<i>Chapter 1: Introduction</i> .....	18
1.1 <i>Rationale</i> .....	21
1.2 <i>Research aims and research questions</i> .....	24
1.3 <i>Study overview</i> .....	25
<i>Chapter 2: Literature Review</i> .....	26
2.1 <i>The social justice “turn” in language education: Beyond conceptual differences and similarities</i> .....	26
2.1.1 <i>Social justice and (language) education: The concept and key theories</i> .....	26
2.1.2 <i>Bi/multi/plurilingualism and translanguaging: Conceptual differences and similarities</i> .....	32
2.1.3 <i>Is there a social justice turn in language education?</i> .....	41
2.2 <i>Theoretical framework</i> .....	44
2.3 <i>Previous research</i> .....	46
2.3.1 <i>Nancy Fraser’s critical social justice theory in education</i> .....	47
2.3.2 <i>Issues of social (in)justice in empirical studies on plurilingualism</i> .....	51
2.4 <i>Gap in literature</i> .....	66
<i>Chapter 3: Methodology</i> .....	70
3.1 <i>Methodological framework</i> .....	70
3.2 <i>Participants</i> .....	72
3.3 <i>Research design and procedure</i> .....	75
3.4 <i>Methods and instruments</i> .....	79
3.4.1 <i>Instruments</i> .....	79
3.4.2 <i>Methods</i> .....	80
3.5 <i>Ethical issues</i> .....	86
3.6 <i>Limitations</i> .....	87
<i>Chapter 4: Findings</i> .....	88
4.1 <i>Social justice in (language) education and beyond: Researchers’ perspective</i> .....	88
4.1.1 <i>Social (in)justice issues in language education</i> .....	90

4.1.2 Social (in)justice issues in education .....	96
4.1.3 Social (in)justice issues in society.....	102
4.2 Barriers to social justice in language education: Evidence from empirical research studies and interviews.....	109
4.3 Facilitators of social justice in language education: Evidence from empirical research studies and interviews.....	120
4.4 Ways for plurilingualism to achieve social justice in (language) education and beyond: Evidence from the field.....	131
4.4.1 Home/Family .....	132
4.4.2 School/Higher Education.....	134
4.4.3 Community .....	136
4.4.4 Teacher Education .....	138
4.4.5 Academic research.....	140
4.4.6 Policy/Program .....	143
4.4.7 Critical plurilingualism.....	145
Chapter 5: Discussion.....	150
5.1 Problematizing the concept of social justice in (language) education: Is language the missing link?.....	150
5.2 Nancy Fraser's critical social justice theory applied to (language) education: A new lens?.....	154
5.2.1 Operationalization of recognition, redistribution, and representation in (language) education.....	155
5.3 Affordances of plurilingualism for achieving social justice in (language) education. ..	162
5.3.1 Critical plurilingualism.....	165
Chapter 6: Implications .....	168
6.1 Implications for research and theory .....	168
6.1.1 Defining critical plurilingualism.....	170
6.2 Implications for policy: Focus on language .....	172
6.3 Implications for practice: Plurilingualism for Transformative Social Justice Framework .....	175
Chapter 7: Conclusion .....	178
7.1 Summary of findings .....	178
7.2 Contribution to the field.....	179
7.3 Further research.....	180
References.....	182
Appendices .....	236

## List of Tables and Figures

**Table 1** Number of studies that mention social (in)justice related concepts by domain

**Table 2** Number of studies and references that mention social (in)justice concepts

**Table 3** Demographic characteristics of participants

**Table 4** Possibilities of plurilingualism for recognition, redistribution, and representation in the home/family domain

**Table 5** Possibilities of plurilingualism for recognition, redistribution, and representation in the school/higher education domain

**Table 6** Possibilities of plurilingualism for recognition, redistribution, and representation in the community domain

**Table 7** Possibilities of plurilingualism for recognition, redistribution, and representation in the teacher education domain

**Table 8** Possibilities of plurilingualism for recognition, redistribution, and representation in the academic research domain

**Table 9** Possibilities of plurilingualism for recognition, redistribution, and representation in the policy/program domain

**Table 10** Researchers' conceptualization of social justice in (language) education

**Table 11** Number of the domain specific recognition-, redistribution-, and representation-oriented solutions using plurilingual research, policy, and practice offered by participants

**Table 12** Number of the domain specific recognition-, redistribution-, and representation-oriented references to facilitators of social justice in research studies

**Table 13** Language for Transformative Social Justice in Education

**Table 14** Plurilingualism for Transformative Social Justice Framework (practical recommendations)

**Figure 1** Number of studies on plurilingualism that mention social (in)justice concepts

**Figure 2** Number of references to social (in)justice concepts across empirical studies on plurilingualism

**Figure 3** PRISMA flow diagram for a new systematic review

**Figure 4** Research synthesis: NVivo 12 coding scheme

**Figure 5** Research synthesis: NVivo 12 coding scheme, breakdown of coding

**Figure 6** Language for Transformative Social Justice in Education



## **Declaration**

I, Marina Antony-Newman, confirm that the work presented in my thesis is my own.

Where information has been derived from other sources, I confirm that this has been indicated in the thesis.

## **Acknowledgements**

The work on this research project was a fulfilling and insightful journey which became possible thanks to the support of many people. First of all, I would like to express my immense gratitude to research participants who shared their valuable experiences and contributed their time to provide insightful ideas on the topic. Your contributions were instrumental in shaping the research and its outcomes.

I am deeply grateful to my supervisors Dr Dina Mehmedbegovic-Smith and Dr Effrosyni Argyri for their valuable suggestions along the way, fruitful comments, and continuous support. Your feedback was crucial for improving the work on every level. I extend my gratitude to the peers and instructors who generously shared their feedback during the workshops or previous classes and were genuinely interested in and supportive of research ideas.

This work would not have been possible without the unconditional support from my family. I am incredibly thankful to my husband Max, who has taken an academic position abroad but kept encouraging me virtually. My gratitude extends to my mother Olena who provided help with childcare and household obligations. I appreciate the support from my sons: Mark who helped with everyday chores, Martin who entertained us through difficult times, and little Mateo who would cheer up everyone around.

I owe the final completion of this project to my friends who backed me up and provided comfort when I was overwhelmed with research, work, and family obligations - all at once. I am so thankful to my colleagues who were supportive and understanding, especially during the final stages of the research.

## **Reflective Statement**

### **The Role of Sociological Imagination in “Becoming” an Academic Researcher**

The process of “becoming” an autonomous professional is shaped by my autobiographical journey and negotiation of personal and professional identities. This reflective inquiry is informed by the literature on sociology of education while exploring the process of my identity negotiation as an autonomous professional moving from the field of EFL teaching in Europe to the field of academic research in Higher Education in Canada. My exploration of professional autonomy is largely guided by the ideas of “sociological imagination” (Wright Mills, 2000) and “the imaginative professional” (Power, 2012a).

### **My professional path before pursuing doctoral studies**

The rationale for pursuing doctoral studies stems from my personal context. As an internationally trained professional with an MA degree in TESOL, Psychology, and Comparative Literature and a language teacher who worked in Europe/Ukraine at the university level, I moved to Canada, and experienced a shift from an EFL to an ESL professional teaching context accompanied by the loss of professional autonomy, which became my long-lasting dilemma.

My professional expectations of the language teacher who came from a different teaching field were not met in the new teaching context. My professional values were not recognized leading to frustration and a sense of lacking purpose and lost identity on a personal level and feeling as if I was “living someone else’s life doing someone else’s job”. The new professional context included more challenges: understanding that international students in private and Higher Education were seen as clients rather than language learners and adjusting to teaching adult immigrants fighting for jobs in dire need of “survival English”. In contrast, my former teaching context could boast thriving motivated professionals or university students who

needed English to further advance their already successful careers. In the new ESL context, international students and immigrants needed English as a second language and were stigmatized for being “ESL”, which is generally perceived as a derogatory attribute. In contrast, the EFL field was characterized by already privileged university students and successful professionals who needed English for further upward mobility. As a result, the shift in the professional contexts from EFL to ESL resulted in my perception of a lower status, decreased autonomy and agency of a less socially valued profession, which, on a personal level, was characterized by frustration with the new place, low job satisfaction, and a lack of awareness about the causes of those emotions.

Consequently, the decision to get another MA degree from the University of Toronto was a way to further professional development and regain professional agency and autonomy. While at the university, I was doing a course where we had a choice to produce an autobiographic reflective piece for our final assignment. As a trained educational psychologist, I used a reflective inquiry as a tool to work on my personal biography and see if it would be effective. It turned out to be a very powerful method. Not only it helped me to rationalize my emotions and situate them within a particular context, but it also enabled me to regain professional autonomy and became a starting point for shaping me as an academic researcher. “If one is not going to be an academic, they will definitely become a writer” – these were the words of our course instructor who was under the impression from that piece. Interestingly, I took her words as a challenge and decided to become an academic. A research-based university program can facilitate identity transformation by “releasing the hidden academic” (Roberts & Weston, 2014, p. 698) through applying critical reflection methods and writing research papers that shape one’s epistemological stance. Receiving the necessary support and constructive feedback

can become instrumental in positive academic identity formation with the writing playing the pivotal role in this process (Roberts & Weston, 2014). My academic socialization was among a mixed cohort of MA and PhD students and was shaped by established researchers as our course instructors.

I completed a research study for my MA thesis in 2016 and joined a large international research project hosted by the University of Toronto in 2018 as a Research Assistant. I was responsible for data analysis, interpretation, reporting, and writeup of the manuscript chapter that focused on project data alongside the co-production of other chapter and publications - writing ultimately became a formative process. Writing as a discursive practice becomes the tool for promoting agency as an ability to influence structures of societal environment (Bourdieu, 1977). Therefore, agency development through critical reflection or publishable writing determines one's capacity to produce impact on structures.

### **The EdD journey**

My pursuit of a doctoral degree was a planned decision that took four years to prepare for since 2016. Another four years of EdD studies advanced my professional research skills on every level, leading to profound transformations in my professional identity on the levels of theory, methodology, and practice.

The Foundations of Professionalism (FoP) assignment initiated a shift towards a more critical epistemological stance when I analyzed the professionalism of Research Assistants in the Canadian Higher Education context through a sociological lens. Using Wright Mills' (2000) concept of "sociological imagination" and Cunningham's (2018) idea of "critical incident", I created a vision of myself as an "imaginative" professional (Power, 2012a, p. 146). It helped me view my Research Assistant work as not being precarious but presenting opportunities for professional development as an autonomous researcher.

Adopting a more critical perspective to professionalism of researchers led me to focus on the critical discourse analytical approach for the Methods of Enquiry II (MoE2) course and the Institution Focused Study (IFS) where I explored language educators' beliefs and practices and their professional agency. Understanding discursive practices of language educators helped to establish the role their professional agency played in the discursive structure shaped by both multi-/plurilingual research and language policy discourses. The IFS study also helped me enhance professional autonomy towards becoming an "activist professional" (Sachs, 2016) who is aware of the power of individual agency over discursive structure. One of the dominant discourses that emerged in this study was social justice. The realization of the power of agency in shaping professional discourses motivated my exploration of social justice by experienced researchers for the thesis project.

I honed my research methodology skills and acquired new ones during the course work, small-scale research project (MoE2), IFS, and the thesis. For example, the Methods of Inquiry I (MoE1) course allowed me to create a detailed proposal of my IFS study and then practice conducting small-scale research for MoE2, where I first applied Foucauldian Discourse Analysis (adapted from Willig, 2015) for the analysis of discourses and then used it for the IFS. Exploring beliefs and practices of teachers, researchers, and action-researchers, who were my co-collaborators in the international research project, helped me study their professional agency development that was impacted by the contradictory research and policy discourses due to their simultaneous teaching and research experiences (Antony-Newman, 2021). Further choice of methodology for the thesis was dictated by the IFS results about the overpowering role that individual agency could play in the formation of discourses. Its analytical framework was shaped by critical interpretive approach that is rooted in the Foucauldian Discourse Analysis and incorporates critical theory and

interpretive approaches to research. The meta-synthesis helped me explore how the concept of social justice is shaped in the research discourse and, during the interviews, we co-constructed with researchers a new perspective on social justice in language education.

Finally, on the level of professional practice, I have grown as a researcher by contributing to the professional discourse and development of professional agency of other language educators. For example, my contribution to the field included the use of the Foucauldian approach to discourse analysis in language education research, which hadn't been done before. In the IFS, I designed a framework of action for language educators with practical recommendations for teachers, researchers, and action-researchers that could be used for the development of their professional agency especially in teacher education programs.

I have conducted a larger research synthesis of empirical research on plurilingualism (214 studies) as part of my thesis - prior research included a research synthesis of plurilingual pedagogy which included 30 studies (Chen et al., 2022) - this is an important contribution to the field as the synthesis includes both thematic analysis and critical interpretive synthesis of the social (in)justice issues in research on plurilingualism. The thesis contributed to the development of theory, with the concepts of social justice and critical plurilingualism in language education; policy, with the emphasis on the role of language and recommendations for policymaking; and practice, with the new framework of plurilingualism for social justice in language education. I have engaged 20 researchers for my thesis; 4 researchers, 4 action-researchers, and 4 teachers for the IFS, and most of them highlighted that social justice in language education requires further exploration especially in relation to the research on multi-/plurilingualism pointing to the importance of collaborative approaches to it.

## **“Becoming” an academic researcher**

When I started my doctoral journey, I did not realize the difference between getting a PhD and an EdD, and I was rather inclined to think I was making a mistake by not doing a “real” PhD. However, the program allowed me not only to advance my professional research skills but also shape me as an “agent of change” in the field of language education research. It resulted in submitting a book proposal on Plurilingualism for Social Justice in Language Education to Routledge, and I am planning to continue developing many other ideas that emerged during the work on the thesis. For example, drawing attention to the importance of interdisciplinary approaches to research on plurilingualism resulted in a conference co-presentation on plurilingual parents, social justice, and parent engagement policies. During these 4 years of studies, I have already presented the results of my IFS and thesis at many conferences:

- 2024 - Language Needs of Plurilingual Families: A Case for Socially Just Parent Engagement Policies (with Max Antony-Newman). Language Policy and Planning Annual Conference (June 28)
- 2024 - Plurilingualism for social justice: A meta-synthesis of empirical studies with plurilingualism as a conceptual framework. The Canadian Association of Applied Linguistics Annual Conference (June 12)
- 2024 - Plurilingualism for Transformative Social Justice in Language Education: Possibilities for Recognition, Redistribution, and Representation. 2024 American Association for Applied Linguistics Conference (March 17)
- 2023 - Exploring Canadian Language Educators’ Beliefs and Practices at the Intersection of Language Policy and Plurilingual Research Discourses. The Canadian Association of Applied Linguistics (May 28)



- 2022 - Challenging dominant discourses in language education in the Canadian context: Foucauldian Discourse Analysis. Third Symposium of Southern Ontario Universities on New Perspectives in Language Education, Toronto (June 24).

Next steps will be further dissemination of my thesis project results, including academic and non-academic publications, more conference presentations, and collaborative projects, connecting research and practice, and engaging policymakers and ministries of education.

In conclusion, it is important to remember that the uncomfortable in-between state any professional might face while transitioning from one occupation to another, can be overcome using “sociological imagination” which can further transform into “professional imagination” (Wright Mills, 2000) and help one “become an imaginative professional” (Power, 2012a, p. 157). While the traditional understanding of professionalism focuses on being a member of a particular occupational group, the “imaginative” conceptualization of professionalism refers to the “complex relationship between individual, institution and broader society” (Power, 2012a, p. 146). To cultivate a sense of professionalism, it is important to find those connections between personal crises, troubles or difficulties and broader societal issues. This whole process requires critical reflection to develop a nuanced and sophisticated understanding of oneself as a professional and creatively respond to individual and professional challenges.

## Chapter 1: Introduction

*“Language emancipates, but language manipulates as well.”*

*Diane, research participant*

Language is one of the most powerful manifestations of human thought, and it plays a crucial role in education and learning. Critical social theory applied to educational research and practice offers the best possibilities to understand both the emancipatory and oppressive roles of language in education. As a type of social practice, education always has political consequences: what knowledge is valued and whose knowledge is ignored, how educational resources are distributed and what groups lack access to resources, how education can prepare some people to fully participate in society while misrepresenting others - since it engages with the notions of identity, knowledge, and power (Levinson et al., 2011).

Critical social theories (as opposed to non-critical social theories) focus on the issues of social justice, equity, respect for human dignity (irrespective of class, race, gender, sexuality, etc.), economic and educational equality, sustainable economy, and environmental responsibility among others (Levinson et al., 2011). It is important to use critical social theory in education for a variety of reasons. As Levinson (2011) succinctly outlines, on the one hand, it helps us understand how education works within social structures that unevenly distribute power and knowledge – that is why education has always attracted attention of critical social scientists (Levinson et al., 2011, Murphy, 2022); on the other hand, it inspires the critical educational scholarship including the works of Paulo Freire (1970/2000) and Michael Apple (1982) that envision the possibility for social and educational change.

The critical shift in social theory began when the Frankfurt School<sup>1</sup> theorists of sociology and philosophy proposed adding the critical component to traditional social

---

<sup>1</sup> The Frankfurt School was founded at Goethe University Frankfurt in 1923 (Bohman, 2005).

theory, thus defining Critical Theory, which was coined by Horkheimer (1992) in 1937 as a distinctive philosophical approach which seeks “‘human emancipation’ in circumstances of domination and oppression” (Bohman, 2005, para 2). In a broader sense, according to Bohman (2005), any other philosophical approaches with similar practical aims for social transformation (e.g., including Critical Race Theory, feminism, post-colonialism, etc.), could be called a “critical theory”, an approach this work takes as well.

The field of education was affected by the critical shift later, under the influence of the civil rights movements in the 1960s and the LGBTQ movements in the 1970s (Morris, 2017), accompanied by the emergence of critical pedagogy (see, for example, the works of Henry Giroux (1981), Michael Apple (1982), Paulo Freire (1970/2000)) alongside multiple waves of feminism (e.g., bell hooks (2014), Nancy Fraser (2005)), Critical Race Theory (e.g., Kimberlé Crenshaw (1989)), decolonial (e.g., Madina Tlostanova (Tlostanova & Mignolo (2012)) and postcolonial studies (e.g., Edward Said (1978), Homi Bhabha (1988)), and post-structuralism (e.g., Jacques Derrida (1976), Michel Foucault (1971), Roland Barthes (1977)). In language education, this critical movement gradually manifested itself in the emphasis on issues of social inequality (Pennycook, 2022), racial discrimination (Kubota, 2021), and decolonization of curriculum (García, 2019) among others and led to the emergence of Critical Applied Linguistics (Pennycook, 1990, 2001, 2022) in contrast to the traditional Applied Linguistics that focuses on language acquisition, instruction, and learning (Simpson, 2013).

Inequalities in the linguistic exchanges have always characterized most societies (Bourdieu, 1977), but the interest in social justice in LE have emerged only recently (Duchêne, 2020; Kubota, 2004; Otsuji & Pennycook, 2011; Piller, 2016; Randolph & Johnson, 2017). Growing linguistic and cultural diversity, influenced by

neoliberal globalization and increased migration at the end of XXth-early XXIst century (Vertovec, 2007), worsened existing social inequality (Kubota, 2016). In response, critical applied linguists began to address issues of cultural and linguistic inequalities in (language) education by applying a range of critical theories (e.g., Critical Race Theory (Kubota, 2004), critical theory (Pennycook, 2001), decolonial theory (García, 2019; Li & García, 2022; Meighan, 2023)). Nancy Fraser's critical social justice theory (Fraser, 1995b, 1998, 2005; Fraser et. al., 2004) could be especially suitable for exploring social justice in LE due to its holistic approach where social, cultural, and political forms of injustice are compensated for through redistribution<sup>2</sup>, recognition, and representation.

During the same historical period of mid 1990s-early 2000s, a theoretical framework of plurilingualism was reintroduced<sup>3</sup> and developed by the European Commission (Council of Europe, henceforth CoE, 1996, 2001; Coste et al., 1997/2009) with the potential to redefine LE in superdiverse societies by switching the focus from multilingual societies to plurilingual identities (Piccardo & North, 2019). More recently, critical plurilingualism and critical plurilingual pedagogy highlighted the issues of equity, diversity, and social justice in LE raising the questions of linguistic and cultural inequality experienced by plurilingual individuals (Corcoran, 2019; Galante et al., 2022b; Galante & dela Cruz, 2024). To better understand the full potential of plurilingual research, policy, and practice for social justice, it is promising to look at the conceptual framework of plurilingualism through the lens of Fraser's comprehensive theory of redistribution, recognition, and

---

<sup>2</sup> Concepts of redistribution, recognition, and representation in the work of Nancy Fraser (1995, 1998, 2005) refer to: 1) redistribution of economic resources; 2) recognition of non-dominant cultures; and 3) representation of members of marginalized groups in political decision-making respectively to achieve genuine social justice. More detailed explanation is given in section 2.2 Theoretical framework on pp. 44-46 of the manuscript. Examples of scholarship that apply 3Rs in the field of education are given on pp. 47-51.

<sup>3</sup> Plurilingualism was originally referred to societal plurilingualism or plurilingual communities (Denison, 1970) and conceptualized by an Italian linguist Tullio de Mauro in 1977 (de Mauro, 1977).

representation (Fraser, 1995b, 1998, 2005; Fraser et al., 2004; Vincent, 2019). The focus of plurilingualism on the interrelation of language and culture (Galante, 2022a), linguistic and cultural repertoires as a resource (Payant & Galante, 2022; Piccardo, 2019) and agency in multiple languages (Marshall & Moore, 2013; Piccardo et al., 2021a) is aligned with Fraser's focus on cultural, economic, and political aspects of social justice respectively, making this theory suitable for exploring the potential of plurilingualism for social justice.

### **1.1 Rationale**

The purpose of the study is to explore plurilingualism for social justice in LE by analyzing its possibilities for recognition, redistribution, and representation (Fraser, 2005). The rationale behind this research is manifold. First, there is a dearth of research studies exploring social justice issues in LE (Barakos, 2020; Galante & dela Cruz, 2024; Randolph & Johnson, 2017; Yılmaz & Söğüt, 2022; Zajda et al., 2007). Even though the question of critical<sup>4</sup> engagement of language and culture in education was explored as early as in the 1930s by Antonio Gramsci (Mayo, 2015), followed by the development of the theoretical underpinnings of the concept of social justice by John Rawls (1971) and its manifestations in education (Bourdieu, 1977; Foucault, 1971; Clark, 2006), it is only in late 1990s and early 2000s that social justice as a concept took its shape in LE research (Kubota, 2004; Pennycook, 1990, 2001; Zajda et al, 2007). Issues of social inclusion (Otsuji & Pennycook, 2011), racism (Kubota, 2004, 2021), discrimination (Perez-Leroux & Glass, 2000), marginalization (Darling, 2021; Li, 2023), language rights (Ruíz, 1984), linguicism (Roche, 2019b), inequality and inequity (Erling et al., 2021; Nieto, 2017), language hierarchy (Mehmedbegovic, 2017), and lack of linguistic and cultural awareness

---

<sup>4</sup> The concept of "critical" is used throughout the document to refer to a range of theories (e.g., Critical Race Theory (Crenshaw et al., 1995), Critical Applied Linguistics (Pennycook, 1990), critical pedagogy (Apple, 1982)) that focus on the relations of power and social inequality (Levinson et al., 2011).

(Cortina-Pérez & Andúgar, 2017) among others in LE have been raised by scholars and resulted in the emergence of critical multiculturalism (Kubota, 2004), critical multilingualism (Gramling & Warner, 2012), and translanguaging for social justice (García & Leiva, 2014). More recently, the concept of critical plurilingualism has been proposed with potential solutions of social justice issues in LE (Corcoran, 2019; Galante & dela Cruz, 2024). However, there is lack of empirical research that focuses on *critical* plurilingualism or plurilingualism for social justice (as opposed to plurilingualism that has been widely researched), that is why I chose this framework to contribute to further elaboration and strengthening of its theoretical underpinnings. More work is required to explore social justice in plurilingual LE research.

Secondly, from the theoretical standpoint, the application of Fraser's critical social justice theory to a specific area of research in language education (i.e., plurilingualism) might show the extent to which this theoretical framework can be used to achieve social justice in LE with the concepts of redistribution, recognition, and representation at its core (Fraser et al., 2004; Vincent, 2019). This theory has already been applied to education research, however, not extensively (Block, 2018; Lingard & Keddie, 2013; McIntyre, 2020; Petoukhov, 2013; Power, 2012b; Reddick, 2023; Reddick & Dryden-Peterson, 2021). For example, Block (2018) used the concepts of recognition and redistribution for the analysis of research on translanguaging. Similarly, seeing if the 3Rs theory lends itself well to research on plurilingualism would contribute to the theoretical developments of social justice in LE research and will lead to the design of a new theoretical framework with more focus on the concept of social justice in language education.

On a practical note, there is a growing social movement that calls to action for social justice in LE (Barakos, 2020; Centre for Advanced Research on Language Acquisition, 2022; Osborn, 2006; Randolph & Johnson, 2017; Social Justice in ELT,

2018; Yılmaz & Söğüt, 2022), with the Applied Linguistics conferences centering more around social justice in LE (ELINET, 2020; AILA, 2019) and initiatives to redesign language teacher education (Galante et al., 2022a; Hawkins, 2011).

This study will further add to this movement and will equip researchers and educators with the new frameworks for social justice in LE. Plurilingualism for Transformative Social Justice Framework will include practical recommendations for research, policy, and practice in (language) education and Language-in-Education for Social Justice Policymaking Framework will inform (language) education policies. Additionally, the new frameworks will strengthen the professional practice of researchers and language educators who are committed to social justice in language classrooms and beyond.

Finally, this study is rooted in my professional practice as a LE researcher working in the area of plurilingualism. My initial goal was to contribute to possible solutions of the monolingual language instruction as a problem present in culturally and linguistically diverse contexts. As a result, I joined the research project ([LINC DIRE, 2024](#)), based at the University of Toronto, which was focused on developing plurilingual approaches to language instruction. Based on my professional practice as a Research Assistant in the project, I designed the Institution Focused Study that was focused on exploring beliefs and practices of language educators in the field of plurilingualism. The results of the IFS research project suggested that the topic of social justice in LE resonates with language educators the most. As a researcher, I saw a possibility to achieve social change in LE by connecting plurilingualism with a robust critical social justice theory, which will go beyond seeing plurilingualism as a pedagogical approach to language instruction towards establishing plurilingualism for transformative social justice in (language) education. Driven by the idea of improving professional practice of language

educators, I hope this study will contribute to achieving transformative social justice in language classrooms.

## **1.2 Research aims and research questions**

The aims of the research study are to explore social justice in LE by, first, thematically analyzing plurilingual empirical research and interviews with researchers in the field of plurilingualism through the lens of social justice. Next, I apply the critical social justice theory of Nancy Fraser with its focal concepts of redistribution, recognition, and representation to plurilingual empirical research and interviews with researchers in the field of plurilingualism to explore whether plurilingualism can be used to achieve transformative social justice in LE (Fraser, 1995b, 1998, 2005; Fraser et. al., 2004; Vincent, 2019). Finally, the research aims to contribute to the movement for social justice in LE through dissemination of its results to the research community, language educators, and policymakers.

The study is guided by the following research questions:

**RQ1:** How do research studies with plurilingualism as a conceptual framework address issues of social (in)justice in LE?

**RQ2:** How do researchers of plurilingualism conceptualize social justice in (language) education?

**RQ3:** What are the barriers to and facilitators of social justice in (language) education in empirical research on plurilingualism?

**RQ4:** How can plurilingualism be used to achieve social justice in (language) education through recognition, redistribution, and representation?

I, first, address RQ1 with a systematic review (meta-synthesis) of empirical studies with plurilingualism as a conceptual framework. Next, I answer RQ2 and RQ4 through a qualitative analysis of interviews with researchers. Finally, I respond



to RQ3 by combining the results of the meta-synthesis and qualitative analysis of participants' interviews.

### **1.3 Study overview**

The study starts with *Chapter 1 Introduction* where I outline the context, rationale, research aims, and research questions. *Chapter 2* covers literature review, which discusses the notion of social justice in LE and conceptual differences and similarities of bi-/multi-/plurilingualism and translanguaging to explain their role in the critical "turn" in LE followed by the theoretical framework, previous research, including the answer to the first research question, and gap in literature. *Chapter 3* focuses on methodology, including explanation of methodological framework, description of participants, research design, procedure, methods and instruments, and consideration of some ethical issues and research limitations. *Chapter 4* presents findings that address the second research question with data on researchers' perspective on social justice, the third research question on barriers to and facilitators of social justice in LE from empirical research studies and interviews, and the fourth research question about the possibilities for plurilingualism to achieve social justice in (language) education and beyond. *Chapter 5 Discussion* introduces the results of data analysis with the focus on problematizing the concept of social justice in (language) education, operationalization of Fraser's critical social justice theory in LE, and affordances of plurilingualism for achieving social justice in (language) education through recognition, redistribution, and representation. *Chapter 6* includes implications for research, theory, policy, and practice. Finally, *Chapter 7 Conclusion* gives the summary of findings, outlines contribution of this research to the field and potential areas for further research considering the limitations of this study. The list of references and appendices concludes the work.

## **Chapter 2: Literature Review**

In this chapter, first, I discuss the notion of social justice in LE and conceptual differences and similarities of bi-/multi-/plurilingualism and translanguaging to explain their role for the critical “turn” in LE. Then, I present the theoretical framework and interrogate previous research on the application of critical social justice theory in education and issues of social (in)justice in empirical studies on plurilingualism followed by gaps in literature.

### **2.1 The social justice “turn” in language education: Beyond conceptual differences and similarities**

In the context of neoliberal language education, dominant in the English-speaking countries, including Canada, language learning is understood in purely instrumental terms: language is seen as a commodity or capital, where the proficiency in a dominant language brings advantages to individuals (Bourdieu, 1977; Holborow, 2018; Mehmedbegovic-Smith, 2024) and linguistic diversity at the societal level is welcome mainly for economic benefits (Piller, 2016). As a result, minority languages and cultures are undervalued and their speakers are marginalized, which exacerbates social injustice in cultural, political, and social domains (Fraser et al., 2004).

#### **2.1.1 *Social justice and (language) education: The concept and key theories***

Conceptualizations of the term “social justice” have never been unequivocal among philosophers and scholars in education due to the complexity of the subject. The concepts of justice were first mentioned in the works of the Greek philosophers, Plato and Aristotle, as early as in 350-380 BC (Boyles et al., 2008). The term “social justice” was coined by an Italian priest Luigi Taparelli in 1840 in relation to his concern towards the process of unification of Italy (Boyles et al., 2008). Taparelli proposed a theory of society with the focus on the relationship between subjects and

authorities on various societal levels, for example, the work or grassroots movements of smaller citizen groups and government function for the common good of a larger society, so that individual freedoms are maximized at all levels, which leads to social justice (Boyles et al., 2008).

Most recently, the term social justice has been largely associated with the liberal political philosopher, John Rawls, who defined the social justice concept in his book *A Theory of Justice* (Rawls, 1971/1999). According to Rawls (1971/1999), “[j]ustice is the first virtue of social institutions, as truth is of systems of thought”; as the “first virtues of human activities, truth and justice are uncompromising” (pp. 3-4). He equates justice to fairness that is ensured by the “basic structure of society” and “the arrangement of major social institutions into one scheme of cooperation” (p. 47).

Definitions of social justice were confined to its understanding mainly as distributive justice<sup>5</sup> (including the early mentions in the works of the Greek philosophers (Ayers et al., 2008), and the debates around its philosophical underpinnings continued well into the 20th century. For example, in her classic work *Justice and the Politics of Difference*, Iris Marion Young (1990) raises the problem of reductionist understanding of social justice as distributive that fails to incorporate the cultural aspect of identity and thus does not represent inclusive and participatory society (Young & Allen, 2011). Young calls for recognitive justice and explains that “[c]ulture is to a significant degree a matter of social choice; we can choose to change the elements of culture and to create new ones. Sometimes such change can be facilitated by passing laws or establishing policies” (Young & Allen, 2011, p. 152). Yet before “politicizing culture”, “the affirmation of a positive identity by those

---

<sup>5</sup> Distributive justice was coined by Aristotle in his book *Nicomachean Ethics*. The definition of justice as distributive was centered around property, wealth, material goods, and honors. It was based on the proportional sense or the median between two people and two shares belonging to them (it was reduced to a formula  $A : B = c : d$ , or  $A : c = B : d$  - where A, B represented people, and c, d represented respective shares of property) (Ayers et al., 2008).

experiencing cultural imperialism” is needed - “[h]aving formed a positive self-identity through organization and public cultural expression, those oppressed by cultural imperialism can then confront the dominant culture with demands for recognition of their specificity” (Young & Allen, 201, p. 155).

The recognitive and distributive aspects of social justice have been also debated by Nancy Fraser, a critical theorist and feminist, who amplified the need for a more critical vision of recognition for “the politics of difference” to “coherently synergize with the politics of redistribution” (Fraser, 1995a, p. 180). After her response to Young (1990), Fraser developed the idea of recognition and redistribution further (Fraser, 1995b; 1998) while facing massive critique (Butler, 1997; Robeyns, 2003). In response to such philosophical discussions (Fraser & Honneth, 2003), Fraser suggested a broader conceptualization of social justice as recognition, redistribution, and representation (Fraser et al., 2004; Fraser, 2005) which formed the latest integrated theory of social justice (Lovell, 2007).

The field of education was largely influenced by the philosophy of John Dewey who laid the foundation for the notion of social justice in education (Boyles et al., 2008). For Dewey, schools’ main responsibility is to “involve students in ongoing inquiry into real social issues” (Boyles et al., 2008, p. 34), because schools function as part of society, and their primary goal is to participate in social life as “active communities where the deliberation over issues relating to social equality would replace the learning of isolated curricular information” (p. 34). According to Dewey, “democratic schools where individuals would freely engage with one another in ongoing inquiry that would inform current social practices” play a major role in creation of an equitable society by assisting students to become “critical social beings” or active citizens (p. 34).

In *education*, the concept of social justice has also been considered “undertheorized”, according to Gewirtz (1998), who suggested that Young’s framework of social justice could be useful for education policy research. Going further and referring to Young’s work, Gewirtz (2006) proposed a “contextualized approach” or an “analytical lens” for social justice in education that involved: a) analyzing the multidimensional nature of justice; b) uncovering the tensions between various dimensions of justice; c) showing sensitivity to the “mediated nature of just practices” (p. 79); and d) showing sensitivity to contextual differences in the enactment of justice.

Within the boundaries of education, one of the recent and comprehensive definitions of the term was given by Zajda et al. (2007) who proposed that *social justice* is a type of justice that refers to the ideal of “egalitarian society that is based on the principles of equality and solidarity, that understands and values human rights, and that recognizes the dignity of every human being” (Zajda et al., 2007, p. 10). By far, considering the challenges of its conceptualization, Fraser’s theory of social justice provides a “comprehensive and multi-dimensional approach to navigating through some of the ‘chaos’ of justice issues in education towards greater economic, cultural and political parity for all” (Keddie, 2012, p. 277).

Practically, the concept of social justice has been frequently associated with the organizational framework of Diversity, Equity, and Inclusion (DEI) rooted in the civil rights movements of the 1960s in the United States and France (Özbilgin, 2009).

In education, it led to the emergence of diversity<sup>6</sup>, equity<sup>7</sup>, and inclusion<sup>8</sup> university initiatives, for example, the UK Advance HE Charter, named Athena SWAN<sup>9</sup>, established in 2005 to “generate gender and race equality in the UK universities” (Wolbring and Lillywhite, 2021, p. 1). Currently, the EDI (DEI) framework is used by many universities globally to “highlight ongoing efforts to rectify the problems that are linked to EDI of students, non-academic staff, and academic staff, whereby the focus broadened from gender to include other underrepresented groups, including disabled students, disabled non-academic staff, and disabled academic staff” (Wolbring and Lillywhite, 2021, p. 1). In general, EDI programs have been developed to address various forms of systemic discrimination in the educational and workplace settings (Özbilgin, 2009).

The earliest discussions of social justice issues in *language education* could be traced back to the book *Linguistic Imperialism* by Robert Phillipson (1992) who introduced and developed an idea of language ideologies, “linguistic human rights” (p. 93) and social justice. He explained that the dominant status of English in education and language-in-education policy leads to high social stratification and a detachment between home and school values and principles perpetuating social inequality. The author called for “campaigning for greater justice for speakers of

---

<sup>6</sup> “Diversity is about the individual. It is about the variety of unique dimensions, qualities, and characteristics we all possess, and the mix that occurs in any group of people. Race, ethnicity, age, gender, sexual orientation, religious beliefs, economic status, physical abilities, life experiences, and other perspectives can make up individual diversity. Diversity is a fact, and inclusion is a choice” (Canadian Centre for Diversity and Inclusion, 2023, p. 8-9).

<sup>7</sup> “Where everyone is treated according to their diverse needs in a way that enables all people to participate, perform, and engage to the same extent” (Canadian Centre for Diversity and Inclusion, 2023, p. 10).

<sup>8</sup> “Inclusion is creating a culture that embraces, respects, accepts, and values diversity. It is a mindful and equitable effort to meet individual needs so everyone feels valued, respected, and able to contribute to their fullest potential. Where diversity occurs naturally, creating the mix in the organization, inclusion is the choice that helps the mix work well together” (Canadian Centre for Diversity and Inclusion, 2023, p. 11).

<sup>9</sup> Scientific Women’s Academic Network (Wolbring & Lillywhite, 2021).

dominated languages” (p. 93) and “policies for increased social justice and reformist improvements which do not threaten the overall power structure” (p. 237).

In her book *Language, culture, and teaching*, Nieto (2017) envisioned that the “focal movements for social justice” and equity in education were “desegregation, multicultural education, and bilingual education” (p. xi). Social justice language education has long been associated with multicultural education (Nieto, 2017; Ortaçtepe Hart, 2023). However, according to Ortaçtepe Hart (2023), language education for social justice needs to “go beyond linguistic and cultural diversity and inclusion” as it “requires a critical analysis as well as transformation of the socio-cultural and institutional structures that perpetuate inequalities and oppression” (p. 49).

Similarly, Osborn (2006) developed a model of teaching languages for social justice, which was informed by critical pedagogy. He believed that social justice in LE should be founded on four pillars: identity, social architecture, language choices, and activism; thus, he viewed the implementation of social justice into the curriculum through guiding teachers’ thinking towards these pillars, adopting a more critical perspective (Osborn, 2006; Randolph & Johnson, 2017). Adopting a social justice-oriented mindset for teachers might be a crucial step for achieving the goals of social justice in education, but the question remains if the field of LE is fruitful for achieving the goals of social justice and how this potential could be realized.

Currently, the potential for social justice in LE could be examined through a range of coexisting conceptual frameworks that have emerged throughout the years, namely *bilingualism*, *multilingualism*, *translanguaging*, and *plurilingualism*. Before doing so, I will first highlight some historical background, conceptual differences, and similarities, including recent debates regarding these conceptual frameworks.

### **2.1.2 Bi-/multi-/plurilingualism and translanguaging: Conceptual differences and similarities**

**Bilingualism** was originally conceptualized as an ability to speak fluently in two languages (Bloomfield, 1933). Bilingualism as a policy has been originally rooted in formalized language policies at the level of separate US states and federally in Canada, yet it manifested itself differently in these two North American contexts.

Historically, the US has been welcoming immigrants since its inception in 1776, but the country's language policies at the federal and state levels ranged from favoring bilingualism to the efforts of eradicating it (Driever & Bagheri, 2018). For example, in Ohio, the parents' requests led to the first state-authorized bilingual education program as early as in 1839 (Thompson & Hakuta, 2012). On the federal level, against the diversity of numerous immigrant languages and Native American languages with personal bilingualism thriving, the Naturalization Act of 1906 was adopted with the goal to Americanize immigrants. Similarly, the Bilingual Education Act of 1968 was replaced by No Child Left Behind in 2001, negatively affecting bilingual programs in the US (Driever & Bagheri, 2018; Menken & Solorza, 2014).

In Canada, the introduction of official bilingualism on the federal level was a policy solution for English/French bilingualism tensions in Quebec seen as a social problem in the 1960s (Haque, 2019). Canadian official bilingualism is different from personal bilingualism as the capacity of a person to speak two languages. According to the report of the Royal Commission on Bilingualism and Biculturalism of 1967, a bilingual country is the one which offers its citizens services in two languages at public and private institutions, and it does not entail that all the inhabitants have to speak two languages with the vast majority of them being monolingual (Royal Commission on Bilingualism and Biculturalism, 1969).



Bilingualism as a conceptual framework in LE has been developed by many scholars over the years, most notably by Joshua Fishman (1980), Ellen Bialystok (1978), Jim Cummins (1981), and François Grosjean (1982, 2012). For example, Cummins (1981) presented empirical evidence for developing the theories of Linguistic Interdependence and Common Underlying Proficiency, which contributed to empirical and theoretical underpinnings of bilingualism and bilingual education.

Increased globalization, technological advancement, and growing migration in superdiverse societies (Vertovec, 2007) were the leading factors for **multilingualism** to gain its visibility (Cenoz, 2013). Multilingualism is an interdisciplinary concept, which is studied from both an individual and social perspectives, hence there are multiple definitions of it. The European Commission (2007) defines societal multilingualism as “the ability of societies, institutions, groups and individuals to engage, on a regular basis, with more than one language in their day-to-day lives” (p. 6) as well as languages separately co-existing in society (CoE, 2001). On an individual level, multilingualism describes the use or acquisition of three (or more) languages and, generally, multilingualism studies not languages as such but how various languages are “acquired, used, and treated today” (Aronin, 2023, para. 1). Individual multilingualism is sometimes referred to as plurilingualism (Cenoz, 2013), however, it is not exactly the case, as individual multilingualism emphasizes the speaker’s advanced mastery of each language (Piccardo, 2013), which is not the focus of plurilingualism (CoE, 2001) (see the definition of plurilingualism below). The philosophical and epistemological underpinnings of multilingualism are widely discussed by Larissa Aronin, Ulrike Jessner, and Claire Kramersch among others (Aronin & Singleton, 2012; Aronin & Jessner, 2015; Kramersch, 2006).

Overall, multilingualism is used to refer to two or more languages, with bilingualism and trilingualism being the examples of multilingualism. Some

researchers still use the term bilingualism to talk about more than two languages, following its early definitions (Weinreich, 1953), however, nowadays bilingualism and multilingualism are seen as different terms (Cenoz, 2013) due to the development of more nuanced interpretations of both phenomena.

Most recently, the concept of *plurilingualism* came to the fore, which has been sometimes used interchangeably with multilingualism as closely related terms with regards to speakers' use of multiple languages, especially in the European context (Kenner & Hickey, 2022; Piccardo et al., 2021b). Yet, plurilingualism is "first and foremost a term that describes socio-linguistic phenomena in contact situation" (Marshall & Moore, 2018, p. 21), when people use multiple languages in interactions in flexible and dynamic fashion with the emphasis on partial linguistic competences (CoE, 2001; Piccardo & North, 2019), whereas multilingualism refers to separate existence of languages in society and individual advanced mastery of each language (CoE, 2001). However, this social versus individual binary distinction (Piccardo, 2013) is non-static: plurilingual speakers do interact with speakers of other languages in multilingual contexts, and "draw upon their intercultural competence and sociolinguistic knowledge" (Marshall & Moore, 2018, p. 23) to make sense of social situations. Unlike the notion of "multilingualism", which implies a certain level of proficiency in several separate languages, plurilingualism emphasizes the idea that language proficiency is not limited to a particular language but is a complex and dynamic *repertoire* that can be developed across languages. Plurilingual speakers can use their language skills to navigate various cultural contexts for effective communication with people from diverse linguistic backgrounds. As Marshall and Moore (2013) concisely put it:

Plurilingualism has been defined as the study of individuals' repertoires and agency in several languages; it places the individual as the locus and actor of

contact and emphasizes the idea that a person's languages and cultures are not kept in separated and balanced compartments but interrelate in distinct ways that can change over time and circumstances and are highly dependent on individual biographies and experiences, social trajectories, and life paths. (Marshall & Moore, 2013, p. 476)

The early mentions of plurilingualism date back to the 1950s in the works of an Italian philologist Gianfranco Contini in 1951 and a French linguist Marcel Cohen in 1956. Plurilingualism was conceptualized by an Italian linguist Tullio de Mauro in 1977 based on his seminal work *Storia Linguistica Dell'Italia Unita* originally published in 1963 (Orioles, 2004). According to de Mauro (1977), plurilingualism is the "coexistence of either of different types of meaning-making, or of different languages/language varieties, or of different norms of realization of the same language/language variety. This seems to be a permanent condition of the human species, and therefore of all human society" (de Mauro, 1977, p. 87 as cited in Orioles, 2004, my translation).

According to Piccardo (2023, personal communication), plurilingualism was mainly developing in the French-speaking area during 1990s before being introduced to the Common European Framework of Reference (CEFR) document (CoE, 2001) and its earlier draft (CoE, 1996) with a related French publication by Coste et al. (1997) later translated into English (Coste et al., 2009). Importantly, CEFR was designed after the Ministry of Education of Switzerland initiative to introduce a tool to "enhance the transparency of courses, syllabuses and qualifications, thus promoting international co-operation in the field of modern languages" (CoE, 2001, p. 1). It was a "pedagogical document" rather than a policy initiative, which was developed by linguists, sociolinguists, and language educators (Piccardo, 2023, personal communication) to provide the tools for teachers, teacher trainers, course designers,

examining organizations, educational administrators, etc., to “reflect on their current practice, with a view to situating and co-ordinating their efforts and to ensuring that they meet the real needs of the learners for whom they are responsible” (CoE, 2001, p. 1). The emergence of the CEFR (CoE, 2001) provided the framework for language policies internationally due to the Council of Europe’s efforts as an intergovernmental organization “for human rights, democracy, and the rule of law, aiming to change current language policy” (Payant & Galante, 2022, p. vii) towards maintaining and developing linguistic and cultural diversity fuelled by dynamic societal changes across the European countries (Byram & Parmenter, 2012; Martyniuk & Noijons, 2007).

Empirical and theoretical research with plurilingualism as a conceptual framework has been proliferating internationally since 2005 after the establishment of the European Observatory for Plurilingualism (2005) and the European Charter for Plurilingualism (EOP, 2005) inaugurated during the European Conference on Plurilingualism which took place in Paris the same year. Plurilingualism as a theoretical framework took its firm shape around 2013 with the publications of several key theoretical papers in TESOL Quarterly Special Topic Issue: Plurilingualism in TESOL (e.g., Marshall & Moore, 2013; Piccardo, 2013; Potts, 2013; Taylor & Snoddon, 2013). Since then, empirical research on plurilingualism has been gradually spreading globally with its focus on plurilingual and pluricultural competence, linguistic repertoires, plurilingual awareness, teacher, and student beliefs about plurilingualism, etc. with the current peak through the years of 2020-2022. The conceptual framework of plurilingualism keeps being refined: for example, the concept of mediation was recently added to the description of plurilingualism as its integral part to the CEFR Companion Volume (CoE, 2020; North & Piccardo, 2016; Piccardo, 2023).

The concept of ***translanguaging*** emerged first as a pedagogical practice in a classroom of Welsh revitalization through bilingual Welsh/English program (Li, 2023). The practice was called *trawsiethu* (Williams, 1994) followed by its English translation in 2001 (Baker, 2001). Translanguaging as the concept has been developed extensively (Cenoz & Gorter, 2021; García, 2009; García & Otheguy, 2015, 2020; Lewis et al., 2012a, 2012b; Li, 2018, 2023). For example, Li (2023) urges caution in interpreting the notions of translanguaging pedagogy (García, 2009) and pedagogical translanguaging (Cenoz & Gorter, 2021). The latter is a specific communicative practice that supports plurilingualism by promoting the use of multiple languages in communication – in which case plurilingualism can be seen as a broader concept encompassing translanguaging (Cenoz & Gorter, 2021). Cenoz and Gorter (2021) define pedagogical translanguaging as a “theoretical and instructional approach that aims at improving language and content competences in school contexts by using resources from the learner’s whole linguistic repertoire” (p. 1). Translanguaging pedagogy is defined by García (2009) as “*multiple discursive practices* in which bilinguals engage in order to *make sense of their bilingual worlds*” (p. 45, author’s emphasis), which is an extension of the original concept of translanguaging adapted to the reality of bilingualism/bilingual education in the United States (Cenoz & Gorter, 2021).

Translanguaging and plurilingualism are the most debatable concepts and theories with their commonalities and differences discussed in prior research (Vallejo & Dooly, 2020; García & Otheguy, 2020; Marshall & Moore, 2018; Payant & Galante, 2022). Below, I will summarize and add more detail to the existing debate.

Translanguaging and plurilingualism share a lot of common features:

- 1) The *historical and epistemological roots* of both theories emerged in non-English dominant environments: pedagogical translanguaging as a communication strategy

appeared in a Welsh revitalization classroom (Williams, 1994) and the concept of plurilingualism was coined by the Italian linguist who described Italian heteroglossia with its original regional varieties and Italian as a national lingua franca (de Mauro, 1977).

2) Importantly, both concepts have been rapidly developing and by now formed as the conceptual frameworks of plurilingualism and translanguaging pedagogy with the *goal to challenge established monoglossic discourses* in LE (García & Otheguy, 2015, 2020; Marshall & Moore, 2018; Payant & Galante, 2022; Piccardo, 2019).

3) The notion of *repertoire* is central to both concepts, which “holds that learners can draw from their knowledge of languages, cultures, and semiotic resources (e.g., body, emotion) to make meaning, learn, and communicate” (Payant & Galante, 2022, p. vii).

4) Both concepts recognize the importance of *using multiple languages* and its contextual use with “an overarching concern on how the repertoire is taken up by individuals in a range of socio-educational contexts” (Payant & Galante, 2022, p. viii).

5) The idea of *language competence* plays the central role in both cases undermining and questioning the notion of full language proficiency in LE to a various extent for plurilingualism and translanguaging (Coste et al., 1997/2009; CoE, 2001; García & Otheguy, 2020).

6) Adoption of a *critical stance* to challenge language ideologies is a common concern for both plurilingualism and translanguaging pedagogy (de la Cruz & Galante, 2019; Erling & Moore, 2021; García & Leiva, 2014; Li, 2023).

The differences between plurilingualism and translanguaging are as follows:

1) *Chronologically*, translanguaging pedagogy as a concept is the most recent phenomenon (García, 2009) extended from the concept of pedagogical translanguaging as an instructional and communicative classroom practice (Williams,

1994) and existing in its new form for just a little more than a decade. In contrast, plurilingualism was conceptualized (Coste et al., 1997/2009) after its addition to CEFR in 1996 following its original introduction in 1977 by Tullio de Mauro (Orioles, 2004). This difference goes against a popular belief about plurilingualism being a recent phenomenon – in fact, it just could not get its visibility as a concept that originated in a non-English dominant environment.

2) The *conceptual representation or focus* of both concepts was originally different. Translanguaging, a two-sided coin, started as a pedagogical approach (pedagogical translanguaging, also one of plurilingual strategies) and developed into a theory (translanguaging pedagogy) that incorporates pedagogical and sociolinguistic aspects, acknowledging and promoting fluid language use, active language blending, and inclusivity (García & Li, 2014; Li, 2018, 2023). Plurilingualism was initially studied as a sociolinguistic phenomenon inherent to individuals and societies, which was also well articulated by de Mauro (Denison, 1970), which expanded to the domains of plurilingual pedagogies and approaches that promote recognition and inclusion of diverse languages and cultures and agentive affirmation of plurilingual identities (Piccardo, 2021).

3) The interpretation of *repertoire use* slightly differs between the two concepts: both translanguaging/plurilingual repertoires are characterized by the fluid use of linguistic and non-linguistic (semiotic) resources navigating different languages (Vallejo & Dooly, 2020), but with plurilingualism focusing more on the fluid and dynamic use of linguistic as well as *cultural* resources across various languages and cultures (Galante, 2022a).

4) *Language boundaries* appear to be one of the controversial points of divergence: translanguaging pedagogy scholars reject the linguistic boundaries of named languages, labeling them as sociopolitical constructs, to promote natural mix of

languages (García & Otheguy, 2015). This idea raised legitimate concerns among scholars worried about its adverse effect on the minoritized languages' maintenance (Cummins, 2021; Payant & Galante, 2022). While the proponents of plurilingualism adhere to an idea of named languages as “bounded systems that interrelate and interact” (Payant & Galante, 2022, p. viii) and are creatively used by plurilingual and pluricultural individuals depending on the context contributing to the overall communicative competence (CoE, 2001; Payant & Galante, 2022), García et al. (2021) advocate for a more decolonial view on language boundaries that rejects colonial language ideologies.

5) *Language competence* is another aspect that differs between the two concepts. Translanguaging scholars emphasize that language competence is “always and at every stage complete” (García & Otheguy, 2020, p. 8) given that languages have no boundaries, while plurilingual competence is defined as “emergent, situated and in constant evolution and change” (p. 8) (Coste et al., 1997/2009; CoE, 2001).

Importantly, plurilingual competence, inseparable from pluricultural competence (Galante, 2022a), could be developed over time using plurilingual and pluricultural resources that are creatively and strategically deployed thus expanding plurilingual speakers' repertoire (García & Otheguy, 2020). In fact, translanguaging scholars even propose to “abandon the very notion of competence” (Flores & Rosa, 2023, p. 19) as a “universal human capacity” (p. 6) and a rather static phenomenon, while the proponents of plurilingualism argue that language competence is always partial or functional due to its evolving, malleable, and dynamic nature (Coste et al., 2009).

6) The *criticality* of translanguaging and plurilingualism is another debatable aspect. Some translanguaging scholars proposed advocating for “alternative approaches to plurilingualism and language education that put language sustainability and social justice at the forefront, and that acknowledge the value of all languages and



varieties” (Vallejo & Dooly, 2020, p. 4), thus, they risk perpetuating “hegemonic dominant discourse” where translanguaging pedagogy appears as “the only approach for social justice” in LE (Jaspers, 2018; Payant & Galante, 2022, p. viii). While at the same time, other scholars (García & Li, 2014; Li, 2023; Wang, 2022) position translanguaging as one of many approaches for fostering social justice.

Additionally, Flores (2013) raised a concern about the “unexamined relationship” between plurilingualism and neoliberalism, which became a popular belief (García & Otheguy, 2020; Kubota, 2016). However, he based his conclusions only on one empirical study by Codo & Patino (2018)<sup>10</sup>, which does not provide enough empirical evidence to support this claim.

It is crucial to acknowledge all these conceptual commonalities and divergences to contribute to developing a more productive perspective on social justice in LE. It is also important to explore the difference between critical literature in relation to the concepts of bi-/multi-/plurilingualism and translanguaging and literature focused on their conceptual aspects.

### **2.1.3 Is there a social justice turn in language education?**

Applied linguists and language education researchers have long been discussing the goals of LE and calling for a more critical vision of *bilingualism* (Nieto, 2017; Cummins, 2000), *multilingualism* (Blackledge & Creese, 2010; Conteh & Meier, 2014; May, 2014; Meier, 2016), *plurilingualism* (Corcoran, 2019; Galante et al., 2022b; Galante & dela Cruz, 2024) and *translanguaging* (García & Leiva, 2014; Li, 2023) to achieve socially just (language) education (Phillipson, 1992; Piller, 2016). The social justice direction in LE was clearly marked with the development of critical theory in Applied Linguistics (Pennycook, 1990) and the notions of linguistic

---

<sup>10</sup> The meta-synthesis conducted for this project did not show any other studies that link plurilingualism with neoliberalism.

imperialism, language ideologies, dominant/dominated languages (Phillipson, 1992), linguistic human rights (Skutnabb-Kangas & Phillipson, 1994), linguistic inequality (Hymes, 1973), social justice, inequality, equity (Nieto, 2017). Bilingual and multicultural education were seen as some examples of movements for social justice and equity (Nieto, 2017). For example, Cummins (2000) has been advocating for critical “*transformative/intercultural pedagogy*” (p. 253) and “social justice curriculum” (p. 262) within bilingual education to promote inclusion across the curriculum:

In short, transformative pedagogy shares a common instructional orientation with progressive pedagogy (with some qualifications) but incorporates an explicit focus on social realities that relate to students’ experience. It also is informed by a coherent vision of the kind of society it hopes students will promote – one founded on principles of social justice – and classroom instruction is oriented to building students’ awareness of democratic ideals and giving them the academic and critical literacy tools they will need for full participation. (Cummins, 2000, p. 261)

Social justice in (language) education was premised on the idea that multiculturalism was “the rallying cry for a potential alliance of new social movements, all of whom seem to be struggling for the recognition of difference” (Fraser, 1996, p. 69). The long lasting association of multicultural education with language education for social justice resulted in more focus on social justice for inclusion and linguistic and cultural diversity (Nieto, 1996; Nieto & Bode, 2017; Ortaçtepe Hart, 2023), yet “the ideological nature of language and challenging the existing interpersonal and institutionalized social, cultural, and economic hierarchies that are promoted through language education and language use” (p. 49) still need to be uncovered (Ortaçtepe Hart, 2023). In lieu of the idea of multiculturalism, some

scholars advocated for **critical multiculturalism** in LE to foster more openness to linguistic, ethnic, and racial diversity (Kubota, 2004, 2016; Kubota & Lin, 2009).

In line with critical multiculturalism, **critical multilingualism** (Achugar, 2015; Blackledge & Creese, 2010; Guardado, 2012; Moraru, 2020; Shohamy, 2022) called for the shift in viewing multilingualism not as individual's mastery of named languages (García & Li, 2014) but rather as linguistic practices of multilingual actors in "the linguistic markets" permeated by power relations (Moraru, 2020, p. 97). Even though Critical Language Awareness (CLA) research in multilingual contexts has been promoted since the 1990s (Achugar, 2015), understanding of multilingualism as a new critical and theoretical perspective was associated with multilingual turn in LE (Conteh & Meier, 2014; May, 2014; Meier, 2016) that questioned previous assumptions about language, learning, and learners, including "the nature and location of knowledge" and "social relationships and power" (Meier, 2016, p. 154) - all aspects related to critical pedagogy (Meier, 2016). Guardado (2012) advocated for critical cosmopolitanism in LE, so that all students have a chance to develop cosmopolitan identities and become citizens who "embrace and value difference as a key social and human resource" (pp. 161-162). Recently, critical language testing has been advanced by the advocates of multilingualism for social justice (Shohamy, 2022).

**Translanguaging for social justice** was clearly articulated in García and Leiva's (2014) article, where they theorized that the enactment of translanguaging pedagogy could lead to social justice in LE. Even though the notion of translanguaging originated in 1994, its original use was more associated with a pedagogical practice where students were asked to "alternate languages for the purposes of reading and writing or for receptive or productive use" (García & Leiva, 2014, p. 200). Nowadays, scholars view and explore translanguaging more

increasingly as a tool for social justice pointing to its great potential (García & Leiva, 2014; Lau et al., 2021; Li, 2023; Wang, 2022).

Similarly, emphasis on *critical plurilingualism* is gaining more attention now with the promotion of plurilingual pedagogies and their critical approaches to LE, critical language awareness, and socially just plurilingual education (Erling et al., 2021; Erling & Moore, 2021; Galante et al., 2022b; Galante & dela Cruz, 2024; Lau et al., 2023; Lau & Van Viegen, 2020). Yet, currently there is lack of literature defining or theorizing critical plurilingualism, apart from Corcoran (2019), who applied a critical plurilingualism lens for analyzing writing adjudication in research, as opposed to the concept of plurilingualism that has been widely developed earlier (CoE, 2001; Coste et al., 1997/2009; Piccardo et al., 2021b). Though inherently critical, the social justice facet of the concept has not been foregrounded in research. Scholars of plurilingualism concentrate mostly on the pedagogical affordances of plurilingualism and plurilingual pedagogies for social justice (Galante, & dela Cruz, 2024), but there is still a need to center the concept of social justice in LE with multi-/plurilingualism, translanguaging, and other pedagogical approaches used as tools for achieving such justice.

By applying Fraser's critical social justice theory to the previous empirical research on plurilingualism (see section 2.3.2 pp. 51-66 below), as well as to the current study with researchers of plurilingualism as participants (see Chapter 4, pp. 88-149), this study will contribute to the development of the concept of critical plurilingualism as a tool for achieving transformative change.

## **2.2 Theoretical framework**

This research project is guided by Fraser's philosophical theory of social justice (Fraser, 2005; Fraser et al., 2004; Vincent, 2019) which has the potential to shape the theoretical underpinnings of critical plurilingualism or plurilingualism for

social justice. Due to the theory's comprehensive emphasis on cultural, economic, and political types of injustice present in education (Fraser, 2005; Fraser et al., 2004; Keddie, 2012; Power, 2012b), its application to LE will help to develop the venues for recognition, redistribution, and representation (3Rs) for genuine social justice. Fraser (2005) understands social justice as equality of participation of all members of society in economic, cultural, and political domains:

In my view, the most general meaning of justice is parity of participation.

According to this radical-democratic interpretation of the principle of equal moral worth, justice requires social arrangements that permit all to participate as peers in social life. Overcoming injustice means dismantling institutionalized obstacles that prevent some people from participating on a par with others, as full partners in social interaction. (Fraser, 2005, p. 73)

First of all, social injustices in the cultural domain are represented by the hierarchical status order of cultures or "institutionalized hierarchies of cultural value that deny them the requisite standing" (p. 74), which prevent people from interacting on par with each other - "in that case they suffer from status inequality or misrecognition" (p. 74). This misrecognition and status-related cultural inequality can be addressed by **recognition** of non-dominant cultures (Fraser, 2005).

Second, economic inequalities related to situations when "people can be impeded from full participation by economic structures that deny them the resources they need in order to interact with others as peers" (p. 73) represent social injustices in the economic domain. In such cases, people "suffer from distributive injustice or maldistribution" (p. 73), often associated with the societal class structure. These forms of injustice can be reduced by economic **redistribution** of resources (Fraser, 2005).

Third, social injustices in the political domain are reflected in various forms of misrepresentation, including ordinary-political misrepresentation and misframing (Fraser, 2005). Ordinary-political misrepresentation is evident when certain political decision-making rules “wrongly deny some of the included the chance to participate fully, as peers” (p. 76) that leads to exclusion of some citizens from political decision-making processes. Misframing is a less obvious but deeper form of misrepresentation, where “injustice arises when the community’s boundaries are drawn in such a way as to wrongly exclude some people from the chance to participate *at all* in its authorized contests over justice” (p. 76). Therefore, **representation** is critical for fighting social injustices in the political domain, in relation to the questions of 1) social belonging: for example, “inclusion in, or exclusion from the community of those entitled to make justice claims on one another” (p. 75) and 2) decision-making rule aspect, when “representation concerns the procedures that structure public processes of contestation” (p. 75).

The economic and cultural dimensions of social injustice (Fraser, 1995b) can be related to the questions of “*what* is owed as a matter of justice” in a particular community, “*who* should count as a member and *which* is the relevant community” (Fraser, 2005, p. 72). The political dimension of social injustice (Fraser, 1998) adds the question of *how*, where “the majority is denied the chance to engage on terms of parity in decision-making about the ‘who’” (Fraser, 2005, p. 85).

According to Fraser (2005), all three dimensions of social justice: recognition for cultural justice, redistribution for economic justice, and representation for political justice, are crucial for achieving a transformative social justice movement. In other words, LE must involve cultural recognition, economic redistribution, and political representation to fulfill the real promise of social justice in LE.

### 2.3 Previous research

How might Fraser's critical theory (Fraser, 2005) and the concepts of recognition, redistribution, and representation be suitable for exploring the potential of plurilingualism for transformative social justice? The review of literature below helps to see how scholars have already applied Fraser's theory in education (section 2.3.1). A systematic literature review (meta-synthesis) of 214 empirical studies with plurilingualism as a conceptual framework helps to determine how the issues of social (in)justice have already been addressed in empirical research on plurilingualism (section 2.3.2)<sup>11</sup>.

### **2.3.1 Nancy Fraser's critical social justice theory in education**

An overview of literature that applies Fraser's critical social justice theory to education includes a few relevant studies in a) language education, translanguaging (Block, 2018); b) pedagogy and curriculum (Lingard & Keddie, 2013); and c) refugee education (Reddick, 2023; Reddick & Dryden-Peterson, 2021) provided below.

Block (2018) focuses on the ways economic and cultural aspects of social injustice are taken up in LE research. He believes that LE research pays significantly more attention to problems of recognition related to "racism, gender bias, religion bias, and LGBTQ-phobia" (p. 237) and rarely foregrounds economic injustice. Block provides an example of translanguaging pedagogy, which he analyzed through the Fraser's social justice theory lens and concluded with his critique that it emphasizes mainly cultural recognition. He questions whether translanguaging theory in LE can offer "recognition-based transformation" (p. 251). According to Block (2018), if ethnolinguistic racism is addressed with the help of raciolinguistics, it merely provides "a surface-level change in practices to redress an injustice" (p. 251). In his view, translanguaging research does not offer opportunities for redistribution if

---

<sup>11</sup> See Chapter 3 Methodology (sections 3.3 and 3.4.2) for the details of the systematic literature review.

looked at from the Fraser's perspective (Block, 2018). Whether translanguaging does offer opportunities for redistribution and representation is the question of a separate inquiry<sup>12</sup>.

Lingard and Keddie (2013) report findings from a large study of classroom pedagogies in 24 Australian schools. Employing Fraser's social justice theory, authors put forward the model of "productive pedagogies" conceptualized as the "redistributive, recognitive and representative justice possibilities of 'productive pedagogies' towards more equitable outcomes for marginalised students" (p. 427). These pedagogies are aimed at achieving recognition, redistribution, and representation in the classroom and, first, include a critical approach to diversity to ensure that classroom examples and learning materials are inclusive and represent languages, cultures, and histories of students with the goal of achieving recognitive justice (Lingard & Keddie, 2013). Second, the focus on the intellectual rigor in education includes the development of critical skills among students alongside teachers' belief that all students can be academically successful with the overarching goal of achieving distributive justice (Lingard & Keddie, 2013). Finally, such critical approach allows for teachers to view students as active agents with voice and autonomy in the classroom and helps to create inclusive spaces and the atmosphere of mutual respect that would finally lead to representative justice (Lingard & Keddie, 2013). Addressing the issues of social justice in the classroom on the cultural, economic, and political levels provides a fruitful venue for a broader development of the concept of social justice in education and going beyond the discussions of class, race, and gender.

---

<sup>12</sup> To critique this claim, the analysis similar to what I am doing in this study for plurilingualism should be conducted for translanguaging studies. This could be the topic of my next project.



Reddick (2023) looks at LE for refugees through the lens of relationship between economic, political, and cultural participation. In her ethnographic study, she interviewed Sudanese refugees in Uganda, local teachers who work both with refugee and Ugandan children, alongside policymakers and administrators. Reddick (2023) draws attention to the tensions between education policies promoting English medium instruction due to its assumed economic opportunities for refugee students and the real needs of refugees for economic, cultural, and political participation currently and in the future. The implications include “language-as-resource” approach to policymaking to promote social justice for both refugee and national students (Reddick & Dryden-Peterson, 2021). This could be done in the following ways. First, recognizing difference through official school practices supportive of diverse linguistic and cultural identities will help achieve recognitive justice. Next, redistribution of resources will promote equitable post-secondary educational opportunities for both refugee and national students to achieve distributive justice. Finally, the support of home languages at school and provision of instruction in the dominant or international languages will provide both refugee and national students with decision-making opportunities to achieve representative justice (Reddick & Dryden-Peterson, 2021). Such approach to policymaking addresses social injustices on all three levels: cultural, economic, and political.

Other theoretical and empirical studies that apply Fraser’s cultural, economic, and political aspects of social justice focus on a) education policy (Power, 2012b); b) Indigenous education (Petoukhov, 2013); and c) refugee education (McIntyre, 2020).

Power’s (2012b) theoretical paper analyzes the developments in the UK educational system by comparing educational policies, which address social injustice in economic, cultural, and political realms. The author shows how different policies in education attempted to address various types of injustices, which led to a “changing

orientation from a politics of redistribution to a politics of recognition and, in recent years, to a politics of representation” (Power, 2012b, p. 473). Power suggests that categorization of education policies, in relation to the obstacles to socially just education they address, not only has a potential for policymaking in education internationally, but it can also be instrumental in drawing the distinctions between various education policies, providing a “fruitful framework for the comparative analysis of the politics of education” (p. 473).

Petoukhov (2013) analyzes the governmental response to the problem of systemic abuse of Indigenous children within the Indian residential school system in Canada, which resulted in numerous psychological and behavioral problems on individual and community levels. He evaluates the government’s Statement of Reconciliation (1998) and Statement of Apology (2008) reports against possible recognitive, redistributive, and representative remedies for colonial injustices and concludes that these solutions only offer surface-level recognitive/redistributive remedies for Indigenous peoples, neither empowering the survivors culturally, socio-economically, and politically nor offering them “transformative representation” as members of the Canadian society (Petoukhov, 2013).

McIntyre (2020) draws attention to the refugee “crisis” in Europe over the recent years and the necessity to move towards socially just, accessible, and inclusive education. She draws on Fraser’s idea of parity of participation which can be achieved with the help of “fair (re)distribution of socio-economic resources alongside a reciprocal recognition of cultural identities” (p. 31) as well as “consideration of how different voices within society are reflected and contribute to dominant political discourses” (p. 31) to ensure their representation (McIntyre, 2020). As a result, the author develops a “moral frame” for schools in England to work with refugee children (McIntyre, 2020).

To summarize, while there are currently only a few studies that apply Fraser's social justice theory in education, including the above-mentioned articles and the book by Vincent (2019), they provide good examples of how the concept of social justice could be addressed on the cultural, economic, and political levels - that could be also applied in LE, especially in plurilingual research. As Barakos (2020) accurately mentioned, Fraser's (2005) critical social justice theory is hardly used in language education. Fraser's theory has been applied to education policy (Power, 2012b), pedagogy and curriculum (Lingard & Keddie, 2013), refugee education (McIntyre, 2020; Reddick, 2023), and translanguaging (Block, 2018), and this study contributes to this discussion by outlining the venues for plurilingual research, policy, and practice to develop recognitive, redistributive, and representative approaches to social justice in LE. Adding this multilevel dimension will contribute to the conceptualization of the notion of social justice in LE and help to answer the question of what social justice in language education actually means.

### ***2.3.2 Issues of social (in)justice in empirical studies on plurilingualism***

The systematic literature review of empirical studies with plurilingualism as a conceptual framework that I conducted for this project<sup>13</sup> helped to determine how the issues of social (in)justice have already been addressed in empirical research on plurilingualism and answer the first research question.

*RQ1: How do research studies that use plurilingualism as a conceptual framework address issues of social (in)justice in (language) education?*

The general search of studies with plurilingualism as a conceptual framework and social justice related themes yielded 214 studies. Thematic analysis of the studies' content (Table 1) revealed that 201 (out of 214 studies) mention various

---

<sup>13</sup> This section of the systematic literature review presents the results of the thematic analysis that was done during the first stage of the meta-synthesis (see Chapter 3 Methodology, pp. 75-77, 81-85, for full details).

issues of social (in)justice: diversity (193 studies), including linguistic and cultural diversity (50 studies), inclusion (121 studies), equity (54 studies), exclusion (39 studies), social justice (33 studies), inequity (31 studies), and injustice (4 studies).

**Table 1**

*Number of studies that mention social (in)justice related concepts by domain<sup>14</sup>*

Social Justice X Domain							
Nodes	Domain = Home/ Family (n=9)	Domain = School/Higher Ed (n=98)	Domain = Teacher Ed (n=43)	Domain = Community (n=26)	Domain = Academic Research (n=21)	Domain = Policy/ Program (n=17)	Total (n=214)
Diversity	8	87	42	20	20	16	193
Equity	3	19	17	3	7	5	54
Exclusion	1	19	7	4	6	2	39
Inclusion	5	50	27	13	16	10	121
Inequity	2	6	9	5	4	5	31
Injustice	0	0	2	0	2	0	4
Social Justice	1	10	12	3	2	5	33
<b>Total (Unique)</b>	<b>8</b>	<b>89</b>	<b>43</b>	<b>25</b>	<b>20</b>	<b>16</b>	<b>201</b>

References to the social justice related concepts are shown in Table 2, and the large number of references means that the studies discuss these concepts rather than occasionally mention them.

**Table 2**

*Number of studies and references that mention social (in)justice concepts*

Social (In)Justice Concepts	Number of Studies	Number of References
diversity/linguistic and cultural diversity	193/50	1926/113
Inclusion	121	540
Equity	54	228
Exclusion	39	63
social justice	33	92
Inequity	31	158

<sup>14</sup> The research studies with the conceptual framework of plurilingualism are currently found in six domains: home/family, school/higher education, community, teacher education, academic research, and policy/program, as per the results of the systematic literature review.

---

 Injustice
 

---

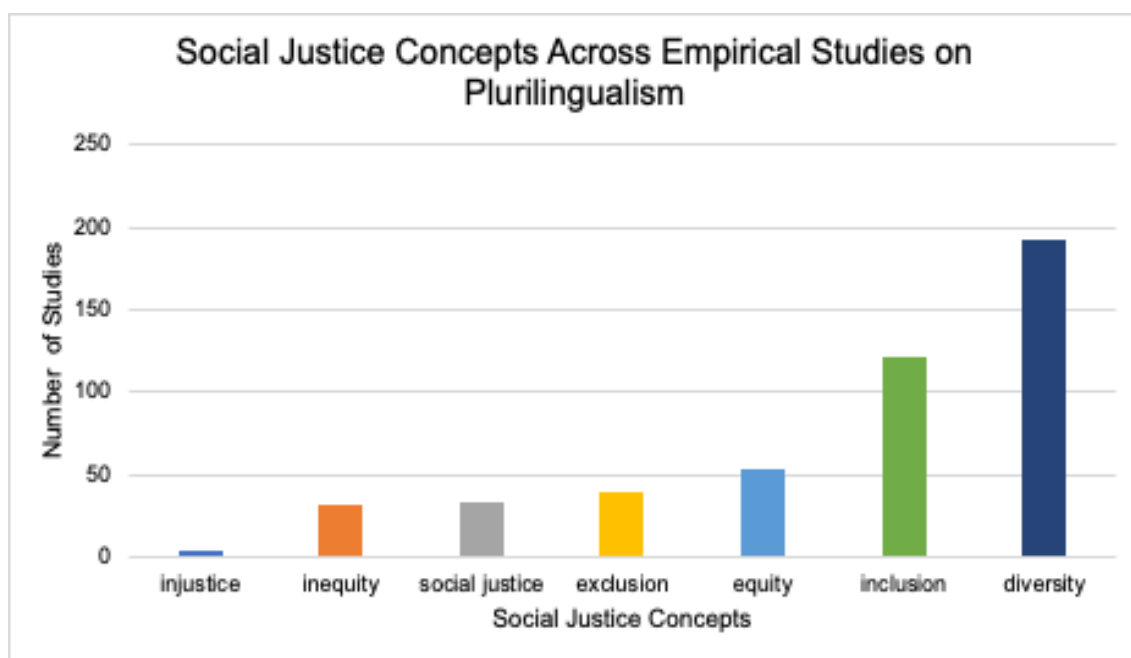
4

9

Overall, the studies on plurilingualism revolve mostly around the concepts of diversity and inclusion, according to the bar graph below (Figure 1), and they are conducted mostly in the school or higher education context (Table 1).

### Figure 1

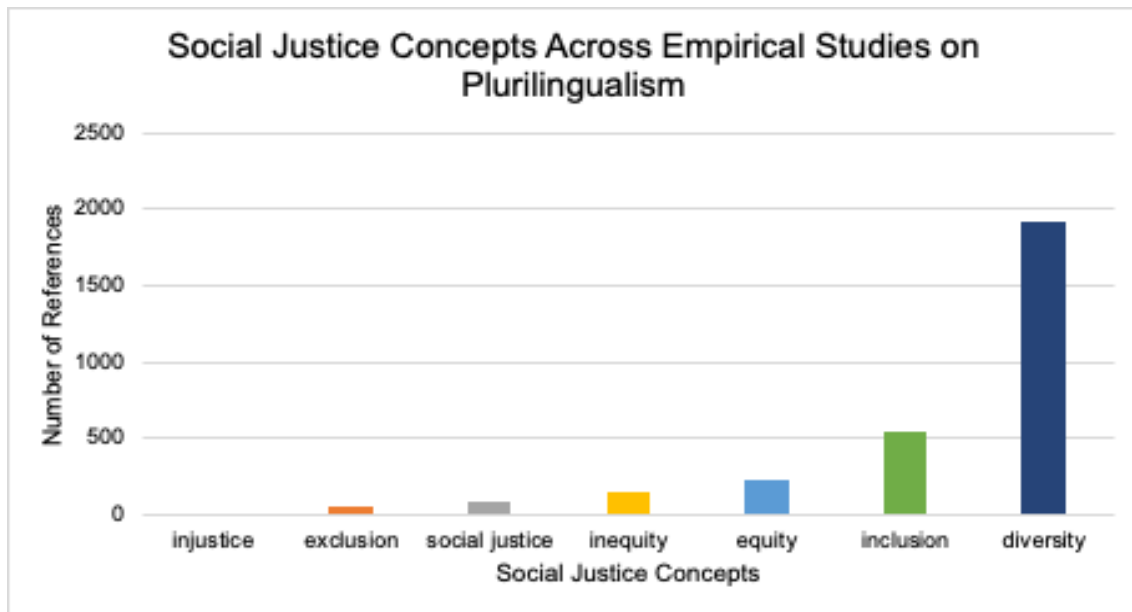
*Number of studies on plurilingualism that mention social (in)justice concepts*



Most references to social justice related issues (1926 references (Table 2)) are, however, predominantly associated with the topics around diversity, which is illustrated in the bar graph below (Figure 2).

### Figure 2

*Number of references to social (in)justice concepts across empirical studies on plurilingualism*



Thematic analysis of the studies' content also showed that the issues of social (in)justice are not always explicitly stated in the titles, abstracts, or keywords. Oftentimes, the focus of the studies could be on different aspects of the concept of plurilingualism with references to social justice related concepts. To determine the studies that directly focused on social justice, I performed thematic analysis of their content, as well as titles, abstracts, and keywords. Results revealed that there are studies that explicitly focus on the concepts of social justice, diversity, (in)equity, inclusion/exclusion, as well as (language) ideologies, linguistic inequalities, agency, power, and pedagogical change among others.

Below, I present eight groups of peer-reviewed empirical research studies with the conceptual framework of plurilingualism according to the social justice related concepts that they focus on.

### ***Social justice (3 articles, years 2015-2019)***

This group of studies is represented by three articles that focus on the concept of social justice in high school (Taylor, 2015), policy (Porto, 2016), and teacher education (Ortega, 2019) context. The exploratory case study by Taylor (2015) demonstrated how a French immersion teacher attempted to introduce an

innovative plurilingual pedagogy in a high school in Canada for a French-medium course by inviting students to explore and develop strategies to address local social justice issues in relation to poverty, racism, or abuse in families. Findings suggested that the teacher was unable to fully implement the social justice element in this course while facing structural challenges and unanticipated students' reactions to the innovative approach (Taylor, 2015). Similarly, Ortega (2019) described how a Colombian high school EFL teacher used pedagogical translanguaging to teach her class *about* social justice, when they discussed social justice regarding school related issues, and *for* social justice, when the teacher allowed students to use their full linguistic repertoires for meaning making while they were discussing the abovementioned issues (p.160).

The focus on social justice in the paper by Porto (2016) was presented as an overview of language policies in primary English language education at the provincial level (curriculum guidelines) and national level (National Education Act and national policies for primary education) in Argentina. The author highlighted the adoption of guidelines and policies related to intercultural and plurilingual approach to foreign language teaching at all levels of education, alongside the emphasis on social justice in education (Porto, 2016, p. 1). The article described the successes, challenges, and local initiatives of the English Language Teaching curriculum and program developments in various jurisdictions of the country (Porto, 2016).

### ***Diversity (34 articles, years 2006-2023)***

Publications with the focus on diversity comprise the largest group of studies. Some earlier studies were mostly centered around raising awareness of plurilingualism through intercomprehension as one of the plurilingual approaches to language learning in culturally and linguistically diverse European countries (Barbeiro, 2009; Gonçalves & Andrade, 2007; Santos Alves & Luis Mendes, 2006).

Later, researchers called for recognition of multi-/plurilingualism in Canada (Wernicke & Bournot-Trites, 2011) and Europe (Extra & Yagmur, 2013), in the context of international education (Pitkänen et al., 2013) and policymaking in language teacher education in Europe (Ziegler, 2013).

From 2014 until 2020, research papers drew attention to diverse cultural and linguistic identities (Gnutzmann et al., 2014; Prasad, 2014) among teachers (Maddamsetti, 2020) or in plurilingual classrooms or preschool settings (Ashraf, 2018; Cortina-Pérez & Andúgar, 2017; Marshall, 2020), suggesting multimodal approaches to language teaching (Browne, 2019; Lotherington et al., 2019; Prasad, 2020) with the use of diverse linguistic and cultural resources (Moore & Patiño-Santos, 2014) and some examples of CLIL programs where a plurilingual approach was used (Furlong & Bernaus, 2017).

Finally, research done between the years 2021-2023 featured, on the one hand, several studies which explored various plurilingual approaches to language instruction and learning in the contexts of diversity: for example, a sequential approach (Corcoll López, 2021), diversity-sensitive approaches (Busse et al., 2021), a plurilingual action-oriented approach (Piccardo et al., 2021a), translation (Galante, 2021), including a comparative curriculum analysis of plurilingual approaches of language-related subjects across the Scandinavian countries (Drachmann et al., 2023). On the other hand, empirical studies explored the perspectives of university lecturers (Darling, 2021), preschool teachers (Rojas-Bustos & Panniello, 2022), parents (Antony-Newman, 2022), and children (Bratož et al., 2022) towards linguistic diversity, as well as preservice teachers' challenges around handling plurilingual classrooms (Dražnik et al., 2022) and ways to support them (Smeins et al., 2022).

***Equity (7 articles, years 2016-2022)***



Articles that discuss social justice issues related to equity described the problems of linguistic inequalities that plurilingual readers (Riviere, 2016, 2017) and plurilingual science research writers (Corcoran, 2019) experienced in their practices: Riviere (2017) raised the problems of availability and access to plurilingual literacy resources and Corcoran (2019) used critical plurilingualism lens to examine the power relational imbalances in the English dominant journals' adjudication practices of plurilingual researchers' scientific writing. Other researchers claimed that issues of inequity could be tackled through the exploration of pre-service and in-service teachers' beliefs and practices (Erling et al., 2021), their perceptions of plurilingual pedagogies (Dražnik, 2022) and their plurilingual identities (Shank Lauwo, 2022) by centering equity-oriented plurilingual approaches in teacher education. Gyogi (2022) explored the benefits and challenges of such plurilingual pedagogies for creating equitable classroom practices which would have the potential to change the power balance in linguistically and culturally diverse Japanese language classrooms.

***Inclusion (12 articles, years 2013-2022)***

Research studies that focus on the issues of inclusion can generally be divided into three types of studies: 1) articles that prioritize linguistic inclusion or inclusive environment in linguistically and culturally diverse classrooms; 2) papers that put forward inclusive plurilingual pedagogies to address linguistic and cultural diversity; and 3) studies that advocate for inclusive language policies and outline affordances of plurilingual policies.

Linguistic inclusion or language inclusiveness were addressed by Lotherington (2013) and Smythe (2020) for the Canadian and French/New Zealand contexts respectively. Lotherington (2013) used a "third space approach to plurilingual education conceived as linguistic inclusion in the culturally diverse classrooms" (p. 619) for advancement of plurilingualism and redesign of LE towards

a more accommodating of languages and linguistic varieties approach. In her comparative study, Smythe (2020) explored how educational environments in France and New Zealand were addressing the “demand for language inclusiveness from established immigrant communities” (p. 215) to accommodate newly arrived plurilingual immigrant school children, as well as to what extent the LE policies in these two countries were inclusive. The author called for applying plurilingual approaches in policy and practice to “cultivate ‘language inclusiveness’” (p. 215) thus promoting inclusion of plurilingual immigrant children in educational systems. Other studies explored ways to create an inclusive environment or inclusive society by examining language learning in the contexts of cultural and linguistic diversity (Cores-Bilbao et al., 2019; Harju-Autti et al., 2022).

Inclusive plurilingual pedagogy was another important theme in this group of studies. Research papers by Prasad (2015), Galante et al. (2019), Straková (2020), Gardiner-Hyland (2021) explored plurilingual approaches or pedagogies as inclusive practices. For example, Prasad (2015) described the creation of plurilingual “identity texts” in English and French classrooms in the Canadian and French contexts; Galante et al. (2019) introduced a collaborative implementation of a plurilingual pedagogy in the Canadian higher education environment (English For Academic Purposes program); two studies discussed inclusion of plurilingualism into pre-service foreign language teaching in Slovakia (Straková, 2020) and linguistically and culturally responsive teaching that incorporates inclusive practices and resources in primary schools in Ireland (Gardiner-Hyland, 2021).

Inclusive language policies were studied by Flom and Young (2022), who explored preschool and elementary teachers’ practiced language policies in France, and by Duarte (2022), who talked about language learners’ perspectives on the implementation of plurilingual language policies in the Netherlands, - all in the

contexts of linguistic and cultural diversity - to address such problems as lack of inclusion in international higher education (Duarte, 2022) and language separation and home-school compartmentalization ideologies in teacher education (Flom & Young, 2022).

***Critical language pedagogies (12 articles, years 2012-2023)***

This group of studies is presented by research papers which focus on using various pedagogical approaches, intercultural education, and changes on the level of LE policies to meet the needs of linguistically and culturally diverse students. Critical language pedagogies are an umbrella term for various forms of pedagogical change or educational transformation that involve the potential for a dynamic shift in power imbalances that are inherently present in educational research, policy, and practice.

Authors use the concepts of challenging pedagogies (de Bartolo, 2016), humanising pedagogies (Phillips Galloway et al., 2022), Critical Hip Hop Language Pedagogies (Garrido & Moore, 2016), educational transformation (Moore & Vallejo, 2018), transformative potential of research (Vieira et al., 2014), plurilingual pedagogies at the post-secondary level (Van Viegen & Zappa-Hollman, 2020) to emphasize the need for a pedagogical change in school, higher education, and community contexts, teacher education, and academic discourse.

Studies with the focus on intercultural education (Lau et al., 2020; Frigolé & Tresserras, 2023; Strotmann & Kunschak, 2022) adopt this pedagogical approach in teacher education, school, and higher education contexts. For example, Lau et al. (2020) described collaborative efforts of four English as a Second Language and French language teachers in Quebec to support bilingual language learning of immigrant students through action research that involved co-creating cross-linguistic language teaching and an intercultural education approach for promoting better acceptance of linguistic and cultural diversity. Similarly, Frigolé and Tresserras

(2023) described how intercultural and plurilingual education needs to be a priority for teachers in plurilingual state schools in Spain (Catalonia) - which were still perceived as monolingual spaces - to enhance plurilingual students' language learning experiences. Similarly, Strotmann and Kunschak (2022) highlighted the need to develop "university students' intercultural communicative competence" (p. 419) to improve students' intercultural experiences.

The pedagogical change to challenge normativity (Riegler, 2021) in language teacher education could be fostered by LE policies, program and curriculum design (Riegler, 2021). Riegler (2021) suggested that LE policies that are used in teacher education programs (for example, the European Portfolio for Student Teachers of Languages or EPOSTL) need to be carefully analyzed before following them as guidelines for language teacher programs, as they could be "based on a conceptual perspective that can only impede the development of a genuinely reflective approach to the education of English language teachers" (p. 89). This is especially true considering that some language teachers lack familiarity with plurilingualism and related concepts but instead are more familiar with the dominant language ideologies (Çelik, 2013). However, policies that account for the development of the plurilingual and pluricultural competence (the PPC) gradually become an important goal of foreign language education on a national level: for example, the Turkish Ministry of National Education highlighted the need for integration of the PPC into the national foreign language curriculum (Çelik, 2013). Not only the top-down initiatives but also the "grass-roots movements clamoring for institutional language support" (Arau Ribeiro, 2013, p. 499) are equally important for the emergence and enactment of plurilingual policies (Arau Ribeiro, 2013).

***Linguistic ideologies (17 articles, 2013-2022)***

Linguistic ideologies manifest themselves in standard language ideologies (Gasca Jiménez & Sergio Adrada-Rafael, 2021; Marshall et al., 2021), native-speaker (Waddington, 2022) or monolingual (Fielding, 2016; Galante, 2020) ideologies which form mindsets or discourses “embedded in policy, education, and the views of much of the community” (Fielding, 2016, p. 361), and could be reproduced by students, teachers, parents, policymakers, and other stakeholders.

For example, by introducing various forms of plurilingual pedagogies in higher education contexts, authors explored students’ perspectives and practices (Séror & Gentil, 2020), their creative representations (Galante, 2020), or their critical language awareness (Gasca Jiménez & Sergio Adrada-Rafael, 2021) against the backdrop of monolingual or standard language ideologies. An earlier study from Switzerland (Meyer et al., 2013) reported a compartmentalized approach to pluri-/multilingualism in higher education, while another one from Catalonia stated that “plurilingual language policies enacted in classroom interaction may be more beneficial to learning processes than those officially sanctioned by higher education institutions” (Moore, 2016, p. 22). Even though traditional monolingual mindset is still reflected in education and policy (Fielding, 2016), linguistic representations of plurilingualism and discourses in plurilingual families were documented to be positive (Kostoulas & Motsiou, 2022). Such findings were supported by evidence from a study in Australia which described how children “drew on their home language(s) as a resource in school contexts where other languages were used” (Fielding, 2016, p. 361).

Native-speaker ideology and its prevalence has become the common concern for initial and language teacher education as it affects students’ and teachers’ beliefs and “reinforces disempowering and discriminatory attitudes” (Waddington, 2022, p. 1) in the educational system. In a study by Wernicke (2018), the affordances of plurilingualism allowed a teacher to overcome the limitations of a native-speaker

ideology and reshape their language teacher identity. In the same vein, Melo-Pfeifer (2021) described how visual methods (linguistic biographies) were used to challenge monolingual mindsets in foreign language teacher education offering linguistically responsive teacher education. Similar challenges were reported in the initial teacher education context: pre-service teachers held positive beliefs regarding their own plurilingualism and linguistically sensitive teaching (Birello et al., 2021). Once they positioned themselves as teachers rather than speakers, they started expressing negative ideas about linguistic diversity in schools - demonstrating that institutional ideologies affected their beliefs (Birello et al., 2021). Calls for grassroots initiatives in building plurilingual pedagogies to initiate paradigmatic change in TESOL methodologies to combat “compartmentalization of languages in the classroom” and ideologies of linguistic purism (Lin, 2013, p. 521) were made a decade ago, yet, in spite of reported progress, plurilingual pedagogies are still perceived as challenging mainly in relation to the problems of its design and implementation in the classroom “which are interconnected with institutional policies and ideological discourses” (Chen et al., 2022, p. 1).

### ***Dominant/dominated languages (11 articles, years 2008-2022)***

Articles that focus on language status (dominant or dominated) discuss the hegemonic position of English in science, academia, and in societies at large as well as the need to promote minoritized languages and support them.

Researchers problematize the dominance of academic English and English for assessment in universities which create the ambivalence around students' perception and practice of plurilingualism (Marshall et al., 2021). At the same time, it was reported that even though “English has achieved a hegemonic position in the field of science and technology” (Vila, 2021, p. 47), the rise of plurilingualism in academic communities fosters the development of other academic languages, for

example, Catalan is used alongside Castilian and English as an academic language in Spain (Vila, 2021). Overall, findings that support the claim about English linguistic imperialism (Phillipson, 1992) dominant in the scientific community persist, but with the “increasing plurilingualism on international campuses worldwide” (Pérez-Llantada, 2018, p. 40), there is the urgent need for “language planning and management actions in higher education institutions” (p. 40) - for example, through “plurilingual language support and language instructional intervention” (p. 40). Educational or workplace environments are all affected by the global status of English: for example, students in schools (Busse, 2017), business managers in the workplaces (Piskurska, 2015), or language learners in multilingual learning environments (Melo-Pfeifer, 2014) are aware of English dominance which can serve instrumental purposes but at the same time undermine the societal importance of other languages.

In the current climate of linguistic and cultural diversity, the status quo of one language dominating over others becomes constantly challenged by research communities. Critical language awareness, promotion of plurilingualism, calls for recognition, and support of minoritized languages have become crucial on a global scale (Brinkmann et al., 2022; Chabert, 2019; Elorza & Muñoa, 2008; Galante & dela Cruz, 2021; Sturm et al., 2022). For example, the promotion of minoritized languages was realized through a language planning policy defending the right to education in the minoritized mother tongue at the Basque medium schools in Spain (Elorza & Muñoa, 2008). In another study, with 250 plurilingual speakers from Montreal as participants, Galante and dela Cruz (2021) argued that minoritized languages need to be more recognized for the benefit of speakers who identify as plurilingual and pluricultural. The results from studies in Norway, China, Spain, Germany, and the Netherlands suggested that plurilingual approaches to language teaching could

become instrumental for language ecology (Chabert, 2019) and appreciation of minoritized languages (Sturm et al., 2022) - thus fostering critical language awareness in the contexts of linguistic and cultural diversity (Brinkmann et al., 2022).

***Space, voice, agentive power (15 articles, years 2008-2022)***

Research studies that address social justice issues in relation to space, voice, and agentive power problematize many issues. They raise questions of curricular, virtual, or physical spaces for plurilingualism or plurilingual individuals (Abiria et al., 2013; Gasson, 2021; Patrick, 2008; Windle & Ferreira, 2019). They discuss the empowering role of plurilingualism in giving voices and affirming agentive identities (Coelho et al., 2022; Galante et al., 2019; Preece, 2020) and they address the problems of discrimination and marginalization, that is denying plurilingual individuals of space, voice and agentive power altogether (Chen, 2020; Mady, 2018).

The need for “ideological and implementational space” (Gasson, 2021, p. 1) or transformative plurilingual practices was expressed throughout the research papers with the focus on curriculum redesign in Sweden (Gasson, 2021), teacher education in Uganda (Abiria et al., 2013), or online foreign language learning communities in Brazil (Windle & Ferreira, 2019). The results of the Swedish primary school curriculum evaluation revealed that “unlike other language syllabi, the English syllabus contains no explicit mention of multilingual awareness-raising of languages in the learners’ repertoire, thereby limiting explicit space for plurilingualism” and “plurilingual competence in assessment” (Gasson, 2021, p. 1) and focusing on assessing students’ monolingual performances instead. Similar “policy-constrained context” was observed in the Ugandan linguistically diverse primary schools (Abiria et al., 2013). However, according to Abiria et al. (2013):

...the teachers went beyond the mobilization of linguistic resources and intentionally integrated these [translanguaging] practices with the use of other



semiotic resources. For meaning-making in their classrooms, they used the students' diverse multimodal resources in drawings, games, songs,

demonstrations, dramas, and role-plays together with the vernaculars. ...

There were numerous challenges, tensions, and dilemmas in implementing a plurilingual pedagogical approach in the context of the English Mol<sup>15</sup> policy in Ugandan classrooms. These occurred at the level of the culture of education in Uganda, including teachers' fear of reprimand, and complex issues around enabling students' attainment in the powerful national examinations set in English. (Abiria et al., 2013, p. 586)

Findings from a digital ethnographic study of young Brazilians' plurilingual practices of English and Portuguese (with the references to Afro-American culture) on a Facebook page demonstrated "impressive inventiveness towards the interaction between languages and cultures ... and ... shifting their own identities as speakers of Portuguese and English" (Windle & Ferreira, 2019, p. 153). Some powerful linguistic ideologies still persisted in the group and led the authors to conclude that "[t]he kinds of territorial segregation, racial oppression and class exploitation that underpin the linguistic and social norms against which some of the plurilingual practices analyzed here are positioned largely remain intact" (p. 154). The authors therefore question how speakers from marginalized communities who engage in online communication "...can build on their linguistic exchanges in ways that construct political projects and collective strategies both locally, and, breaking through the barriers of linguistic shame, internationally" (p. 154).

According to Patrick (2008), territoriality as attachments to physical spaces forms an undeniable part of plurilingual Indigenous identities. In her study on the transformation of Indigenous identities in Northern Quebec, Canada, Patrick (2008)

---

<sup>15</sup> Medium of Instruction

argued that “Inuit migration to cities has offered new challenges and established new priorities in the fostering of the plurilingualism necessary for urban Inuit ‘survival’” (p. 105). Researchers raised similar concerns regarding plurilingual “‘deterritorialized’ linguistic minorities”, their “ways of mobilizing multilingual repertoires in situations of cross-linguistic and intercultural communication” (Lüdi et al., 2010, p. 55), and new forming patterns of plurilingual communication in multilingual contexts (Lüdi, et al., 2010).

Research studies by Simon Auerbach (2011), Coelho et al. (2022), Zhang (2016) reported how plurilingual families, teachers, and community members used plurilingual ways of communication or pedagogies to express their discursive voices, teacher voices, or institutional voice - some ways of negotiating power relations in various settings where dominant linguistic ideologies still flourish. Moreover, schoolchildren, university students, and teachers do gain agentive power as “plurilingual social actors” (Preece, 2020, p. 126) when they are given institutional spaces for making linguistic and cultural diversity visible through normalizing plurilingual learning and teaching (Brisson, 2018; Durandin, 2012; Galante et al., 2019; Preece, 2020). Yet, cases of discrimination or marginalization of plurilingual immigrant or international students are not infrequent, including such contexts as French immersion programs (Mady, 2018) and the English for Academic Purposes (EAP) university programs (Chen, 2020), denying space, voice, or agency to plurilingual learners.

## **2.4 Gap in literature**

To summarize, social justice is deeply rooted in critical social theories which are the “conceptual accounts of the social worlds that attempt to understand and explain the causes of structural domination and inequality in order to facilitate human emancipation and equity” (Levinson, et al., 2011, p. 2). Earlier works of critical

theorists (e.g., Antonio Gramsci (Mayo, 2015); the Frankfurt School (Arato & Gebhardt, 1985) inspired the school of critical pedagogy that brought social justice into the field of education (Apple, 1982; Freire, 1970/2000) and laid the foundation for the emergence of Critical Applied Linguistics (Pennycook, 1990, 2001, 2022) and contemporary critical language education or *LE for social justice* (Osborn, 2006; Randolph & Johnson, 2017). The need for social justice emphasis particularly in LE became evident at that time, because until then most work in social justice in education focused primarily on issues related to class, race, gender, and sexuality, while the linguistic and cultural aspects of inequality were either subsumed by these larger categories or were paid little attention (Piller, 2016).

The calls for social justice in LE started in early 2000s (Osborn, 2006; Zajda et al., 2007), and by far, they led to the emergence of the following concepts:

- a) critical multilingualism, critical multiculturalism (Kubota, 2004; Kubota & Lin, 2009)
- b) critical multilingual turn in language education (Conteh & Meier, 2014; May, 2014)
- c) critical plurilingualism (Corcoran, 2019; Galante & dela Cruz, 2024)
- d) translanguaging for social justice (García & Leiva, 2014; Wang, 2022; Li, 2023)
- e) socially just plurilingual education (Erling et al., 2021; Erling & Moore, 2021)
- f) multilingualism for social justice (Shohamy, 2022)
- g) language policies for social justice (Monzó-Nebot & Mellinger, 2022).

Social justice advocates pointed to the need to redesign language teacher education (Erling et. al, 2021; Hawkins, 2011); they called for curriculum decolonization (García, 2019), anti-racist LE (Kubota, 2021), raciolinguistic approaches to LE (Rosa & Flores, 2017), and more emphasis on intersectionality (Block & Corona, 2016) and social inequality (Pennycook, 2022) in educational research and practice.

Yet, language is often overlooked by social justice education that centers diversity, equity, and inclusion, mostly in relation to race, class, and gender, associated with the idea of social justice in practice (Piller, 2016). The results of a systematic literature review also demonstrated that research studies on plurilingualism often tackled one of the aspects of social justice (out of diversity (34 studies), equity (7 studies), and inclusion (12 studies)) but almost never three of them simultaneously and only 3 studies (Taylor, 2015; Porto, 2016; Ortega, 2019) explicitly focused on the concept of social justice. This evidence points to the facts that first, the concept of social justice is still addressed haphazardly in research and, therefore, there is a lack of consistent and coherent ways of translating the research on social justice into practice. Thus, more research is needed to develop the theoretical and practical foundations for transformative social justice to happen in LE.

To apply Fraser's social justice theory to research on plurilingualism, it was necessary to establish how the issues of social justice have been tackled in research studies that used plurilingualism as a theoretical framework (see section 2.3.2, pp. 51-66 above). Critical aspects of plurilingualism have been highlighted in depth in earlier studies, including Cummins (2015), dela Cruz and Galante (2019), Galante et al. (2022b), Lau et al. (2023), Lau and Van Viegen (2020) to name a few. However, this is the first study that applies Fraser's (2005) social justice theory to analyze plurilingualism from the perspective of inequality in cultural, economic, and political domains, which suggests this is an under researched area that opens a fruitful, "sociologically rich" ground for the development of the concept of social justice in LE (Lovell, 2007). While the issues of social injustice are high on the agenda in LE and beyond, the focus on all three domains is crucial for achieving social justice, because all three aspects of the social justice concept are necessary to achieve transformative change (Fraser, 2005). Therefore, more research is required to

explore all three dimensions of Fraser's social justice theory applied to plurilingualism and (language) education to fill this gap.

### **Chapter 3: Methodology**

In this chapter, first, I describe the philosophical underpinnings of this research informed by the theoretical and analytical frameworks of critical theory and interpretivism. Then, I present the description of the empirical study research design, including participants, procedure, methods, and instruments, and consider some ethical issues and limitations of this study.

#### **3.1 Methodological framework**

The ontological stance of this research cannot be strictly delineated within the realist versus relativist dualistic paradigm, due to the ongoing debates about the ontology of critical theory since its initial development. For example, according to Kiesel (1978), reading Jurgen Habermas and other Frankfurt School proponents of critical social theory “more often than not leaves the impression that ontology is anathema to critical social theory” (p. 167) - as they rejected the ultimate truth of either subjective or objective nature (Kiesel, 1978). They explain that critical theory with its historical and social foundations “directs us not to ground history in philosophy but to place philosophy ‘in the service of history’” (Marx, 1970, p. 132 as cited in Kiesel, 1978, p. 169). Since then, there have been propositions to “frame” critical theory within the realm of either critical realism (Bhaskar, 1975; Bhaskar & Hartwig, 2010; Vandenberghe, 2019), historical realism (Denzin & Lincoln, 1998; Guba & Lincoln, 1994), or critical approaches to qualitative interpretive research (Levinson et al., 2011; Mayo, 2015) rooted in relativism.

Based on the exploratory nature of this qualitative research and the research questions this study addresses, the philosophical underpinnings of this study lie within the realm of relativist ontology and constructionist epistemology (Moon and Blackman, 2014). Relativism is a philosophical paradigm according to which there is no universal reality or truth, but reality is created by groups of individuals, which

means it is socially constructed (Baghrarian, 2015). The epistemology of this study foregrounds the social constructionist nature of it, bringing to the fore the co-construction of knowledge in the process of meaning-making and interpretation during individual interviewing with the purpose to generate a conceptual and theoretical framework (Denzin & Lincoln, 2018; Döringer, 2021; Robson & McCartan, 2016).

The analytical or methodological framework of this research is shaped by interpretivism (hermeneutics) on the one hand, and critical theory on the other hand. In the study of human society, interpretivism presents a branch of knowledge that focuses on interpretation and understanding of social action for the actors involved (Levinson et al., 2011). Levinson et al. (2011) also argue that generally social theory is rooted in hermeneutics which is “concerned with the problem of meaning, especially the meaning of spoken language and other devices through which human beings communicate” (p. 5). In relation to critical social theory, he explains that according to Habermas, the “hermeneutic method works to uncover meaning in communicative interaction with a structure” (p. 93) and the “idea of communicative action is the development of the notion of dialectics and interdisciplinarity formulated by the critical theorists of the first generation” (Marinopoulou, 2019, p. 145).

Therefore, this research follows critical interpretive research paradigm (Pozzebon et al., 2014) in a sense that it combines both approaches: interpretive social theory - one that involves understanding and interpreting the “meaning of social action for the people involved” (Levinson et al., 2011, p. 5); and critical social theory - one that “accounts for multiple modes and systems of domination” in a society (pp. 9-10). Critical interpretive research paradigm adopted in this study stems from the critical discourse analysis rooted in the Foucauldian approach that

combines archeological (interpretive) and genealogical (critical) perspectives (Foucault, 1972; Heracleous, 2006).

The critical interpretive research framework (Pozzebon, 2004; Pozzebon et al., 2014) allows for an in-depth exploration of how research on plurilingualism offers possibilities for social justice using Fraser's critical social justice theory (Fraser, 1995b, 1998, 2005). According to Pozzebon (2004), a critical interpretive framework should follow authenticity, plausibility, criticality, and reflexivity criteria which are used for evaluating research in order to differentiate it from other types of qualitative research and ensure its validity. The study is designed to meet the above-mentioned criteria, and I use data triangulation as "an alternative to validation" to add "rigor, breadth, complexity, richness, and depth" to this qualitative inquiry (Denzin, 2012, p. 82). First, I perform a critical interpretive synthesis of literature (Depraetere et al., 2021), which informs the interview guide, and second, I conduct the interviews and analyze the data from the critical interpretive perspective. The critical interpretive approach to qualitative research in this study helps to establish if plurilingual research, policy, and practice already contribute to social justice in LE (including the barriers to and facilitators of social justice) and then co-construct other ways, collaboratively with participants, in which plurilingualism can be used to achieve transformative social justice in (language) education applying Fraser's critical social justice theory.

### **3.2 Participants**

Participants for this study were recruited after I received the UCL IOE Research Ethics Committee approval. Criteria for the purposive criterion or non-probability sampling (Cohen et al., 2018) were the following: 1) participants are experienced researchers studying multi-/plurilingualism and plurilingual approaches to (language) education; 2) participants are recruited internationally using the



combination of a purposive sampling method (Cohen et al., 2018), including personal network and a snowball sampling method (Omona, 2013); 3) participants' research focus on plurilingualism could be in various educational sectors (including (pre)primary, secondary, higher, adult, refugee, Indigenous, education, teacher education, academia, and policy); 4) participants are interested in developing social justice in (language) education.

The target number of participants was 20 (initially, I contacted 44 researchers), and it fell into a critical case sampling type of purposive sampling, representing researchers as a unique group of "knowledgeable people" or experts, with in-depth information about the question under research, who would be able to provide insightful responses for generating the framework that might ultimately have wider application for classroom practice, policy, and research (Cohen et al., 2018). I emailed information letters and consent forms to 44 potential participants, and those who responded with the signed consent forms were recruited to participate in the study.

I recruited 20 researchers internationally with expertise in multi-/plurilingualism in the home/family, school/higher education, community<sup>16</sup>, teacher education, academic research<sup>17</sup>, and language (education) policy domains<sup>18</sup>. Participants represent the following nations: Australia (3), Canada (7), Colombia (1), French Polynesia (1), Germany (2), Northern Ireland (1), Scotland (2), Switzerland (2), The Netherlands (1). Below, I include the table (Table 3) with some details of general demographic information about participants collected through questionnaires (Appendix E).

---

<sup>16</sup> Community domain includes adult education, Indigenous education, refugee education, physical and online linguistic landscapes.

<sup>17</sup> Academic research domain includes academia, academic culture locally and globally, academic research and practice.

<sup>18</sup> Policy/program domain includes language education policy, curriculum design, and program evaluation.

**Table 3***Demographic characteristics of participants*

Name	Education	Research experience (years)	Research focus on plurilingualism (years)	Institution/position
Michael	PhD	13	5	university/ Assistant Professor
Yolanda	Doctorate	20	20	university/ Associate Professor
Ellie	PhD	8	5	university/ Post-doctoral Fellow
Ronda	PhD	18	18	Research center/ Principal Researcher
Elizabeth	PhD	20	20	university/ Associate Professor
Samira	PhD	n/a	n/a	university/ Professor
Leticia	PhD	8	8	International school/ Director of multilingual academy
Aline	PhD	10	10	university/ Assistant Professor
Marie	PhD	12+	6-7	university/ Associate Professor
Serena	PhD	20	20	university/ Professor
Elana	PhD	10	10	Research center/ researcher
Silke	PhD	11	8	university/ Assistant Professor
Nina	PhD candidate	13	5	university/ Assistant Professor
Zoe	PhD	15	7	university/ Associate Professor
Eleanor	PhD	20+	20+	university/ Professor
Joseph	PhD	40+	40+	university/

				Professor Emeritus
Andrew	PhD	10	10	university/ Assistant Professor
Benjamin	PhD	30	9	retired/ Education Department expert
Melvin	PhD	20	20	university/ Assistant Professor
Diane	MA	15	5	non-profit organization/ Principal curriculum specialist

Participants are 6 assistant professors, 4 associate professors, 3 professors, 1 professor emeritus, and 1 post-doctoral fellow who work at a university (15); 2 researchers who work in research centers; 2 educational specialists who work at an international school as a director of multilingual academy and at non-profit organization (NGO) as a principal curriculum specialist, as well as 1 retired expert from an education department. Eighteen participants hold a doctoral degree, 1 is a PhD candidate, and 1 holds an MA degree. Participants' research experience ranges from eight to more than 40 years, and their research focus on plurilingualism varies from five to more than 40 years of experience.

### **3.3 Research design and procedure**

To achieve the aims of this project and answer the research questions, this qualitative multimethod study (Brewer & Hunter, 2006) was designed in five stages as described below with the following goals in mind: 1) conduct the research synthesis; 2) outline the theoretical framework and create the interview guide; 3) conduct the interviews; 4) perform data analysis; and 5) refine the theoretical framework. Below I provide the description of each stage followed by its procedure.

#### **Stage 1**

The rationale behind *conducting the research synthesis* (see detailed explanation in the Methods section 3.4.2 below, pp. 81-85) stems, first, from the lack of literature on social justice in LE in general and plurilingual research in particular. Second, the identified gaps in the literature point to the dearth of resources on the application of Fraser's social justice theory (Fraser, 1995b, 1998, 2005) to LE and absence of research on its application to plurilingual LE. Finally, only the systematic review of literature for research synthesis can yield the responses to RQ1 and RQ3, which could not be achieved by doing a narrative literature review either chronologically or conceptually. Research synthesis was conducted using the following inclusion criteria: 1) empirical research studies with plurilingualism as a conceptual framework; 2) international peer-reviewed publications over the period of 1996-2023; 3) English as the language of publication. Exclusion criteria were as follows: 1) papers with the focus on bi/multilingualism or translanguaging pedagogy (not to undermine the integrity of the research synthesis that is focused on drafting a theoretical framework for social justice in LE using plurilingualism); 2) book chapters, book reviews, editorials, and dissertations (as non-peer-reviewed sources); 3) theoretical papers (as lacking empirical evidence).

Research synthesis was done in Nvivo 12 software in three steps. First, I performed a thematic analysis of the titles, abstracts, keywords, and content of the empirical articles with plurilingualism as a conceptual framework which helped me to identify the dominant social justice related themes based on the focus of the studies (see Chapter 2, section 2.3.2, pp. 51-66). Second, I used Fraser's theoretical model of 3Rs (Fraser, 2005) and a critical interpretive approach (Pozzebon, 2004; Pozzebon et al., 2014) to the analysis of the studies according to how the cultural domain of recognition, economic domain of redistribution, and political domain of representation were manifested in the empirical research on plurilingualism, which

were identified as facilitators of social justice. Finally, using the critical interpretive approach (Pozzebon, 2004; Pozzebon et al., 2014), I also identified examples of cultural misrecognition, economic maldistribution, and political misrepresentation in those empirical studies as barriers to social justice in LE. These steps of the research synthesis helped me to address RQ1 and RQ3.

## **Stage 2**

After identifying facilitators of (examples of recognition, redistribution, and representation) and barriers to (examples of misrecognition, maldistribution, and misrepresentation) social justice applied to plurilingualism, I drafted *the theoretical framework* of Plurilingualism for Transformative Social Justice using facilitators of social justice as points of reference and isolating barriers to social justice as exemplifications of social injustice. Additionally, I created an *interview guide* (Appendix F) for semi-structured interviews. The interview guide had two versions: a researcher sample and a personalized Google document for each participant, which had an outline of the interview that consisted of three parts: general questions, their domain focused questions (with the notes for participants to read before the interview), and all domain focused questions. Briefly outlined general questions were centered around the concept of social justice in LE and were documented in more detail in the researcher sample. Domain focused questions invited participants to give examples of cultural misrecognition, economic maldistribution, and political misrepresentation in their domain of expertise (see section 3.2, pp. 72-75) and offer potential solutions through plurilingual research, policy, or practice. All domain focused questions asked participants to provide some examples of cultural misrecognition, economic maldistribution, and political misrepresentation in other domains where plurilingual research is currently present (based on the results of the research synthesis). Additionally, notes for participants to read before the interview

outlined the main principles of social justice presented as cultural recognition, economic redistribution, and political representation in the context of this study. The notes were drafted using relevant to LE examples of theoretical and empirical studies that had applied Fraser's tripartite social justice theory in education (see Chapter 2, section 2.3.1, pp. 47-51) and provided participants with some background to the theoretical concepts of recognition, redistribution, and representation applied to education.

### **Stage 3**

This stage is represented by the *expert interviewing* as a data collection method that is used for theory-generating purposes (Bogner & Menz, 2009; Cohen et al., 2018; Döringer, 2021; Robson & McCartan, 2016), which helped me to address RQ2, RQ3, and RQ4 while exploring participants' insights into the ways plurilingualism could be used to achieve social justice in LE using Frasers' tripartite theory. First, I emailed participants the demographic questionnaires to collect the information about their professional practice as researchers. Before the interview, I also emailed participants the link to their personalized Google document with an interview outline. I used the semi-structured interview guide to talk to participants, where the structured questions were applied to explore the theoretical aspects of the discussion (Wengraf, 2001).

### **Stage 4**

*Data analysis* was done during the fourth stage of the research process. I used a critical interpretive approach (Pozzebon, 2004; Pozzebon et al., 2014) to analyze participants' interviews. Before the analysis, interviews were transcribed and coded using NVivo 12 software. To answer the research questions, the key concepts from the literature (e.g., social justice, critical plurilingualism, recognition, redistribution, representation; misrecognition, maldistribution, misrepresentation)

formed the predetermined set of codes, and the emergent codes arose in the process of coding (Saldana, 2021). Additionally, I performed a qualitative analysis of participants' questionnaires. The comments from my personal reflective journal were informative for data interpretation alongside the reflection on my professional experience as a researcher who aims at actively contributing to the meaningful changes in the field of LE research.

### **Stage 5**

After performing the qualitative analysis of participants' interviews, I used the results to *refine the theoretical framework* drafted during the research synthesis stage. The results of data analysis informed 1) further development of the theoretical framework of Plurilingualism for Transformative Social Justice based on Fraser's tripartite critical social justice theory (Fraser, 2005) with practical implications for research, policy, and practice (see Table 14, Chapter 6, section 6.3, pp. 175-177); 2) the design of Language-in-Education for Social Justice policymaking framework (Table B1, Appendix B); and 3) Language for Transformative Social Justice framework (see Table 13 and Figure 6, Chapter 6, section 6.1, pp. 168-169) as a theoretical implication.

## **3.4 Methods and instruments**

This section briefly describes the instruments I used for data collection and data analysis alongside main data collection methods (meta-synthesis and interview) that have been selected for data triangulation (Denzin, 2012).

### **3.4.1 Instruments**

I used the following instruments for data analysis and data collection purposes in accordance with the study design. First step involved a thematic analysis of titles, abstracts, keywords, and content of research studies with plurilingualism as a conceptual framework that I used to synthesize social justice related topics in

empirical research on plurilingualism. Next, a critical interpretive research synthesis allowed me to perform a comprehensive review of the same literature. After completing the critical interpretive research synthesis, I designed a semi-structured interview guide as the main instrument of data collection to interview participants. Second step included administering questionnaires to collect demographic information about participants and their professional practice, an instrument of data collection I used prior to interviewing. A thematic analysis of questionnaires and a critical interpretive framework of analysis of participants' interviews were used as the main instruments of data analysis. Finally, I utilized a personal reflective journal alongside the research process through stages 1 to 5 as an additional source of information about this project to comment on the data, refine the theoretical framework, and reflect on the research process from the perspective of personal professional development as a researcher.

### **3.4.2 Methods**

Below, I present the main data collection methods I used for the purposes of this qualitative multimethod study (Brewer & Hunter, 2006) to ensure data triangulation that is helpful for the process of creating a theoretical framework as “an attempt to secure an in-depth understanding of the phenomenon in question” (Denzin, 2012, p. 82). I selected meta-synthesis, first, to present an overview of studies with plurilingualism as a conceptual framework in relation to how they addressed the issues of social justice. Second, I used meta-synthesis to analyze existing data through Fraser's theoretical lens, which helped me to evaluate affordances and constraints of plurilingualism for social justice. Finally, I employed meta-synthesis to draft the theoretical framework of Plurilingualism for Transformative Social Justice. I also collected empirical data through expert interviewing (Döringer, 2021), which aided in developing the concept of critical



plurilingualism, refining the theoretical framework, and offering possible solutions to social injustices in various domains of research, policy, and practice.

### ***Meta-synthesis***

Generally, systematic reviews present a group of approaches to secondary research that use the findings of primary studies to answer a new research question (Newman & Gough, 2020). Usually, the approaches and methods used in the reviews are dictated by the research questions, and oftentimes, more exploratory, qualitative types of reviews (e.g., meta-synthesis) are used to explore or develop theory, and “create a richer understanding of a phenomenon” (p. 5). In contrast, more quantitative or hypothesis-based types of reviews (e.g., statistical meta-analysis) focus on finding impact or effect dictated by research questions but not on theory generation (Newman & Gough, 2020). There is a common process that most of the systematic reviews adhere to: research question leads to the design of conceptual framework and construction of inclusion/exclusion criteria followed by the development of search strategy (including use of databases and search engines) and selection of the studies (commonly using advanced search techniques available through the online library search); after selecting the pool of the necessary studies, they get coded and assessed for quality; the synthesis of studies with an answer to research question and presentation of findings and discussion concludes the process (Newman & Gough, 2020).

In this systematic review (meta-synthesis), first, I did a synthesis of research studies, which involved a thematic analysis, and then, a critical interpretive synthesis (Dixon-Woods et al. 2006) of the same studies to answer RQ1 and RQ3 respectively. The critical interpretive synthesis was used to apply Fraser’s critical social justice theory to empirical research with plurilingualism as a conceptual framework and support the process of theory development (Newman & Gough,

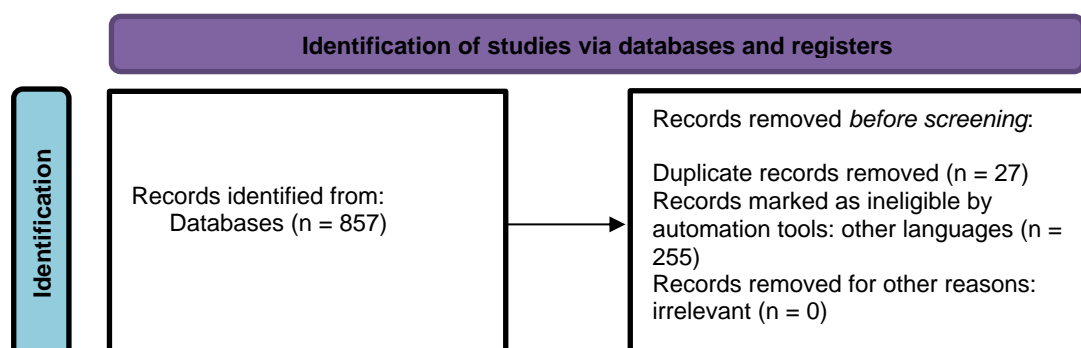
2020). Below, I present a flow diagram that outlines the systematic review process (Figure 3).

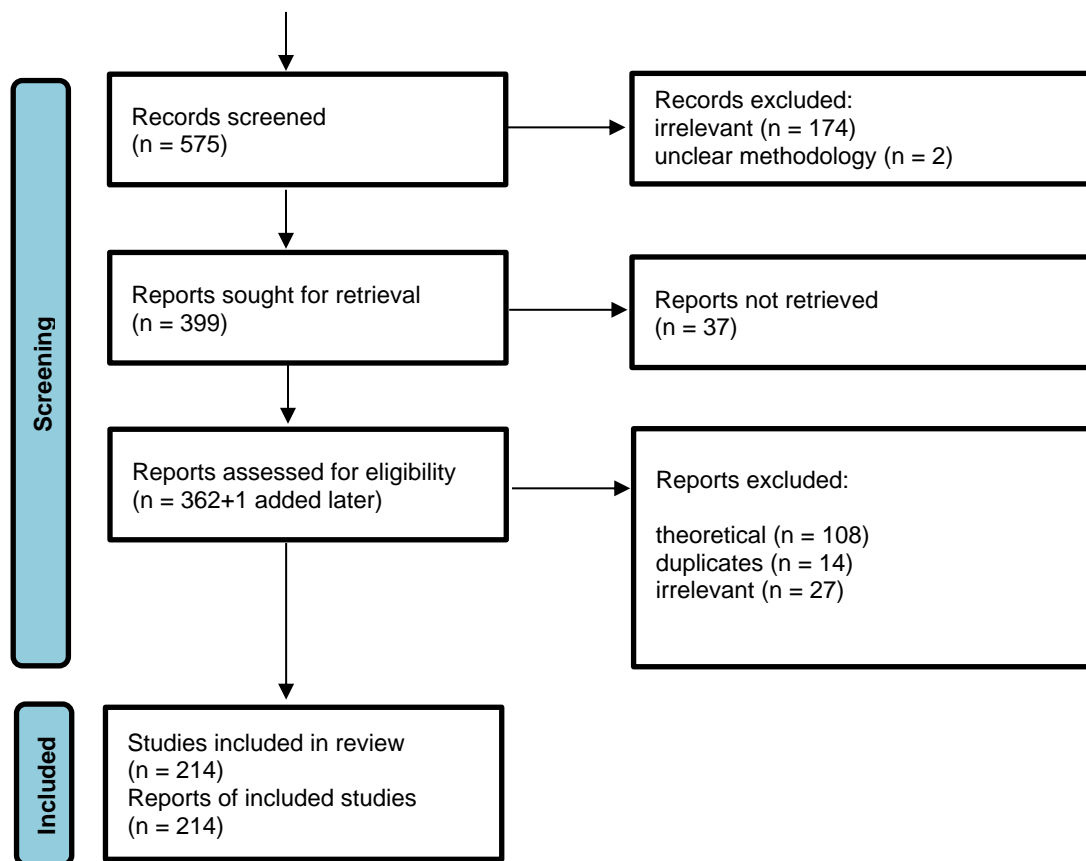
Identification, or phase 1, started with the search that was done using the following databases: UCL Explore library database, Education Resources Information Center (ERIC), Linguistics and Language Behavior Abstracts (LLBA); ProQuest; Google, Google Scholar. Inclusion/exclusion criteria were mentioned above (see section 3.3 Research design and procedure, stage 1, pp. 75-77). The search criteria included the concepts of “plurilingualism”, “plurilingual pedagogy”, “plurilingual awareness”, “plurilingual approach”, “plurilingual instruction”, “plurilingual teaching”, “plurilingual assessment”. Publication dates ranged from January 1996 until April 2023. The search yielded a pool of 857 articles, and 282 of them were excluded: 27 were identified as duplicates and 255 were marked as ineligible due to the use of other languages.

Screening, or phase 2, included 575 records: 176 were excluded as irrelevant (174) or with unclear methodology (2). The rest 399 reports were sought for retrieval: 37 were not retrieved. Finally, 362 reports were assessed for eligibility and 1 more empirical research was added after reviewing TESOL Quarterly Journal from 2013. The reports were uploaded to NVivo and further refined: 14 more duplicates were identified, 26 reports were found irrelevant, and 110 reports were excluded as theoretical.

### Figure 3

*PRISMA flow diagram for a new systematic review*





During phase 3 or inclusion process, I identified 214 research studies and their reports that were considered for coding. First, I added the following case classifications for empirical studies: Author, City, Conceptual framework, Country, Domain, Participants, Recognition, Redistribution, Representation, Misrecognition, Maldistribution, Misrepresentation, Setting, Study design/methods, Year. After coding, I performed a thematic analysis of the empirical studies (see section 3.3 Study design and procedure, stage 1, pp. 75-77).

After completing the coding according to the case classifications above, I created coding nodes (informed by Fraser's tripartite theory) which included: 1) Issues of social justice in LE: A: Recognition; B: Redistribution; C: Representation; and 2) Issues of social injustice in LE: A: Misrecognition; B: Maldistribution; C: Misrepresentation (see Figure 4 below). Emergent codes were created in the process of coding and are presented in the coding scheme (see Figure 5 below).

First level coding at this stage was done following the critical interpretive methodological approach to analyze the studies for various examples of recognition/misrecognition, redistribution/maldistribution, and representation/misrepresentation they provide. At this stage, multiple codes were created. Second level coding included grouping the codes under the sub-nodes (e.g., Ideologies, Stakeholders, Strategies, Change) that were the common themes addressed across the entire coding, which reflected the features of discourse analytical framework (Willig, 2015) and discourse theory (Angermuller, 2015).

#### Figure 4

##### *Research synthesis: NVivo 12 coding scheme*

Name	Files	References
1_Issues of social justice in LE	203	882
A_Recognition(diversity)_valuing, working with difference _connecting with the funds of knowledge (examples & facilitators of RC)	116	323
1_Ideologies(language & culture awareness, awareness of ling & cult diversity, mono vs pluri)	51	79
2_Voices	29	54
3_Strategies	77	169
4_Change	18	21
B_Redistribution(equity)_intellectual quality, access to intellectual resources (examples & facilitators of RD)	127	295
1_Ideologies	31	49
2_Voices	37	63
3_Strategies	62	105
4_Change	42	78
C_Representation(inclusion)_voice, autonomy_decision-making (examples & facilitators of RP)	106	264
1_Ideologies	23	31
2_Voices	68	151
3_Strategies	17	28
4_Change	31	54
2_Issues of social injustice in LE	133	409
A_Misrecognition_diversity not seen, not accepted (examples of MRC & barriers to RC)	59	103
1_Ideologies	14	18
2_Voices	24	33
3_Strategies	19	26
4_Change	17	26
B_Maldistribution_no equity_lack of access to the material benefits of the social world (examples of MD & barriers to RD)	77	168
1_Ideologies	21	30
2_Voices	12	15
3_Strategies	31	46
4_Change	38	77
C_Misrepresentation_exclusion_denying a voice_lack of support as a citizen (examples of MRP & barriers to RP)	74	138
1_Ideologies	25	35
2_Voices	33	46
3_Strategies	13	18
4_Change	23	39

#### Figure 5

##### *Research synthesis: NVivo 12 coding scheme, breakdown of coding*

Name	Files	References
1_Issues of social justice in LE	203	882
A_Recognition (diversity)_valuing, working with difference _connecting with the funds of knowledge (examples & facilitators of RC)	116	325
1_Ideologies (language & culture awareness, awareness of ling & cult diversity, mono vs pluri)	51	75
1bdu_r)е7-еж-№Б_ raising language and culture (plg) awareness	25	38
1bv_ developing respect towards languages and cultures	2	3
1ви)еш-№3-№9Й-№Б_ normalizing plurilingualism in the classroom	6	7
1ело)е1-ех-іе8-іі8-metalinguistic_crosslinguistic reflections or comparisons, languaging	7	14
1а) crosscultural awareness	1	2
1n) through pedagogical code-switching	1	2
1ещ-recognition of diverse linguistic landscape	2	2
1№9з-awareness of L1 as an asset	1	1
1dfkluy_аёжйноу)е1-е3-е7-еб-ео-еы-еь-ея2-ея3-іе5-№1-№5-№9Й-№L-№N-№O-developing new pedagogical approach...	32	41
1k_еб-ем-еь- affordances of plg instruction	4	5
1еб-№9у-benefits of plg pedagogy	2	2
1№P-science classrooms academic literacies (grassroots initiatives)	1	1

Third level coding included further analysis of the themes under the abovementioned sub-nodes (e.g., Ideologies) until there were two or three umbrella themes with the rest of the coding themes nesting under each of them (see Figure 5 above). The coding process helped me to analyze data to address RQ1 and RQ3.

### **Interviewing**

Interviewing is one of the most widely used methods of data collection in qualitative research that provides rich data for exploring the phenomena under investigation and developing or refining a theory (Cohen et al., 2018; Robson & McCartan, 2016). I used the expert interview as a type of qualitative interview that is based on a thematic guide focusing on the knowledge of experts in a specific field of research (Bogner & Menz, 2009; Döringer, 2021). The criteria for the selection of experts are one of the debatable questions, according to Döringer (2021), and usually good experts are considered knowledgeable in a particular field by virtue of their status, position in the community, or their specific knowledge profile. The experts for this project are researchers of plurilingualism in particular domains who are, on the one hand, internationally recognized through their research output and an academic position at a university or, on the other hand, hold an important position in the community as researchers or educational specialists.

I used the combination of theory-generating and problem-solving expert interviews in accordance with the needs of this research study (Döringer, 2021). The critical interpretive methodological framework suggests applying inductive and analytical ways of data collection and analysis to allow for theory generation; at the same time, the use of a specific study design and an interview guide shaped by Fraser's tripartite theory point to its deductive nature as well and a possibility for an "inductive-deductive theory building" (Döringer, 2021, p. 269).

All the interviews were conducted online via Zoom and the length of the interviews ranged from 60 to 120 minutes. Follow up questions varied among participants with the aim to generate responses to broader questions defined by the interview guide. Transcriptions of the interviews were proofread and uploaded to NVivo for coding and analysis (see details in section 3.3 Research design and procedure, stage 4, p. 78-79).

### **3.5 Ethical issues**

The study and its ethical considerations are informed by the BERA Ethical Guidelines for Educational Research (BERA, 2018). Prior to the recruitment of participants and data collection, the study had been submitted for approval by the UCL IOE Research Ethics Committee. Following that, participants obtained an informed consent letter where the purpose of the study, responsibilities of the researcher, and participants' roles were summarized to ensure participants' anonymity, confidentiality, and non-traceability of their educational establishments (BERA, 2018; Cohen et al., 2018). This research did not involve any unequal power relations between the researcher and participants. Even though I knew some participants through my personal network, at the moment of data collection, I was not working with them in any other capacity - they all volunteered to participate after receiving an information letter. Most of the participants were not familiar with me, and

their participation was absolutely voluntary. Participation in this research did not carry any potential psychological or social risks, and participants were informed of their right to withdraw from the research project if they wished to do so (BERA, 2018).

### **3.6 Limitations**

The most obvious limitation of this study is a lack of geographical distribution. Even though my participants represent various nations (nine nations from seven countries), they are mostly coming from the countries of Global North rather than Global South (the exceptions are Colombia and French Polynesia). I reached out to a more diversified group of people; however, the number of responses dictated the characteristics of the sample size. The sample size of 20 participants is generally sufficient for this research; yet, if the number were 30 researchers with 5 experts per each of the 6 domains that would ideally ensure a better geographical representation.

## Chapter 4: Findings

In this chapter, I present findings centered around the research questions that are focused on exploring first, social justice in (language) education from the researchers' perspective, then barriers to and facilitators of social justice in LE based on the evidence from empirical research studies and interviews, and, finally, ways for plurilingualism to achieve social justice in (language) education and beyond informed by participants' interviews.

### 4.1 Social justice in (language) education and beyond: Researchers' perspective

*RQ 2. How do researchers of plurilingualism conceptualize social justice in (language) education?*

Participants' understanding and their expert view on the concept of social justice in LE can shed more light on how social justice is currently operationalized in educational research, policy, and practice. I started with the question: *How do you envision social justice in language education?* Generally, researchers' responses were centered around discussing the issues of social (in)justice on the national or societal level, in education, and language education. Some participants deemed it necessary to define the term "social justice" from the start, while others emphasized the problem of its conceptual difficulty:

...I guess to answer this question, one needs to conceptualize social justice in the first place. I think that social justice in society at large because language education is part of education, education is part of social life. So, social justice is a kind of condition, a situation where people can succeed in life, participate in everyday activities successfully, regardless of who they are, regardless of their origin in terms of race, class, gender, religion, immigration, status, and so on, so forth. So, absence of social justice is when people



cannot participate or when there is significant inequality and significant gap between different groups of people. And we're focusing here on people who are marginalized, who don't have access to social participation. So, if we talk about LE, then social justice in language education is an ability for students to study in the language of their choice and get access to the range of languages of instruction. Also in international languages, like foreign languages if they see fit. (Michael)

Melvyn emphasized that social justice is “the most difficult concept” because it is “an umbrella term under which we can have different things”. He interprets it as “having a fair distribution of resources in a society”, and as a “political context in which people don't suffer from unjustified inequalities” (Melvyn). He marks the difference between justified (i.e., merit based) and unjustified inequality that could be remedied by achieving fairness rather than equality. Defining the economic and political aspects of social justice further, he underscores that economic redistribution, as “one of the pillars of the modern welfare state” is achieved through the “set of policies to redistribute resources in society” including public services and free or accessible education, while political representation, as a political science concept, “means that bodies of societies, individuals, associations, businesses are represented through democratic processes in institutions or organizations that take collective decisions” (Melvyn). According to Melvyn, education in general and plurilingual education can promote the above-mentioned economic and political aspects of social justice in relation to “members of traditional minorities or migrants, immigrants, mobile people, people belonging to the dominant group learning foreign languages or second languages.”

Overall, five participants view social justice as having equal opportunities and equal chance for all to succeed irrespectively of their linguistic and cultural

background, class, race, gender, social status, immigration, etc., which at a “very basic level” means “equality for all and enabling everybody to participate to the full extent of their abilities” (Joseph).

#### **4.1.1 Social (in)justice issues in language education**

The analysis of participants’ responses to the question how they envision social justice revealed that LE faces multiple issues of social injustice that play out differently in various contexts, including classroom and family contexts, language teaching, and teacher education. Researchers see the potential for social justice in LE by reframing the concept of multilingualism as a resource and conceptualizing plurilingual education and plurilingualism with the focus on affordances of plurilingual education for social justice in the language classroom. Researchers’ responses are presented in three themes below that reflect the issues they discussed.

##### ***Theme 1. From multilingualism as a problem to multilingualism as a resource***<sup>19</sup>

Participants emphasized that social injustices regarding multilingualism play out differently in various contexts, for example, due to pervasive monolingual ideologies, multilingualism is not recognized as a resource at school, and thus it contributes to parents’ concerns about school language standards. Researchers envision socially just approaches in LE by reframing multilingualism as a resource not a problem, for example, by using students’ home languages at schools, recognizing, and supporting multilingual parents and their resources, and promoting multilingualism as an asset.

Researchers stated that in many contexts “multilingualism is not seen as an asset in the way that it should be, in fact, it's often seen as a weakness” (Ellie). For example, according to Ellie, in the context of Quebec, Canada, monolingual ideology

---

<sup>19</sup> The idea of seeing language as a resource instead of seeing it as a problem is rooted in language planning orientations developed by Ruiz (1984).

is still pervasive and speaks through teachers' discourses who comment on their language learners' skills: "Oh, her French is so good! I don't even hear the English. I don't even hear anything" (Ellie). According to Ellie, the "idea of passing as a monolingual" without even letting it "slip that you actually have other competences" is still dominant in the school contexts in Quebec. This "lack of understanding of differences in a child who's acquiring multiple languages versus a single language" is often seen as problematic and translates to parents who worry about their multilingual children starting school: "if they won't be understood, or if they won't be treated fairly, they won't be able to keep up with other kids who are not multilingual" (Ellie). Even though parents "highly value and see the value of multilingualism themselves", they are "aware of a certain standard that their children will be held to and that worries them" (Ellie).

To change the existing status quo in LE, it requires "turning the model upside down of that it's not about multilingual students learning English, but instead, saying, what are the resources that students already bring? And how can we support them and expand that resource?" (Elana). She also believes that only recognizing what could be done better "doesn't erase the historical injustice which continues to be committed against students and their families who are multilingual" (Elana). So, a "real reframing of multilingualism as a problem that needs to be fixed as opposed to it being seen as a real resource and celebrated" also involves "saying what has been done, calling that out as being discriminatory, oppressive against multilingual students and saying how that has impacted their ability to access content in the classroom, the ability for their parents to fully participate in school context", as well as "recognizing the resources that students and their families bring to the classroom" (Elana).

## ***Theme 2. From the focus on dominant languages to valuing linguistic diversity in education***

In relation to the classroom context, researchers discussed various social injustice issues including: a) linguistic inequalities rooted in English dominance or the presence of dominant languages that lead to misrecognition of minoritized languages, unequal positioning of students and lack of recognition of discriminatory and oppressive practices in the classroom contexts; b) lack of access to LE; c) “deadlock” approaches to LE that stem from monolingual ideologies and practices and English only policies that lead to socially unjust ESL segregation. Instead, participants highlighted that social justice in LE could be achieved through the focus on the affordances of plurilingual education for social justice to reduce linguistic inequalities and exclusion by teaching minoritized languages and valuing plurilingual identities and increase human capital by equipping language learners with language skills valuable for life, leisure, and the world of work.

Participants mentioned that in many contexts, linguistic diversity is “not really being taken into consideration and some languages are higher up on the language hierarchy than others” (Silke). There is an “overemphasis on dominant languages” and many universities internationally are “dominated by English medium instruction” with English being “definitely the most prestigious or powerful language in educational contexts” (Silke), which affects language instruction in the classrooms around the world. For example, teachers in French Polynesia “expect children to use the British pronunciation” and “not to use their own language in the classroom, because that also affects their teaching” (Zoe). Such practices have been resulting in the misrecognition of other languages, which, in case of immigrant background or minoritized communities, leads to “negative attitude towards languages of students” who are oftentimes “punished for speaking their languages”, while in the past their

parents were regularly “told lies about negative effects of them speaking the language at home” (Joseph). Moreover, there is a lack of recognition of such practices as “discriminatory and oppressive against multilingual students” that is an “injustice against students” who are “positioned based on the languages of their linguistic repertoire” (Elana). Therefore, other languages have a “marginalized position in the curriculum and in the school system” because there is no “official plurilingual instruction” and plurilingual pedagogies are not institutionalized (Michael).

Access to LE was another important social justice issue raised by participants. In the Canadian context, Michael talked about a lack of access to heritage and international languages programs and French immersion, an elite program with “a lottery system in BC<sup>20</sup>” to get into which “parents have to wake up early in the morning and line up at 5 am, as if it's some kind of Apple store, looking for a new iPhone model.”

Participants emphasized that “many teachers and students come to the language classroom with monolingual ideologies and monolingual practices as well” (Silke). English only policies in the classrooms, even in international schools in Colombia, are very explicit and “quite severe that students may lose marks, lose recess” and they are “very much aware that they're not supposed to use their home languages within the classroom space” (Elana). Such ideologies, for example in Canada, lead to a “deadlock” in the education system that disadvantages newcomers, particularly by segregating them as ESL students who are pulled out of the “academic content subject” to “boost their learning of the school language” which works “towards social injustice instead of social justice” (Elizabeth).

Participants envision socially just LE by focusing on the affordances of plurilingual education: “I believe that any child should be able to learn any language

---

<sup>20</sup> British Columbia, province in Canada

in an educational system. All languages should be treated equally. We shouldn't refer to things as dialects, but more language variation" (Leticia). Plurilingual education could help increase human capital by equipping language learners with the language skills necessary to succeed, reduce exclusion by teaching minoritized languages and valuing plurilingual identities to achieve linguistic equality. According to Melvyn, plurilingual education in formal contexts can promote "a quality of opportunities for children of migrants", equip you "with the necessary language skills to navigate society", thus increasing "your human capital that can be exploited in your adult life, in the labor market, or also in your leisure time". Plurilingual education could help reduce exclusion by teaching children to speak minoritized languages:

...to preserve their language at home and to learn the dominant language, so that they can go through the curriculum, the school, university without dropping out, minimizing dropping out rates. And this is something very important, especially in some African countries where children are taught in a language they don't understand. (Melvin)

However, researchers highlight that "in order to value the plurilingual identities of students, it's important to embrace plurilingual pedagogies at all levels of education" (Silke).

### ***Theme 3. Decolonizing language education: From surviving ESL learners to thriving language users***

Regarding social injustices in language teaching and teacher education, participants focused on the problems of colonial roots of the English language and complex relationships of Aboriginal students with the English language, discrimination of non-native multilingual teachers and no training on plurilingual pedagogies. As for their vision of social justice in language teaching and learning, participants discussed the importance of conceptualizing plurilingual education and

plurilingualism for social justice, its opportunities for intercultural connections and empowerment of a language learner.

For example, Nina talked about the “colonial roots that are threaded into” the English language, the nature of it in the Australian context, and how it negatively impacts Aboriginal students who enter universities to become future teachers. These students, who Nina prepares for a teaching degree, are faced with the deficit approach of the university entrance scoring system that benefits only particular educational pathways and does not create differentiated approaches for students who beyond their control had gaps in their secondary school education due to the lack of resources or opportunities. Such students with first languages other than English suffer from inaccessibility of academic English, because “formal academic language privileges a particular kind of prior knowledge of language” which they may not necessarily have (Nina). Therefore, she emphasized the importance of deconstructing the English language, recognizing that it is not neutral, that “language is a history, it has a public history that refers to institutional things, governmental things, curricular things, but it also has a private history” - all that is especially relevant for Aboriginal students who “have a [complex] personal relationship with language” (Nina). As future teachers, they might also face injustices when “‘non-native’ English speakers who are multilingual teachers are discriminated against because they don't meet certain types of stereotypes about what a (language) teacher looks like or what passport a (language) teacher has” - those are “discriminatory practices against multilingual teachers across lots of different contexts” (Elana).

Overall, in many contexts, there is still “very little knowledge about plurilingual pedagogies, and although we claim that we use a Common European Framework for languages and plurilingual pedagogies are recommended, I don't think that teachers

have received any training on how to use plurilingual pedagogies” (Zoe) - a concern expressed by a university professor regarding extremely plurilingual, with multiple Aboriginal languages, dominant Tahitian French and English context in French Polynesia.

Participants pointed to the importance of conceptualizing various forms of plurilingual education in different contexts to be able to analyze its potential for social justice education. Researchers envision social justice in LE that recognizes plurilingualism or “organic plurilingualism” that we see in society as “something that belongs to the speakers rather than a form of remedy for the shortcomings of our educational systems” (Andrew). They see LE that recognizes languages “as potential springboards to more intercultural connection, maybe a better job, some Erasmus exchanges within the European programs, opportunities for study and discovery of new, different people” (Elizabeth). According to Elizabeth, LE for social justice should divorce from this “very deficit orientation towards learners and the learning of the English language” in order to survive and aim towards education that helps learners to use languages for studying, communication, and work to thrive in the society.

#### ***4.1.2 Social (in)justice issues in education***

When responding to the question how they envision social justice in LE participants emphasized multiple issues of social injustice in general education related to deficit views, myths, misconceptions around multilingualism and language learning, lack of access to education and gatekeeping through language. They envision social justice through better access to education and affordances for social justice through informal educational contexts, and the analysis of the role of language in education. Below are three themes that summarize the points participants discussed.



***Theme 1. Formal versus informal educational contexts: From discrimination to empowerment of minoritized language speakers***

Participants mentioned that myths or misconceptions around language learning lead to active discrimination of minoritized language multilingual speakers, deficit views of language learning, and reducing languages to “economic currency” in education. Instead, they suggest exploring the affordances of social justice in educational systems through informal versus formal educational contexts for empowerment of minoritized language speakers.

Various misconceptions regarding language learning have always dominated education irrespective of research advancements, including examples from the past, when immigrants were told not to use their first languages with their children because it would mess their brain up, and they “will not study well, will not succeed in life, will not integrate into society” (Michael). Even now, based on Ronda’s research in the United States, parents are told<sup>21</sup> to speak to their children “in English, not in Spanish, because otherwise we’re gonna call the migration authorities on you”. Parents are kept getting told that “you know, you’re in America now, teach your children the language of the country. So, there’s a lot of discrimination of people who are raising their kids multilingually with minority languages, both of the parents or the caregivers who are raising their kids and the kids themselves” (Ronda). She added that “there’s a big difference between raising children multilingually with societal languages and raising children multilingually with languages, language constellations that include heritage language” because “[k]ids will get mocked for being multilingual and speaking minority languages, parents will get questioned about it” (Ronda).

There is also a dominant belief that “people have a limited capacity to learn languages, that to learn multiple languages you need to be almost a genius, and it’s

---

<sup>21</sup> Participant did not provide the details about who gives such advice to parents.

not true. We know from research, that is not true, but it's still a kind of representation, which means that even those who start with other languages, they are not encouraged to keep them" (Eleanor). These misconceptions lead to deficit views of language learning, where "language is seen as a mental process" with the focus "on the structures, grammar learning rather than as a tool for us to negotiate meaning, mediate knowledge" (Samira). Therefore, "students are being positioned as lacking proficiency in that language", and their language learning is often "devoid of rich content or content that is related to their lives" (Samira). Participants add that such "populist approaches and myths surrounding language learning", including "what languages are deemed to be useful or have economic currency" inevitably constitute the biggest challenge in education (Leticia).

For example, in Quebec, "where we have two societal languages, English and French, nobody's saying why are you raising your kid bilingually in English and French, because everybody sees the use in that. And this kind of active discrimination tends to happen if you're raising your kid with a heritage language, a language that is not a societal language, and it happens both for Indigenous heritage languages and for immigrant heritage languages, both get discriminated against, the parents who transmit the languages and the kids who grow up with them" (Ronda). Multilingual minoritized language students experience not only active discrimination but also racism, which Serena, who is a plurilingual academic herself, observed in schools in Germany: "I don't experience racism as many of my students or the students that I observe at school, I don't experience other issues of discrimination because I am academic. So, I am saved, I'm in my safe space. But the school is not a safe space for these kids. This is something that I don't like to observe, but I observe a lot while talking to kids" (Serena).

Alternatively, participants see opportunities for social justice in informal situations. For example, Marie reflected on her past research with undergraduate students “around their experience with cultural and linguistic diversity”, where researchers discovered that:

...a lot of the learning experiences, critical, really transformative incidents were actually outside of the classroom. So, it was in interaction with friends or in their workplace where some transformative learning happened by interacting with peers or colleagues from a different cultural or language background. So maybe, when it comes to social justice, incidents of genuine connecting, genuine shifting of thinking in that regard ... (Marie)

could be more powerful in informal learning situations, for example, when doing sports or hobbies (Marie). Then, for plurilingual educators in formal contexts, Serena reflects, it is crucial to create meaningful relationships with students, be open, and through genuine empathy and sharing create spaces to “connect to linguistic diversity, to plurilingualism - to celebrate linguistic diversity instead of just recognizing it - to empower my students and myself doing so.”

***Theme 2. The role of language in education: From gatekeeping through language to assessment and teaching redesign***

Another important issue of social injustice in education raised by participants is related to gatekeeping through language that leads to such detrimental practices as elitism in education, lack of integration into regular classrooms, streaming, and domination of English in education. On the contrary, researchers stress that socially just education involves careful analysis of the role of language and its non-neutral position in education. While being central to the teaching profession, the main role of language in education should be centered around assessment and teaching redesign.

For example, according to Eleanor, the biggest social justice issue is “gatekeeping through the language of schooling”, and “students coming from other languages are always judged or streamed according to their language.” This results in educational elitism, for example, prestigious:

French immersion programs in Canada tend to be seen as a high-status program, and the enrollment in most contexts tends to be from middle class backgrounds, whereas families that are from more low-income backgrounds tend not to be as aware of these programs. And so, you've got an exclusionary process. That's not intentional, but it's nonetheless one that rations access to high prestige language education programs or gives preferential treatment to those who are from an already privileged background. (Joseph)

Lack of integration of immigrant or refugee students into regular classes and their separation, streaming, or ghettoization during an initial phase, according to Serena and Eleanor, is another side of “gatekeeping through the language of schooling”. Along with “this enormous domination of English, which is, per se, a problem of social justice, because it automatically puts the people who are English speakers on a pedestal, and all the others are very often seen as lacking something, from a more of a deficiency perspective”, there is a bigger problem that “economically not all languages are created equal, because English is really dominating and it's not just the question of number of speakers” (Eleanor).

Researchers envision social justice in education through deconstructing the non-neutral nature of language in education, which, according to Nina, is necessary “in order to make its non-neutrality more evident” to ensure that “language is differentiated for greater access, for greater acknowledgement.” As Marie puts it, “given that language is so central to everything we do”, because “it's kind of meaning

making and teaching, and learning, and a lot of that happens through language”, she believes that “education or the teaching profession is a very language profession” and “it really starts with language or languages at the center” (Marie). Therefore, “the selection of languages that you can teach is a massive reflection of the ideology of either a local area or a nation, or a private system” (Leticia). Participants suggest that a true social justice approach involves flexibility of assessment or language exams and “absolute freedom” in education where there are no requirements from a national system as to “how to teach, what to teach, what to provide in terms of choice for languages or pedagogy for languages” (Leticia).

***Theme 3. From unfair distribution of resources to accessible education for all***

Participants elaborated on the issues of social injustice in education in relation to lack of access to education; they mentioned lack of access to universal nursery education, reliance on family and community to raise multilingual children, and unfair distribution of resources among societal versus heritage or minoritized languages. Instead, participants underlined the importance of accessible education and information in diverse languages to achieve social justice in mainstream education.

Accessible education for all is another point worth mentioning regarding social justice. Educational systems do not privilege multilingualism and multilingual students often cannot access “content in the classroom”, and their parents cannot “fully participate in school context”, says Elana. Even for monolingual students in the contexts of England, for example, there is no access to “universal nursery education” which ties into social class and:

...a problem of underprivileged people of the so-called host community, who, unless there is some kind of provision for preschool education before the age of seven, start with a huge [linguistic] disadvantage, and they never catch up, very few of them. (Benjamin)

Thus, Ronda comments, families face social injustice issues in relation to unfair distribution of resources in education:

If you're raising your kid multilingually with the societal languages, you have books in the societal languages, you have games, you have information for the parents about what to do, there are multilingual daycares, all sorts of things. But if you're raising your kid multilingually with a heritage language, it's much harder to have access to these resources and society seems to feel much less of a need for you to access those resources. (Ronda)

She adds that there are limited opportunities “to raise children with heritage languages”, which “aren't provided by the State or the province, or any official authority, but they tend to be things that are provided by the parents, by the speaker community”, because “multilingualism involving heritage languages is discriminated” (Ronda).

Participants believe that ideally “in education, in general, people would be able to have access to education or to information in any language that they have in their repertoire”, and there would not be such an emphasis on official languages (Aline).

#### **4.1.3 Social (in)justice issues in society**

Participants' answers to the question how they envision social justice in LE often referred to societal or national problems. They highlighted such issues of social injustice as “nation statism”, language as an ideological instrument in society to enforce domination, and problematic policies. A new vision of socially just society involves denationalization of language and deconstructing language as a political tool as well as new approaches to policymaking. The discussion points are presented in three themes below.

##### ***Theme 1. From “nation statism” to preserving societal multilingualism***

Researchers raised the global social injustice problem of “nation statism” that permeates language and creates a mindset with dominant ideologies of proficiency, normativity, standardization, leading to linguistic and cultural discrimination and tensions between “multilingual condition” and dominant language environments. Instead, participants suggest that the idea “denationalization of language, standard variations of language” could be realized through the emphasis on preserving societal multilingualism instead of the focus on official languages or citizenship.

Andrew pointed out that “at the language level, we are dealing with nation statism, but the language creeps into other forms of discrimination”: discrimination based on language, “the level of proficiency or standardization”, and culture, because “some linguistic practices based on cultures can also be seen as having a negative connotation”, which, for Aline, becomes “the most pressing issue”. For example, Mandarin first language speakers “may not conform to the North American way of writing”, which is often “frowned upon”, but “because of policies, educators sometimes catch themselves supporting these discriminatory practices, even if they don't want to” (Aline).

This perpetuation of dominant ideologies and a monolingual mindset is not limited to monolinguals themselves, because “multilinguals can have very monolingual perspectives on education” as well, according to Yolanda. It is especially evident in Australia, experiencing the influx of refugees, with extremely high level of multilingualism in schools in metropolitan areas, where “you might have 80-90% of children from a language background other than English”, and “it becomes really critical how their linguistic and cultural resources are positioned within education” (Yolanda). This results in “one of the key tensions in relation to social justice and diversity and making sure students have got the equal opportunities”, that is “the tension between the multilingual condition and the

dominant language environment in most national education systems” (Marie).

Participants indicated that:

...when we speak about social justice, we should connect [it] not just to linguistic skills but really connect it with other ideologies that are really very powerful. So, I think language education alone, in these terms, just focusing on linguistic diversity, will not save our students from linguistic discrimination.

(Serena)

Participants propose addressing social justice in a “more intersectional” way with the focus on preserving societal multilingualism in the following directions. First, by changing “attitudes to multilingualism at the societal level”, as currently “we still see a lot of children who are not being raised with their families' heritage languages, because the parents fear discrimination, socioeconomic disadvantage, and so on” (Ronda). Second, in LE, students should be encouraged to “not only value their own languages but maintain their languages and make an effort to pass this language down to the next generation, and the following generation, so we don't lose multilingualism socially” (Aline). Finally, “the provision of resources that facilitate it for parents to actually raise their children multilingually with heritage languages” (Ronda) will contribute to “denationalization of language” (Leticia) and “having all the languages being allowed and respected” (Aline). “So, moving towards a socially committed plurilingual approach would allow us to probably not only address the issue of national statism - it would also allow us to address other forms of domination and discrimination” (Andrew) and possibly “remove constraints of a national system, a national citizen agenda, [and] politics” (Leticia).

***Theme 2. From language as an ideological instrument to deconstructing political nature of language***



Participants discussed issues of social injustice that point to language used as an ideological instrument in society to reinforce domination and oppression, for example using languages to discriminate or disadvantage linguistic minorities or Indigenous peoples through national testing, English medium education, and other forms of linguistic injustices. Researchers believe that the focus on “depoliticizing”<sup>22</sup> language is needed to ensure it is used not as a political tool for disempowering or empowering people but rather as an instrument to gain voice to engage in social activities.

For example, Andrew highlighted that various “forms of oppression are reinforced by language, and language is used as a tool to reinforce those issues [of class, race, gender, etc.]. So, it's really something larger than language.” Participants think that “there is always a way to use languages to discriminate” (Eleanor), and some participants have been dealing “theoretically, empirically, and even biographically with issues of linguistic diversity” in the form of “microaggressions from family, from friends” towards them as plurilingual speakers (Serena). She reflected on the impact such comments “might have on our psychological well-being”, considering that she has been living in Germany for many years and “experiencing all this” as an academic, while feeling not completely immune from “linguistic microaggressions” she faces.

Participants mentioned other linguistic injustices regarding migration or immigration and linguistic and cultural diversity in the form of linguicism. For example, Zoe, a plurilingual academic with an excellent command of English, believes that something changes in the way people talk to her once they know she has a Turkish background, and she thinks that it is not fair, because she is still the

---

<sup>22</sup> The word “depoliticizing” used by participants does not advocate for taking inherently present politics out of language or linguistic exchanges but for deconstructing and highlighting the “hidden” political nature of language. Ultimately, it might make it difficult for politicians to manipulate language subconsciously for the public, because people will become more aware of language as a political tool.

“same person, with the same knowledge, and with the same appearance. She adds that “there is a lot of injustice regarding languages people use, people are judged by their background” and “people have stereotypes about different languages and cultures, not only when they first meet you but even in their relations further on, they always evaluate you by looking at that background”, so she finds that not just (Zoe).

English language dominance as medium of instruction and the language of national testing is a predominant social injustice issue in Australia. Indigenous, immigrant, and refugee students in Australia undergo national literacy and numeracy testing (NAPLAN) with no cultural recognition or linguistic differentiation. In the educational system on a national level, Yolanda reports, “there is this dominant narrative that we have a problem with English, and we need to fix it, and we need to focus on English, on phonics, on a very narrow kind of understanding of literacy and language development”, and with “all this diversity in there, students are made to feel like they're deficient, they are failing before they've even started on their language learning journeys”.

Recognizing that language is a political tool will be a step towards deconstructing or “depoliticizing” (Leticia) it. For example, Elizabeth “became aware of the political aspects of languages, and how languages are manipulated by politics to get what they want to get”. She was involved in a comparative international project in Romania and Latvia. In Romania parents were “very keen at getting their students bilingual”, and they “wanted the children to learn the German language”, because “Germany is the rich nearby country where they can easily go”. However, in Latvia:

...there was almost an equal population of people speaking Russian and people speaking Latvian, and so tons of measures were put in place in order to diminish the power of the Russian speaking population and segregate

them. And so, bilingual education was really used to not empower, but diminish the power of Russian populations. (Elizabeth)

She continued that “in all of these cases the school languages were manipulated to empower or disempower students and families within the larger society” (Elizabeth). Consequently, “depoliticizing of the language” (Leticia) and using it “for understanding the world and being able to participate in the world”, so that “we have a voice, that we can engage in social activities using language” - that is what social justice is about (Samira).

***Theme 3. Policymaking and curriculum: From an assimilationist monoculture approach to a pluricultural vision***

Participants raised the problem of the monoculture and assimilating principles of national curricula and language policy and planning dominated by monolingual leaders - all that goes against social justice. Instead, they suggested a pluricultural vision of curriculum design, rooted in ground up approaches to curriculum enactment, defined difference between equity and equality, and educating language policy and planning leaders, which will ensure social justice on the level of policy and curriculum design.

For example, Diane emphasized that in the Netherlands, the monoculture principle of curriculum design was formulated 50 years ago with that population in mind, however, “the population has changed, but the principles are still the same”, and curriculum components do not match the characteristics of the existing population. Moreover, participants raised the question about the “people who make decisions about language planning, language policy within schools or within educational systems” - “To what extent are they monolingual and to what extent are they plurilingual?”, and added that “in these leadership positions, often it's the monolinguals driving the agenda” (Leticia), because, as Aline observed, language is

often excluded from the conversations about social justice.

On the one hand, socially just approaches to policymaking and curriculum design need to be addressed from the bottom up, according to participants. For example, Zoe thinks that “policymaking regarding cultures and languages should not be just at the school level, but at the political level. It is very important, because we cannot take it further. Anything that we do in schools normally comes from the higher political level language policies, but the language policies should also be integrated in a more general social justice theme that covers other related aspects, and it should be part of a bigger package that governments should really invest into.”

On the other hand, participants believe that the change towards pluricultural vision of the curriculum should start from the bottom up, because “the curriculum happens at the school level, and there you can develop materials and activities, keeping working on the target group as far as their culture, their social, political, economic, background is concerned” (Diane). She continues suggesting that there are “many interventions possible to improve curriculum” starting from the political discussions at the national level about the “difference between equity and equality” as well as following successful examples or experimenting with alternative formats of national examinations (Diane).

Another important initiative that Leticia mentioned includes educating leaders that involves:

... moving away from using passive words when you talk about how you support different languages by saying things like we support, we value. These are empty words of nothing. You can value something and do absolutely nothing about it in schools, absolutely nothing, no financial support, no structural support. (Leticia)

Instead, they have been “provoking leaders within the International School sector to

actually move beyond the use of words” in order to “remove barriers to language learning” for all students (Leticia).

#### **4.2 Barriers to social justice in language education: Evidence from empirical research studies and interviews**

*RQ 3. What are the barriers to and facilitators of social justice in (language) education in empirical research on plurilingualism?*

This section presents the results of combined critical interpretive analysis of data from the research synthesis of empirical studies that use plurilingualism as a conceptual framework alongside current interviews with researchers. Data analysis using Fraser’s critical social justice theory lens revealed that the barriers to social justice in LE are manifested through the examples of misrecognition, maldistribution, and misrepresentation on the levels of ideologies, stakeholders, strategies, and change<sup>23</sup>. Evidence from research studies and interviews with researchers is presented in Tables A1-A3 (Appendix A) followed by the description below.

##### ***Misrecognition***

Analysis of evidence from research studies and interviews shows that for example, misrecognition of the purposes of plurilingualism is a well-known idea that results in such barriers to social justice as the danger of plurilingualism being seen as prone to co-option by the neoliberal discourses (Codo & Patino, 2018; Flores, 2013), using it for instrumental purposes (Marshall et al., 2021), or promoting English under the umbrella of “elite” plurilingualism (Garrido & Moore, 2016). For example, Benjamin thinks that it is “ridiculous” to believe that plurilingualism was coined as a neoliberal concept, because it is the “absolute opposite of [neoliberal]”. He argues:

---

<sup>23</sup> Ideologies, stakeholders, strategies, and change are the themes that emerged during the second level coding, which are reflective of the discourse analytical framework (Willig, 2015) adapted for the purposes of the discourse analysis in another study, according to which contexts, stakeholders, practices, and subjectivity were the last four stages of the discourse analysis (Antony-Newman, 2021, unpublished manuscript).

...we have an increasingly monocultural mindset which is dominated by the stereotyped, standardized way of MBA thinking [that] has infected the academic community, so that everybody writes articles the same way. In the same way, the MBAs give people recipes to supposedly cure business problems which mostly don't work. And that's the problem with neoliberalism. I've never really understood how you can come to that conclusion on [the neoliberal nature of plurilingualism]. (Benjamin)

Another barrier is that linguistic and cultural diversity is seen as a problem by teachers (Boeckmann, 2012; Cortina-Pérez & Andúgar, 2017; Duarte & van der Ploeg, 2019) and students (Fusco, 2022), which, according to participants, is also instigated by:

...a bigger picture of anti-immigrant sentiment amongst a lot of the population in different countries and an assumption that it's obviously better for kids to assimilate and to learn the language, and their first language is going to be a hindrance to that. So, all of these myths are still operating in the big picture, even though there have been, I think, very significant efforts to counter that. (Joseph)

Among the barriers to social justice were several identity issues reported by students and teachers in the studies, including affective difficulties (Rivière, 2016), fear of cultural appropriation (Galante & dela Cruz, 2021), shame around language (Sturm et al., 2022), lack of confidence (Corsi, 2020; Ellis, 2013). Participants mentioned that students have mixed feelings towards their languages:

...in some extreme cases children might see that their own language is not valued, might have a tendency to admire what is considered to be the prestigious language, and look down on their own identity, and, as far as social justice is considered, I don't think that it is fair. Now in French

Polynesia, we talk about linguistic insecurity, about French Polynesian children, because when they speak in French, they do not feel accepted, and they at the same time look down on their own language. So, they have mixed feelings. (Zoe)

Zoe reported this to be a social injustice issue throughout French Polynesia, according to the results of the research where she discovered that people are neither happy with Tahitian, their native language, because they consider it inferior, nor with French, which they perceive “too sophisticated” and difficult to master. All this makes people unhappy, affecting their identities in a negative way. Some other problems of misrecognition included pressure to integrate (Ellis & Sims, 2022) that families perceived as acculturation (Celaya & López-Flores, 2023), deficit vision of plurilingualism at school (Erling et al, 2021; Flom & Young, 2022), and, according to participants, the problem of discrimination of minorities. Melvyn gives an example of “Tibet or Xinjiang, where languages are actively suppressed” and concludes that “making sure that people can use the language they feel more familiar with, typically the native tongue, as much as possible in society, is a good way to promote social justice” (Melvyn).

Misrecognition on the level of strategies is manifested by isolated L1 parenting (Ellis & Sims, 2022) and lack of understanding of heritage language importance by parents reported by participants:

There's still a lack of understanding of the fact that not transmitting a heritage language to your kid has implications for the kid at the individual level. In the sense that it will probably affect the kids' identity and their emotional well-being. And it has important implications at the family level for family relationships and the sense of belonging to the family and the language

community. And people don't realize that, so that's definitely a problem.

(Ronda)

In the classroom, little awareness of plurilingual language learning strategies reported by teachers and students (Alsaawi, 2020; Gasca Jiménez & Adrada-Rafael, 2021), as well as conforming to the normative expectations (Fuller Medina, 2020; Haukås, 2015; Marshal & Moore, 2013) result in either surface-level recognition of languages in the multilingual classrooms, which “stays at the level of folklore” (Benjamin) or in misunderstanding of the purposes of LE, according to participants:

If language education is about everyone becoming “native English speakers”, then I think that is a significant barrier to change, because if social justice recognizes the multilingual repertoire of students, how can you both recognize the multilingual, complex repertoire of students and at the same time say, oh, but your actual goal is to be a “native English speaker”. I think that those two ideas are mutually exclusive. (Elana)

Finally, misrecognition as a barrier to social justice leads to lack of awareness of diversity, plurilingualism and pluriculturalism in the classroom (Çelik, 2013; Cichocka, 2022; Simões & Senos, 2019), reported by participants as well (Diane, Zoe), and challenges of the implementation of plurilingual pedagogies (Cutrim Schmid, 2022; Frigolé & Tresserras, 2023; Gardiner-Hyland, 2021) - all this creates values that do not include social justice agenda, which is one of the main barriers for achieving social justice in (language) education:

Willingness, I mean true willingness. If you're a leader of a school and you have the choice: Shall I build a massive triple gymnasium or shall I try to put a ton of money into providing a language educational experience that promotes social justice agenda? I think many educators will choose a triple gym. Now,



why is that? It is a much more complex argument that comes down to schools, what schools ultimately value. (Leticia)

### ***Maldistribution***

Analysis of evidence from research studies and interviews shows that maldistribution is increasingly manifested in the ideology of linguistic inequalities presented as either “high status” languages and their unequal value (Corcoran, 2019; Cortina-Pérez et al., 2018; Rivière, 2017; Smythe, 2020), or monolingual linguistic landscapes, as participants reported:

...if we look at linguistic landscapes in educational settings, often signage or language that students see around them is monolingual, so in English only, and that sends out powerful messages which languages are welcomed in the space as well as in teacher education programs. (Silke)

Other barriers include educational inequity (Ashraf, 2018; Erling et al., 2021; Pujol-Ferran et al., 2016) and elitism in education, reported by participants, when bilingual education programs become “high prestige” and no longer serve the needs of minoritized language speakers and so “you've got a situation where a program that was initially intended to boost the achievement levels and developed biliteracy amongst minority language populations is now serving the needs of already privileged students and enabling them to become bilingual biliterate” (Joseph).

Barriers to social justice are also present as gatekeeping by stakeholders in academic research (Andrews & Fay, 2020; Corcoran, 2019) and education (Mady, 2018) to hold the power of the English-speaking groups. One of participants explains that in the context of international schools it becomes especially relevant:

...whether it's assessment, curriculum, professional development. [P]arents are an important stakeholder group, and we'll hear from schools that parents want English only policies, that's what they're paying the school for. So, I think

often parents are seen as a barrier to shifts toward a more socially just language program, whether that's true or not. (Elana)

Lack of research with political implications that can challenge dominant policies and practices, reported in the studies (Llompart et al., 2020; Vieira et al., 2014), and academia “becoming extremely monolithic” (Eleanor) are among the barriers to distributive justice:

There's a big, big problem in small countries, where nothing is published any longer in the local language, like the Dutch, or Danish, they publish directly in English. [I]n France they still publish in French, because it's a big country, but already in Germany, which is a big country, a lot is done in English, quite a lot. (Eleanor)

According to participants, “there is a movement towards the rejection of academia and rejection of scientific research” (Leticia), for example, when people consider that any opinion, whether it is based on research or not, should be “equally valid” to demonstrate inclusivity and equality for all. Very often “communities are not basing their attitudes or their belief systems about languages on research. They're basing them on just what they feel is right” (Leticia), and that could create another barrier for research discourses to reach schools and stakeholders, because “often schools will bend their policies to fit what communities want” (Leticia).

Problems of maldistribution are also present on the level of strategies. For example, in educational settings, English as the medium of instruction is used for internationalization of higher education in the context of globalization that increasingly leads to its dominance (Darling, 2021; Meyer et al., 2013; Pitkänen et al., 2013; Porto, 2016). Use of English and other colonial languages as the medium of instruction, according to participants, “comes with a lot of assumptions that are not really unpacked” (Marie):

...there is an assimilationist notion that still persists. It's almost like you will have opportunities or achieve good outcomes if you pretty much master the dominant language, and it is assumed that maybe to really do that well, it has to be at the expense of your other linguistic and cultural identities. (Marie)

Another barrier to social justice is lack of strategies on how to engage plurilingual resources reported by students and teachers (Chen et al., 2022; dela Cruz, 2022; Smeins et al., 2022). Along with such practices of exclusion like target language use (Cortina-Pérez & Andúgar, 2017), educational tracking (Erling et al., 2021), and other exclusionary practices towards immigrants (Mady, 2018) coupled with “assessment, outcomes, and standardized testing, leaves very little space, particularly in a busy primary and secondary school curricula, to engage with students at a level that's beyond standardized outcome of learning” (Marie), leading to “over testing in education” (Diane) possibly as a “national problem” due to “fixation on data” (Diane).

Finally, the main barrier that affects redistribution of human and material resources in LE is social stratification in society, and, according to participants, “language education issues are implicated in all of the broader social stratification that apply to education in general, [where] essentially the rich get richer, and the poor get poorer” (Joseph). Such problems of maldistribution are also reinforced by reproduction of language ideologies in teacher education (Maatouk & Payant, 2022; Melo-Pfeifer, 2021), lack of professional development (Ellis, 2018; Flom & Young, 2022) or lack of equity-oriented plurilingual approaches to teacher education (Shank Lauwo et al., 2022) - all that generates barriers to professional agency development or bringing up change in education.

Moreover, due to “deskilling of teachers in general, in certain systems around the world, which means in some educational systems you really do not need a very high level of education to be a teacher” (Leticia), there is no space for teachers to

become “agents of change”. For example, in Australia, teachers “should just be focusing on how to discipline children and how to teach them content - very reductive understanding of teacher education” (Yolanda). According to Flom and Young (2022), “[l]anguage ideologies that frame home languages as a barrier to learning, coupled with a lack of professional development, undoubtedly constitute obstacles to change and constraints to exercising agency” (p. 683).

### ***Misrepresentation***

Data analysis of research studies and interviews reveals that misrepresentation is another barrier to social justice manifested, first of all, on the level of ideologies and discourses. For example, discursive constructions of English or French language dominance or monolingualism in education (Brisson, 2018; Marshall et al., 2019; Oliveira & Ançã, 2009; Smythe, 2020) and monolingual mindset as a systemic issue stem, on the one hand, from general societal preference for a monolingual discourse rooted in the ideology of language purity, according to participants. On the other hand, there is a one-nation-one-language ideology, often associated with colonialism, that results in political nationalism leading to eradication of multilingualism, according to participants, and discursive tensions rooted in monolingual habitus (Duarte, 2022; Flom & Young, 2022; Jeoffrion et al., 2014). For example, Zoe reports about the increasingly plurilingual context of French Polynesia:

I have not seen any single student saying anything negative about the English language. But their feelings about their native language and the language of schooling - they have very contradictory feelings. So, these are all related to social injustices that have been done to the society for a long, long time, while origins can be more complex than that, of course, when we look at it at an individual level. But the general analysis that we make is that these are all the effects of colonialism and the idea of one nation - one

language. We are allowed to have only one prestigious language at school, and the language that is used at school should conform to the standards.

(Zoe)

Misrepresentation on the level of stakeholders is manifested through expressions of discursive (monolingual vs plurilingual) tensions by teachers and students (Chen, 2020; Marshall, 2020; Payant & Maatouk, 2022; Preece, 2020) in the environment of politicized academia, according to participants:

But it's also very political across academia. There's a lot of very clear distinctions between people - you can call it the reading wars, very distinct and strong political media driven arguments around language acquisition, and one focused on a more holistic approach to literacy, and one focused on phonics-led approach to literacy, and synthetic phonics. They can find the same arguments in the UK. (Yolanda)

Another example of misrepresentation is reflected in a teacher (Alsaawi, 2020; Coelho et al., 2022) and student (Séror & Gentil, 2020; Sturm et al., 2022) agency constrained by systemic challenges, as evidenced in the research studies.

Participants report that structural constraints present significant barriers to individual representation and need to be challenged:

...it means that the politics need to adapt the categories, I mean the organization of the society. I see the school system, the educational system as mirroring society. It's a small society in itself, mirroring the system, and the way education is organized. With regard to politics, we need to think of how to reorganize the system in order to meet the needs of the new population, the new society. (Elizabeth)

Oftentimes, linguistic representations depend on the socio-political, cultural, and historic contexts (Durandin, 2012; Oliveira & Ançã, 2009; Geneix-Rabault, 2022) that

are undergoing historical cycles not necessarily for the benefit of society:

I think people in the West have realized that a little bit better after the recent developments, really insane things are happening in the world. I mean, the politicians are coming to power, who have fascist ideas. There is ethno-nationalism growing in the world. There are wars, think about the direct invasion of Ukraine, who could imagine these? [S]o it's very easy to return to usual forms of discrimination. [W]e have to use the chance whenever there is a space to make this happen or to put a plurilingual approach in practice.

(Andrew)

Misrepresentation on the level of strategies is evident in language policies of “separate spaces” or keeping home languages separately from school languages (Cutrim Schmid, 2022; Flom & Young, 2022; Rojas-Bustos & Panniello, 2022) and surface level recognition of social justice in policies reported by participants:

...institutions are very good at using the vocabulary in these policies, but not implementing the content. I think there is some room in policies for that, at least in Canada. I think this society has been experiencing different forms of multilingual education for years. So, there is some good text in politics, the power policies. But, as we know, institutions are very good at reformatting discrimination while using a benign language or even a pleasant language.

(Andrew)

Moreover, inclusion appears to be a challenge due to language exclusion in policies, according to Smythe (2020), because “‘inclusion’ in education often refers to acceptance of gender, sexuality, and individuality, rather than culture and language” (pp. 219-220). Other barriers include lack of inclusion experienced by non-mainstream teachers with intersectional identities (Maddamsetti, 2020) or assimilationist policies through “state policies of resettlement” (Patrick, 2008, p. 96)

of Indigenous peoples in Canada. In Australia, misrepresentation is manifested through systemic “dispossession of language and knowledge” (Nina), according to participants, which creates additional obstacles for language teachers:

Australia has a history of dispossession of language and knowledge. So, for many of our students, they don't know their language well enough themselves to actually embark on having a pluralistic approach to teaching language in their classroom, even if they really want to, because of the stolen generation, because of the generations of families who are not allowed to speak their own language, because of that systemic dispossession, and because of lots and lots of years of almost forced disattachment to language. (Nina)

On the level of change, such barrier to social justice as lack of recognition of plurilingualism by policymakers (Antony-Newman, 2022; Ellis & Sims, 2022; Extra & Yagmur, 2013; Mady, 2018) or language policies mismatched with particular plurilingual contexts (Ashraf, 2018; Darling, 2021; Hafner et al., 2015; Smythe, 2020) can only perpetuate linguistic and cultural dominance within the neoliberal culture, according to participants, because:

...it's the interconnection between the language and business methodologies, and the fact that through the whole neoliberal culture in the last 40 years these sorts of ideologies have been increasingly taken over in politics. The result is that so many who are in that dominant culture have very little motivation to change, that's the problem. (Benjamin)

Very often, such barriers to representation as well as monolingual policies are a direct result of monolingualism present on the deeper levels of state and government, which Melvyn believes, is outside of the scope of education:

...linguists too often put too much emphasis on education. They forget that language policy has at least another huge pillar, which is public administration

and government services, so it's not enough to teach languages in schools, or to have plurilingual education. The government, the state must become plurilingual in some contexts, or at least accommodate linguistic diversity in many areas, social services, health care services, the public administration, etc. [B]ut this is perhaps outside the scope of this conversation. (Melvyn)

### **4.3 Facilitators of social justice in language education: Evidence from empirical research studies and interviews**

*RQ 3. What are the barriers to and facilitators of social justice in (language) education in empirical research on plurilingualism?*

Similarly, this section presents findings from the interviews with researchers and critical interpretive analysis of data from the meta-synthesis of empirical research with plurilingualism as a conceptual framework. Data analysis using Fraser's critical lens showed that the facilitators of social justice in LE are manifested through the examples of recognition, redistribution, and representation on the levels of ideologies, stakeholders, strategies, and change. Evidence from interviews with researchers and empirical studies is presented in Tables A4-A6 (Appendix A) and described below.

#### ***Recognition***

Data analysis shows that recognition of plurilingualism through language and culture awareness in the classroom (Celaya & López-Flores, 2023; Lujic & Deda, 2018; Oliveira & Ançã, 2009; Woll et al., 2022) is one of the facilitators of social justice. According to participants, among the facilitators of cognitive social justice could be more awareness of plurilingualism in the classroom and learning from multilingual speakers because "there is a lot of knowledge and understanding in multilingual speakers around that grassroots multilingualism, and maybe having more conversation between researchers, students, multilingual speakers, maybe



that's a space where more could happen?" (Marie). Participants believe that having "space for plurilingual pedagogies and identities" and valuing "multilingualism, plurilingualism above monolingualism" (Silke) will contribute to normalizing "linguistic diversity and plurilingual education for all at school" (Serena), because "plurilingualism and plurilingual schools should be the norm" (Leticia). Developing new pedagogical and methodological approaches collaboratively with teachers and learners (Corcoll López, 2021; Galante et al., 2019; González-Davies, 2017; Piccardo et al., 2021a) following the principles of recognition as reciprocal knowledge will facilitate social justice in (language) education, as one of participants suggested:

... you tell me who you are, where you come from, what are your funds of knowledge, what you know. I tell you who I am, where I come from, what I know, and then we share. And then together we reinvent the system based on what there is. (Elizabeth)

On the level of stakeholders, recognition happens through plurilingual and pluricultural teacher and student identity construction (Eren, 2022; Fielding, 2016; Galante, 2020; Galante, 2022b; Garrido & Moore, 2016), family and community involvement in the school activities (Celaya & López-Flores, 2023; Cortina-Pérez & Andúgar, 2017; Prasad, 2015), or appreciation of first nations' languages in the classroom, according to participants:

I think Australia, at the moment, is in a really interesting time, where we're beginning to see - I've worked here for 13 years, and I can see the difference - now, there is a real interest and an appreciation for the importance of first nations languages being acknowledged in the classroom and teachers being able to use them effectively. (Nina)

Participants believe that many examples of cultural recognition could be found in the

context of most European and other Global North countries which “provide cultural recognition in the sense that they don't actively suppress minorities and Indigenous languages. So cultural recognition is guaranteed by the liberal order in many countries already, as regards a human right perspective” (Melvyn).

Recognition on the level of strategies in the classroom is facilitated by using plurilingual tasks, activities, and multilingual events (Busse et al., 2021; Cores-Bilbao et al., 2019; Lotherington et al., 2019; Prasad, 2015) and encouraging learning and collaborative work in various languages. Recognition of informal language learning outside of school by using funds of knowledge (Antony-Newman, 2022; Kostoulas & Motsiou, 2022; Masson et al., 2022; White et al., 2013) could be as important as facilitation of formal language learning via plurilingual approaches, for example, pedagogical translanguaging to integrate students' languages and cultures (Llanes & Cots, 2022), intercomprehension (Arenare et al., 2021; Melo-Pfeifer, 2014), translation (González Davies, 2014; González Davies, 2017; González-Davies, & Soler Ortínez, 2021), or intercultural communicative competence (Eren, 2022). Another facilitator of social justice in the classroom, according to participants, would be moving from standardized testing to assessment using plurilingual approaches.

Diane explains that:

...testing, for instance, is an important moment where social justice can play a big role. Consider a testing culture versus an assessment culture. In a testing culture, what you do with the other cultures and languages is, for instance, let them use Google translate or use a picture instead of a word, so try compensating their language problems with the national language. In a holistic assessment culture, you can try, for instance, to have children take their tests, their assessment in their own language and try to assess not only their performance, not only their cognitive development, but also the social,

emotional development of the children and this is a big issue, especially when testing is summative. (Diane)

Plurilingual education could be used as a tool for achieving cognitive social justice, but it is important to understand its purposes, because “plurilingual education is a tool, it's not an end”, according to Melvyn. He elaborates:

If we want through public multilingual education to give everyone good skills in foreign languages, if we want to allow members of minority to preserve their language and at the same time to learn the dominant language, and if, through plurilingual education, we allow migrants to learn the local dominant language, and at the same time receive a recognition of their linguistic skills and the language they speak at home, then, yes, plurilingual education may contribute to transformative justice. (Melvyn)

Finally, recognition and awareness of plurilingualism as a complex repertoire, asset, and resource (Kalliokoski, 2011; Llompарт et al., 2020; Stotz & Cardoso, 2022) in the classroom will also result in an appreciation of plurilingual and pluricultural diversity in the classroom and understanding of plurilingualism as a “broader societal and individual condition rather than a mere pedagogical approach” (Antony-Newman, forthcoming, p. 10) - all that leading to cognitive justice. For example, according to participants, recognition of plurilingualism could help overcome linguisticism, which affects many linguistically and culturally diverse societies. Serena explains that:

...in Germany if you code switch or translanguage between German and English, and you put some flair on it, it's very nice. But if you translanguage between German and languages associated with refugees or other milieus, you might be thought of not having the linguistic competences. Even at the level of linguistic diversity and communicative practices, it's not always the

same. And what we could also make more explicit is that if we keep using just linguistic diversity or migrant kids as categories, we might be amalgamating a lot of very different aspects that make the lives and plurilingualism as lived by these kids and the families, of course. So that's something to think about social status. And, yeah, I've thought about linguistic racism, yeah. (Serena)

Participants highlighted the importance of having a social justice-oriented mindset for teachers. Samira emphasizes that “plurilingualism offers a different onto-epistemology of language, which is a good starting point. But how is it being implemented? - It requires teachers to have that social justice-oriented mindset”. Finally, participants believe that a shift to social justice in education cannot happen overnight, and it is a gradual process that leads to change. As Elana says: “I truly, genuinely believe, and I wouldn't commit my life, work to focus on it, if I didn't think it really has the potential to impact and lead to change” (Elana).

### ***Redistribution***

Data analysis shows evidence of redistribution on the level of ideologies by using ecological approaches to language learning in the classroom, including the use of language awareness activities (Ashraf, 2018; Browne, 2019; Corcoll, 2013), plurilingual teaching practices (e.g., translation, code-switching, cross-linguistic analysis) and students' linguistic repertoires along with interdisciplinary collaboration (Pujol-Ferran et al., 2016), or using ecological perspectives in academia to develop academic languages with the help of plurilingual practices (Vila, 2021) to ensure equality of languages. Participants point out the importance of “decentering” existing “educational hierarchies” to also ensure equity of knowledge. According to Andrew, “[t]hese educational structures are not usually good at using or teaching us our mother tongues.” He believes that “we need to seriously think about decentering

official structures. So, what are different ways which would allow us to decenter educational hierarchies?" (Andrew)

The idea of language as a resource is another facilitator of distributive justice that could be realized by using L1 (Chabert, 2019; Chabert Ull & Agost, 2020; Marshall et al., 2019), mobilizing students' whole linguistic repertoires (Lüdi et al., 2010) and plurilingual linguistic competence as a resource in the classroom (Brisson, 2021). Participants add that plurilingualism supports languages as resources, which is beneficial for all students in the classroom:

...I think that plurilingualism - both in the research and the practices in the classroom - really provides a lens, a different way of seeing language, [and] is really powerful for social justice, because it shifts away from that idea of languages in competition with each other, and we can't support more than one at the same time. [I]t also says the assets and the resources that students bring to a classroom are beneficial, not just for them as learning resources, but they're also beneficial for other students in the classroom, which I think is really powerful as well. (Elana)

Researchers, as major stakeholders, think that research on plurilingualism as a "form of activism" (Eleanor) could facilitate distributive social justice, however, more interdisciplinary approaches to educational research along with effective dissemination of it (Leticia) is necessary to overcome fragmentation in research, according to participants (Ellie, Joseph, Nina). Redistribution could be achieved through international, comparative studies and local projects (Álvarez & Pérez-Cavana, 2015; Birello et al., 2021; Piccardo et al., 2021a; Santos Alves & Mendes, 2006), especially through funding, and producing resources accessible for all. According to Joseph:

...there are a lot of very admirable efforts happening. If you look at the

European context, the European Center for Modern Languages based in Graz, they have on their website, they have all kinds of wonderful plurilingual language awareness instructional plans and information there. So, these resources are available for any teacher who wants them. You have projects funded by the EU, for example, the Linguistically Sensitive Teaching project that was operating in about 8 or 9 EU countries. It was led by Finnish researchers, and they've produced good materials, they've produced research reports, and they've had an impact on teacher education programs in some countries. (Joseph)

Distributive justice could be also facilitated by giving access to knowledge and education, for example, through opportunities for non-formal education for refugees (Moore & Vallejo, 2018), using plurilingual pedagogy and interdisciplinary collaboration to “make content accessible to minority students, raise their confidence, and motivate them to remain enrolled” (Eckstein & Chang, 2022; Pujol-Ferran et al., 2016, p. 544), and accessibility of books in non-dominant languages (Rivière, 2017). Participants also believe that “blanket provision” of high-quality preschool education “is necessary to solve social justice issues, which also would help to take care of the issue with the other children who are immigrants” (Benjamin). More research is needed on “what happens before kids enter the formal school system” (Ronda).

On the level of strategies, distributive justice could be facilitated by further developments in research and academia. Some examples from empirical research studies include using Arts-Based Research (Prasad, 2014), using “linguistic cartography” or mapping language resources within a classroom (Phillips Galloway et al., 2022), or intercultural sensitivity research (Pastena et al., 2021), to name a few. Using plurilingualism as resource, for example, for content-knowledge

construction (Moore, 2014), in multilingual computer-assisted learning (Buendgens-Kosten, 2020), for developing new learning strategies in the classroom (Fielding, 2016), or use of teaching and learning strategies enhancing cognition (Fernández Sánchez et al., 2021; Lau et al., 2020; Le Pichon et al., 2013) also facilitates social justice through improving the quality of education. Participants believe that access to good quality education by means of plurilingual education will ultimately ensure redistributive justice. According to Andrew:

...plurilingual education is a main component of good quality education. [T]he problem is [that] good quality education now is not defined. [F]or me, engaging with different languages is the trademark of an intellectual. But for our institutions, getting A+ is a sign that you're doing well and usually in one single language. So, I think that can definitely lead to better quality education.

(Andrew)

Even though access to good education will facilitate distributive justice, according to Joseph, who thinks that “it’s been very clearly demonstrated that powerful, transformative initiatives can be taken at the level of individual schools that will transform the academic trajectories, sense of identity of both students and communities and result in much greater critical language awareness at the level of the schools” (Joseph), it will not have an immediate effect but will be a gradual change:

...at the level of the school, there is enormous potential for change and for transformative change. But that's not gonna change in the short term. It may change the economic possibilities for the students that we're teaching right now in our kindergarten class or grade one class. But before they experience that kind of economic transformation and get to university and get a good job, we're looking at 30 years down the road. So, that's certainly an important

goal, but that's not gonna have any kind of immediate effect on the economic position of the community. (Joseph)

According to participants, reforming professional requirements to school leadership to consider that they are knowledgeable about LE, cultural references, bilingualism, plurilingualism (Joseph) as well as reforming school systems (Melvyn, Andrew) would be another way of achieving distributive justice.

Finally, change could be achieved through such facilitators of redistribution as developing critical language awareness among teachers and students (Brinkmann et al., 2022; Galante, 2022b; Gasca Jiménez & Adrada-Rafael, 2021), with “the vision of plurilingualism in action in terms of focus on critical language awareness in the school, focus on equity, focus on involving parents and giving parents accurate information about languages” (Joseph). Plurilingual teacher education and professionalization (Ellis, 2018; Esteve et al., 2017; Gardiner-Hyland, 2021; Pinho & Andrade, 2009) is another facilitator of redistribution that could bring change. To develop plurilingual awareness and pedagogies, teachers can do “action research projects in their own classrooms and try interventions or different ways of embracing plurilingual pedagogy, and then try and get feedback from students, or make observations on changes that they see based on those interventions. [A]lso, research informed practice is very important” (Silke). Change could be achieved because, according to participants:

Plurilingual pedagogy is absolutely fantastic - understanding the pace, the tone, the tempo of how all that works - a lot of research needs to be done into that. But it really needs to be embedded into the key educational frameworks for it to be effective as a social justice mechanism. (Yolanda)

### ***Representation***



Data analysis shows that representation on the level of ideologies is facilitated by critical discursive awareness and practice of challenging dominant monolingual discourses and policies (Abiria et al., 2013; Brisson, 2021; Fuller Medina, 2020; Zhang, 2016) while creating alternative plurilingual discursive constructions (Hafner et al., 2015; Llompart et al., 2020; Payant, 2015). According to participants, changing discourses and educational systems (Zoe) as well as shifting power relations from intellectual centers (Andrew) is needed to achieve significant transformation towards social justice-oriented education. According to Zoe, “the whole education by using all means not just in schools, all means: media, home and things” need to change. “But it will take time, at least one-two generations” (Zoe). Andrew believes that “if there are more centers of power, and if you decenter this [existing] intellectual centrality, the results are going to be much better” (Andrew).

Representation on the level of stakeholders can be facilitated through developing teachers’ and students’ agency and voice as plurilingual speakers (Marshall et al., 2019; Nunan, 2017; Preece, 2020) and teachers’ professional identity (Shank Lauwo et al., 2022); “plurilingual world citizenship” (Csillagh, 2015; Toffoli, 2015; Trenchs-Parera & Pastena, 2021); and uncovering students’, teachers’, and parents’ attitudes towards languages and plurilingual teaching (Duarte & van der Ploeg 2019; Masson et al., 2022; Melo-Pfeifer, 2017). Another facilitator of representative justice is “putting people in a dialogue” (Elizabeth), which means that researchers discussing social justice issues in a dialogic manner will empower the field of LE. Researchers can also facilitate advocacy work by “creating and maintaining networks with people in the government”, which according to Yolanda is a “really key role”. She explains that “at the State level in Victoria [Australia], we’ve had amazing support for languages education, but we also have strong networks of academics and teachers, educators who do a lot of advocacy work” - “[so] it really is

about working hard to maintain your connections with and engagement with people who are in the decision-making processes” (Yolanda).

Participants believe that idealistic views of language educators as “agents of change” is another important facilitator of representation:

...as people who work in our profession, I think you have to be an idealist. I think you have to believe that change is possible, because otherwise you're gonna be a very, very sad and depressed researcher, and I am inherently optimistic that things can change for the better. I'm not always optimistic that politicians and political decision makers will provide the money and the structures, but I believe that research can reveal needs and desires, and important trends. And if we can get policy makers and language planners to support things - brilliant, and if not - we can help people help themselves.

(Ronda)

She adds: “I think that we can definitely be agents of change. I think that as sociolinguists, applied linguists, and applied sociolinguists, it's not a big leap from doing research to thinking about what we can do with the research” (Ronda).

Representation can be facilitated through policymaking strategies that recognize plurilingualism (Chabert, 2019; Chen, 2020; dela Cruz, 2022; Mačianskienė, 2011). Participants mention the need for institutionalized plurilingual policies in education including various approaches to policymaking: top-down plurilingual policies, bottom-up approaches on provincial or regional levels, or a combination of top-down research-informed policies and bottom-up movements that inform policies. Participants think that “the major problem is the disconnect from research to policy, because the most effective thing would be for policy to catch up with research” (Ellie). According to Ellie, there is research-informed practice which hasn't yet reached policy: “I think policy is where most of the change would need to

happen" (Ellie). Another facilitator of representative justice would be developing more inclusive, plurilingual, whole school approaches (Elorza & Muñoa, 2008; Gardiner-Hyland, 2021; Harju-Autti et al., 2022; Sturm et al., 2022). According to Elizabeth, whole school approaches facilitate social justice in education and society. She explains: "We believe in the society; we believe in the organization; and we believe that we need to change the organization in order to get to a better education for individual students" (Elizabeth).

Finally, among the facilitators of representation and change are designing curriculum, policy, or guidelines from the plurilingual perspective (Drachmann et al., 2023; Pujol-Ferran et al., 2016; Starkey-Perret & Narcy-Combes, 2017) and recognition of plurilingualism and linguistic diversity by policymakers (Burton & Gatti, 2022; Extra & Yagmur, 2013; Porto, 2016). There are some examples of inclusive policies and practices from Australia, and participants expect more positive changes in policy:

In Australia this is a little bit challenging because we've just begun the journey of actually acknowledging Indigenous knowledge and perspectives in educational settings. So, I am actually quite hopeful for the work of what will happen in Australian education. (Nina)

Participants voice a need for a national curriculum acknowledging plurilingualism, linguistic and cultural diversity. According to Yolanda, "it needs to be in assessment, it needs to be in curriculum for it to be enacted effectively. Otherwise, we have localized work done by teachers, which is fantastic." Benjamin explains that "one needs to aim at the national level where there is such a thing as a national curriculum."

#### **4.4 Ways for plurilingualism to achieve social justice in (language) education and beyond: Evidence from the field**

*RQ 4. How can plurilingualism be used to achieve social justice in (language) education through redistribution, recognition, and representation?*

This section is based on the results of the participant interview analysis which was done using a critical interpretive approach through Fraser's critical theory lens (Fraser, 2005). Participants were asked to identify the problems of misrecognition, maldistribution, and misrepresentation in their domain of expertise and suggest possible solutions via plurilingual research, policy, and practice. Participants' suggestions were analyzed as examples of recognition, redistribution, and representation. Below, I present some examples from data that focus on the possibilities of plurilingualism for recognition, redistribution, and representation in the following domains: home/family, school/higher education, community, teacher education, academic research, and policy/program.

#### **4.4.1 Home/Family**

**Table 4**

*Possibilities of plurilingualism for recognition, redistribution, and representation in the home/family domain*

Problem	Possible solution
Misrecognition	Recognition
Parents privileging societal languages	Plurilingualism valued in society would impact families
Misrecognition of parental involvement and engagement	Using plurilingual pedagogies to foster home-school connections
Maldistribution	Redistribution
Parents lacking support raising plurilingual children	Clinical linguists to support families raising plurilingual children
Library resources limited to dominant languages	Library resources in multiple languages
Plurilingual families lacking access to education and employment	Plurilingual education; Linguistic and cultural diversity on the political level could improve access to early childhood

education	
Misrepresentation	Representation
Compartmentalization of languages (home versus school) in the classroom results in difficulty expressing voices for plurilingual children	Allowing the freedom of expression in any language in the classroom

Participants mentioned many problems of misrecognition, maldistribution, and misrepresentation in the home/family domain that could be solved with plurilingual research, policy, or practice (Table 4 above). For example, valuing plurilingualism in society would impact families and parents who privilege dominant languages (English and French); raising awareness of linguistic and cultural recognition will contribute to transmission of heritage languages by families (Ronda). Parents often do not see the importance of heritage language beyond home, and this problem could be solved by involving multilingual parents in school life through, for example, parents teaching their language at school (Silke). Plurilingual pedagogies used at school will foster home-school connections and address the problem of misrecognition of plurilingual families' funds of knowledge and misrecognition of parental involvement and engagement in education (Michael).

Some problems of maldistribution include lack of support for parents who are raising plurilingual children, including lack of knowledge about plurilingualism and resources, or library resources limited to dominant languages. These problems could be tackled by "clinical linguists" or clinicians educating families, including speech and language therapists, psychologists, pediatricians, or family doctors (Leticia) and libraries giving access to resources in multiple languages (Ronda). Plurilingual families often face lack of access to education and employment including low availability of early childhood education programs for low SES students, for example, in Australia, or French immersion programs in Canada. Such problems could be tackled by a "high rate of cultural and linguistic diversity in the political

representatives” (Yolanda) and plurilingual practices in education, considering increasing rates of migration from linguistically diverse Global South to Global North (Michael).

Misrepresentation is manifested in such issues as compartmentalization or strict language separation of home and school languages in the classroom, which results in plurilingual children having difficulty expressing their voices. Allowing children the freedom of expression in any language, so “they feel confident talking” will change the situation (Ellie). Parent councils composed of “white middle class mothers” (Michael) and parent representative meetings that are not inclusive linguistically is another problem. Plurilingual pedagogies in schools will empower plurilingual parents to “participate in decision making” (Michael) and openness to plurilingualism in general communication between school and parents will foster a linguistically inclusive environment and representation for parents (Ellie).

#### **4.4.2 School/Higher Education**

**Table 5**

*Possibilities of plurilingualism for recognition, redistribution, and representation in the school/higher education domain*

Problem	Possible solution
Misrecognition	Recognition
Higher education set up as an education business, misunderstanding of linguistic and cultural diversity in higher education	Students’ experiences of plurilingualism transforming and informing a shift in thinking (listening to students’ voices)
Maldistribution	Redistribution
Lack of access to higher education, prestigious professional work	Teaching transferrable language skills to students; Access to more jobs in society that values plurilingualism
Lack of awareness of links between the subjects	Cross-disciplinary training for teachers
Misrepresentation	Representation
School leadership and school district	Research that focuses on leadership at

---

system lacking positive attitude to plurilingualism	schools
Plurilingualism not accepted in higher education	Need for political decisions around the use of Aboriginal languages in higher education

---

Participants gave evidence of misrecognition, maldistribution, and misrepresentation in the domain of school/higher education and suggested possible solutions with plurilingual research, policy, or practice (Table 5 above). For example, in the Australian context, participants discussed “misunderstanding or a misrecognition around the cultural and linguistic diversity of higher education” that is “set up as an ‘edu’ business” that “caters for a mainly English dominant student body” (Marie). Participants suggest that listening to students’ voices about experiences of plurilingualism “could be quite important and transformative in informing a shift in thinking ... for policymakers or university higher education decision makers”. (Marie) There is also a lack of cultural recognition in school resources and curriculum and normativity in assignments which could be addressed by enrichment and diversification of the school curriculum, books, and other resources (Elizabeth), and culturally sensitive assignments (Aline).

Maldistribution is evident in a lack of access to jobs and a lack of access to higher education that creates an obstacle for getting prestigious professional work for plurilingual speakers. A solution could be teaching students transferrable language skills, which can be “highlighted and explicitly” taught to “support students, especially those who are not quite experienced with language heavy subject areas” (Samira). In order to implement this, there is a need for cross-disciplinary training for teachers who lack awareness of links between the subjects (Samira). Another problem would be education in dominant languages that privileges some people and creates economic inequalities especially for plurilingual speakers. Promoting access

to good public education through mother tongue-based education would be a possible solution (Melvyn). Generally, according to Andrew, there will be access to more jobs in a society that values plurilingualism.

The problems of misrepresentation in this domain include school leadership and school district systems lacking a positive attitude to plurilingualism, so that more research that focuses on leadership at schools is needed (Leticia). There is an issue of misrepresentation of plurilingualism in higher education: for example, a lack of acceptance of plurilingualism in the French Polynesian higher education context or a trade-oriented streaming of plurilingual students who “aspire to complete university” in Canada (Samira). To address these problems, political decisions around the use of Aboriginal languages in higher education in French Polynesia (Zoe) or promoting societal discourses of plurilingualism by policymakers are needed (Samira).

#### **4.4.3 Community**

**Table 6**

*Possibilities of plurilingualism for recognition, redistribution, and representation in the community domain*

Problem	Possible solution
Misrecognition	Recognition
Stereotyping in co-existing communities	Promote intercomprehension between languages to foster connections between communities
Maldistribution	Redistribution
Lack of funding (Indigenous languages classroom resources)	Plurilingual pedagogies creating access and opportunities for Aboriginal teachers
“Survival English” in adult education (low expectations for less complex jobs)	Plurilingual pedagogies improving adult engagement and learning
Misrepresentation	Representation
Lack of representation of Aboriginal teachers in teaching profession	Making Aboriginal languages education accessible for non-First Nations teachers as well



Participants discussed examples of misrecognition, maldistribution, and misrepresentation in the domain of community and their possible solutions using plurilingual research, policy, or practice (Table 6 above). For instance, participants mentioned that “for communities there's still a lot of stereotyping” - communities coexist and do not disturb each other, “but they're not necessarily interested in each other” (Eleanor). Therefore, promoting intercomprehension between languages to foster connections between communities will contribute to mutual recognition of languages and cultures by communities. Another problem of misrecognition is deficit thinking and socially unjust approaches to adult LE, which could be addressed by using plurilingual pedagogies to build cross-cultural connections, “to compare things, to make connections between different countries, languages, and cultures” (Michael). Recognition on the level of society is another solution to the problems of misrecognition of the community languages. For example, in the French Polynesian context, “the Tahitian language has become one of the languages of communication”, it has recently become more visible in society and media, “which is also an important factor as regards recognition” (Zoe).

Maldistribution is presented, for example, as a lack of funding for Indigenous languages classroom resources in Australia. Nina explains: “in our university, every teacher has to do Indigenous knowledge units, but in terms of how we include knowledge and language you actually need for the teacher” to have a subsidy to make language and culture resources available in the classroom. She believes that plurilingual pedagogy could bring change in education “by having greater numbers of Aboriginal Torres Strait teachers in the workforce - we need to create greater access and opportunities for them to actually become teachers themselves” (Nina). Participants believe that plurilingual pedagogies could improve adult engagement and learning in the field of adult education in Canada. For example, Michael

discussed the problem of teaching “survival English” to adults just to meet low expectations for less complex jobs that immigrant adults will be ultimately doing.

Misrepresentation is reflected in a lack of representation of Aboriginal teachers in the teaching profession in Australia and, according to participants, making Aboriginal languages education accessible for non-First Nations teachers as well, because “there are a great number of non-First nations teachers who really want to actually embrace Aboriginal Torres Strait languages and perspectives” (Nina) can ultimately ensure a better representation of Aboriginal teachers in education. For refugee education, plurilingual pedagogies in the classroom could be instrumental in giving marginalized and vulnerable students voice and autonomy, because traditionally they do not have “much say in terms of how the curriculum is organized” (Michael).

#### **4.4.4 Teacher Education**

**Table 7**

*Possibilities of plurilingualism for recognition, redistribution, and representation in the teacher education domain*

Problem	Possible solution
Misrecognition	Recognition
Monolingual bias of teacher education programs	Pre-service education redesign led by researchers; The role of language across the curriculum
Maldistribution	Redistribution
Lack of access to teacher education for plurilingual and pluricultural students, plurilingual teachers	Funding to support language learners
Lack of access to quality teacher education for low SES students	Structural changes within universities with the help of research on plurilingualism
Misrepresentation	Representation
Lack or absence of plurilingual teacher education programs	Redesigning teacher education programs

---

Assumption that Western education is superior, no voice for internationally trained teachers

---

Comparative international perspective on teacher education

---

Participants provided evidence of misrecognition, maldistribution, and misrepresentation in the domain of teacher education and suggestions of possible solutions using plurilingual research, policy, or practice (Table 7 above). An example of misrecognition includes monolingually framed teacher education programs. Participants suggested that pre-service education requires a research-led redesign (Yolanda) with the focus on the role of language across the curriculum (Leticia, Joseph), because “languages are implicated and infused in virtually every school subject across the curriculum” (Joseph). Joseph explains that teachers “need to know about some of the basic research relating to this, some of the basic strategies that they can use to help new teachers become aware of scaffolding strategies, translanguaging strategies etc., in the teacher education program.”

Maldistribution is evident through a lack of access to teacher education for plurilingual and pluricultural students and teachers in the context of Quebec, as participants mention, “access to higher education and also professional opportunities ... becomes a big barrier for multicultural students ... because of the language policy and also teaching approaches” (Samira). Therefore, “it is important that we should have more students who are plurilingual and pluricultural, because then it is easier for them to understand and to integrate it within the teaching and learning” (Samira). Another solution would be to provide more funding and support programs for language learners, because “there are not a lot of second language support programs here in Quebec” (Samira). Serena also talked about a lack of access to quality teacher education for low SES students in Germany “defined as being a problem of the students and their families. So, you sort of hide yourself or put a

blanket over the problem and say: "This is not our problem." Serena believes that this issue could be addressed by structural changes within universities with the help of research on plurilingualism.

Misrepresentation is manifested in a lack or absence of plurilingual teacher education programs, according to Aline, that could be addressed by teacher education programs redesign depending on the context. Another problem is misrepresentation of internationally trained teachers: "they often have to retrain, to familiarize themselves with the new education system - which is fine, but then, when they are taking those courses, their prior learning is not taken into account", because "teacher education for them is built on the assumption that Western education is superior" (Michael). Michael believes that a comparative international perspective on teacher education is needed:

Is Western education better than non-Western in all respects and domains? I don't think so. People can learn from each other. We need a comparative international perspective. Teacher educators can learn from their learners, and emphasis on language and culture, once again, can help you. (Michael)

#### **4.4.5 Academic research**

**Table 8**

*Possibilities of plurilingualism for recognition, redistribution, and representation in the academic research domain*

Problem	Possible solution
Misrecognition	Recognition
Status quo in academic writing	Recognition of various types of rhetoric
Publications in local languages not rewarded	Critically reexamine the concept of internationalization in higher education
Maldistribution	Redistribution
Marginalization of non-English-speaking scholars	Decentering knowledge production to increase diversity in academia

Research separated from practice	Collaboration of academic researchers and educators
Misrepresentation	Representation
Misrepresentation of the critical aspect of LE	Critically conscious and social justice-oriented form of (language) education

Participants discussed the problems of misrecognition, maldistribution, and misrepresentation in the domain of academic research and offered some possible solutions with the help of plurilingual research, policy, or practice (Table 8 above). Participants mentioned the problem of status quo in academic writing (Elana, Eleanor). For example, Elana said that “[i]t is harder to get published a chapter that doesn’t follow the structure that is seen as the English academic [writing] structure”. Participants believe that the recognition of various types of rhetoric for academic journals could be done in two ways: “one step is saying, yes, we accept submissions in different languages; another is to say, we accept different structures that reflect how things are written in different languages” (Elana). Melvyn discussed another problem in academic research - misrecognition of multilingualism and publications in local languages:

There is a huge problem of equity, of fairness between researchers using English as the dominant language of science, and all those who don't use this language, don't feel comfortable with this language, or don't have access to learning it. And in general, in publications, we know from recent research, that people whose native language is not English are much more likely to see their paper rejected. (Melvyn)

Melvyn suggests that to “overcome that, this concept of internationalization has to be critically assessed in order to promote plurilingual education at the level of university, both for international students and staff”.

Maldistribution in academic research is notable as marginalization of non-

English-speaking scholars, according to participants. Andrew thinks that “academic research suffers from a centralization which marginalizes scholars who don't speak English, and who are not familiar with academic cultural practices in the English-speaking countries.” Andrew suggests that decentering knowledge production to increase diversity in academia “should start from the margins”:

So, in a lot of countries in the global South, professors get promoted if they publish in English, maybe that shouldn't be the case. Maybe they should get promoted if they create a journal that people can make use of locally rather than being promoted because they're published in English. (Andrew)

Another problem of maldistribution is research being separated from practice that could be solved through the collaboration of academic researchers and educators.

Joseph explains that:

...if we acknowledge the role of teachers or educators more generally as knowledge generators, then it opens up the space for looking at what's possible in classrooms, not from the kind of top-down ivory tower look, but from a bottom-up way, and ideally, the two will meet. (Joseph)

Misrepresentation in academic research is exemplified as a lack of representation of the critical aspect of LE that compromises the whole purpose of education, according to Joseph:

...is the purpose of education to just teach the curriculum and give students access to the knowledge that'll help them pass exams, get to university, get a good job, etc.? Or is the purpose of education something that should include citizenship in more than just a superficial sense, and citizenship that is active and critical in the sense of identifying inequalities? (Joseph)

Joseph argues that a “more social, critically conscious, and social justice-oriented form of language education” is needed to harness the promise of critical aspects of

LE research and ensure its representation.

#### 4.4.6 Policy/Program

**Table 9**

*Possibilities of plurilingualism for recognition, redistribution, and representation in the policy/program domain*

Problem	Possible solution
Misrecognition	Recognition
Stigmatization of minoritized languages	Recognition based on linguistic human rights approach
Monocultural assimilating approach to curriculum	Critical curriculum awareness
Maldistribution	Redistribution
Lack of access to educational resources, including L1s (due to policies)	Policies encouraging the development of L1 at school
Misrepresentation	Representation
Ignorant LE policy not conforming to research	Political push from communities for more equitable LE
Grassroots initiatives are not enough to achieve political representation	Policy co-design (bottom-up and top-down initiatives) are necessary to achieve political representation

Participants highlighted the problems of misrecognition, maldistribution, and misrepresentation in the domain of policy/program that could be solved through plurilingual research, policy, or practice (Table 9 above). Participants discussed misrecognition of minoritized languages on a policy level that leads to stigmatization of minoritized languages. Melvyn explains that:

...languages in the educational system, minority and migrant languages should not be stigmatized, should not be actively suppressed in that sense, and should be accepted because this is part of the dignity of the individuals to speak different languages in their private life. (Melvyn)

He suggests that recognition of minoritized languages in education is based on linguistic human rights approach and is “consistent with human rights theory” (Melvyn). Another problem is monocultural assimilating approach to curriculum design that could be overcome by critical curriculum awareness, as Diane explains: “I see possibilities in guidelines for the choice of selection of materials. Get away from that monocultural assimilating approach and try to include diversity in the choice of materials and activities for school, for testing and for all kinds of education.”

Maldistribution manifests itself in a lack of access to educational resources, including L1s, due to policies, so educational policies should give a visible place to “languages in curricula and value all languages; and the plurilingual approach is part of the targets of the school curriculum [that] can be included in national targets, too” (Diane).

Misrepresentation comes to the fore through “ignorant language education policy” not conforming to research, for example, in the context of Canada (Joseph). According to Joseph, there needs to be a “political push [from communities] for more equitable and more inventive, more creative language education policies at the provincial level in countries like Canada”. However, participants believe that grassroots initiatives are not enough to achieve political representation, and policy co-design that includes bottom-up and top-down initiatives is necessary to achieve political representation. As Melvyn clarifies:

...grassroot activities can be very good, can initiate a political process, but without the intervention of authorities, they remain most of the time as local experiences. Now, in public policy nowadays, there is always a top-down component, which is unavoidable, and it is also desirable, because the government has the resources, the administrative apparatus to implement things on a larger scale. (Melvyn)



To summarize, data analysis showed various examples of misrecognition, maldistribution, and misrepresentation in (language) education, policy, and research, and provided evidence of possible solutions using plurilingual research, policy, and practice with possible implications for policymaking.

#### ***4.4.7 Critical plurilingualism***

Finally, the possibilities of plurilingualism to achieve transformative social justice in (language) education through redistribution, recognition, and representation are evident on the conceptual level. This section presents participants' conceptualization of critical plurilingualism. There is no consensus among participants regarding the extent to which plurilingualism is critical but based on the data from the analysis of participants' interviews, I suggest that critical plurilingualism opens venues for achieving recognitive, distributive, and representative justice.

#### ***Critical plurilingualism for recognitive justice***

Participants stress that language is missing in conversations about social justice approaches to education in a sense that “they're applying that push from research into areas like gender, race, identity, but they're not including language in there; and because they're not including language - it's a fight” (Leticia). Therefore, participants' understanding of plurilingualism as critical can be interpreted mostly in relation to recognitive justice in the first place by differentiating between the two types of plurilingualism and exploring how it can fit within the social justice approaches to education.

Most participants distinguish between critical versus non-critical scholarship in research on plurilingualism. They think that plurilingualism “can be looked at just from a linguistic point of view, if we're talking about just language learning” (Joseph). However, critical plurilingualism requires a “critical pedagogy orientation where issues of social justice will be brought up when we're teaching math, science, [and]

other subject areas” (Joseph). Samira believes that “it's always the continuum” and plurilingualism in “itself is critical in the sense that it starts to move away from that monolingual approach that is favoring one monolingual standard or language purity, or hierarchy”. However, she believes that some research works are more critical than others depending on what researchers are trying to achieve. Some researchers think that less critical approaches are represented by “conservative plurilingualism” - the “European concept that is about accessing the global market” (Elana) and that comes out of the European tradition (Marie) and the CEFR document (Aline). Other participants think that the social justice aspect was already embedded in the CEFR conceptualization of plurilingualism (Eleanor, Michael, Zoe), so it is already critical (Eleanor).

Overall, participants’ emphasis on metalinguistic and cross-cultural awareness and (cross-linguistic) mediation (Yolanda, Elizabeth, Eleanor, Serena), context-sensitive translanguaging practices in the classroom (Silke) and “organic plurilingual approaches” outside of the classroom (Andrew) highlights that plurilingualism has multiple affordances for recognitive justice.

### ***Critical plurilingualism for distributive justice***

Participants’ conceptualization of critical plurilingualism is connected to economic redistribution and the principles of distributive justice. On the one hand, participants discuss the possibilities of critical plurilingualism to address the problem of linguistic inequalities in different contexts, on the other hand, they talk about critical plurilingualism providing access to high quality education including access to linguistic and cultural resources.

For example, Diane associates critical plurilingualism with awareness of the status of languages and valuing languages and cultures. Benjamin believes that the aims of critical plurilingualism would be to address the problem of the dominant

English-speaking culture in academia and business, as well as the problem of instrumental motives to learn English, loss of interest in other languages, and the problem of “Globish” (“international reduced form of English”) in business.

Participants highlight that more research is needed on language-related injustices, “not just the other things like race, and identity, and gender” (Leticia).

Participants think that it is a “societal responsibility” to provide support with multilingual resources for parents raising multilingual children, and they suggest that before formal education starts, non-education specialists could get involved in this process. Ronda explains:

I'm also involving practitioners who don't have anything to do with education with the aim of supporting the parents by providing them with the resources that they need and the networks that they need. Oh, yeah, I don't think that this is the responsibility of just educators. I think this is a societal responsibility. (Ronda)

Regarding formal education, participants argue that critical plurilingualism is about “looking at the way in which the local educational system applies that concept that people are on a journey, they're on a linguistic journey throughout their life” (Benjamin). It should start from enacting plurilingual pedagogies with the focus on pre-service teacher education and in-service teacher research (Yolanda), and learning from plurilingual communities, so that a “practitioner of a critical plurilingual approach would take a stance of learning from Indians and Africans rather than teach them how to do that in a workshop offered by British Council or something” (Andrew).

Participants mention that “if we use [plurilingualism] strategically in the class, it will really help students to learn in a more in-depth way” (Samira), contributing to more high-quality education and shifting the focus from language awareness to

critical language awareness, “to now focus on critical multilingual language awareness” (Joseph) - all being the aspects of critical plurilingualism that highlight its affordances for distributive justice.

### ***Critical plurilingualism for representative justice***

Participants’ understanding of critical plurilingualism is also aligned with the principles of political representation and representative justice. First, participants discuss the potential of critical plurilingualism for challenging and changing governmental and educational structures; then they provide examples of inclusive social justice approaches in education; finally, they see the potential of critical plurilingualism for creating an international policy document with social justice-related descriptors.

Participants think that “critical plurilingualism would also have at its core a transformative advocacy aspect” (Marie) and it could be used as a tool to “challenge governmental and educational structures rather than support them for their own purposes” (Andrew). It could help redesign the mainstream educational system (Joseph) or “create a plurilingual environment, encouraging children to use their own language to feel accepted in the classroom and encouraging them to teach their languages to others” at the very least (Zoe).

One of the ways to achieve that, according to participants, would be to use a critical plurilingual approach as a whole school approach from the bottom up, because “social justice orientations [are inbuilt] inherently into any kind of whole school plurilingual orientation that involves students from linguistic minority backgrounds” (Joseph). Such a critical plurilingual approach is inclusive of all languages, including the non-European ones (Andrew), and is sensitive to the socio-political contexts of diverse environments (Aline, Michael).

Another way could be to adopt a top-down strategy using the CEFR reference document of 2001 and CEFR companion volume policy document of 2020 (CoE, 2020) as a starting point and adapt them according to the context, because some of the critical principles of plurilingualism have already been included there (Benjamin). Though, according to participants, it is “difficult to have a document that is going to be international that includes issues of social justice” (Aline) because she believes that “it’s impossible to talk about the same issue and say that this is a social justice issue everywhere. So, we also have to have some interculturality there” (Aline). Even though the nature of social justice issues is context specific, critical plurilingualism offers possibilities for distributive justice through these examples of bottom-up and top-down strategies and its “transformative advocacy” potential.

## Chapter 5: Discussion

This chapter presents the discussion of the findings from the research synthesis and participants' interviews shaped by the research questions. I interpret the data in relation to 1) the literature in the field with the focus on problematizing the concept of social justice in (language) education; 2) operationalization of Fraser's critical social justice theory in LE, and, finally, 3) affordances of plurilingualism for achieving social justice in LE through redistribution, recognition, representation.

### **5.1 Problematizing the concept of social justice in (language) education: Is language the missing link?**

Approaching the concept of social justice in (language) education on a more descriptive level, it is clear that it is addressed from different perspectives in research studies with plurilingualism as a conceptual framework and by experienced researchers who study multi-/plurilingualism. The answer to this question is shaped by the results of the meta-synthesis performed at the literature review stage, where I did the thematic analysis of the studies' content, as well as the thematic analysis of participants' interviews. Based on these data, the concept of "social justice" itself is not the main focus of the research studies which, however, address multiple social (in)justice issues in (language) education. Meanwhile, participants acknowledge more language-related injustices in LE and society and highlight that the concept of social justice is largely divorced from the language-related emphasis in research studies. Below I present the discussion of the above-mentioned points.

#### ***Thematic analysis (meta-synthesis)***

Summary of findings of empirical studies with plurilingualism as a conceptual framework shows that 111 out of 214 studies between 2006 and 2023 explicitly discuss social (in)justice-related issues of diversity, (linguistic) ideologies, space, voice, agentive power, critical language pedagogies, inclusion, dominant or

dominated languages, equity, and social justice itself. However, findings also show that the social-justice related questions are not the main focus of the studies, they discuss language-related rather than social justice concepts.

Additionally, findings that are based on the thematic analysis and references to the social justice-related concepts demonstrated that most empirical articles with plurilingualism as a conceptual framework focus on the questions around diversity, including linguistic and cultural diversity. These results provide corroborative evidence that LE research is still centered around the issues of recognition, supported by Block's (2018) article where he:

...problematizes the politics of language education research with regard to social injustice, which is not only cultural, but also material. Its starting position is that most language education research today is, following Nancy Fraser, recognition oriented, in that it takes on culture- and identity-based injustices. (p. 237)

Yet, even though the questions of diversity, equity, inclusion, linguistic ideologies etc. have been raised in plurilingual language education research, based on the thematic analysis (see Chapter 2, section 2.3.2, pp. 51-66), we cannot argue that it is more than "recognition oriented" (Block, 2018), unless we provide the evidence of the critical interpretive analysis guided by the recognition, redistribution, and representation aspects of social justice (Fraser, 2005). To fill this gap, this research has provided multiple evidence that plurilingualism has the potential not only for recognition but also for redistribution, and representation (see Chapter 4, pp. 109-149) by using a critical research analytical framework to complement the thematic analysis that pointed only to the recognitive nature of empirical research.

This study adds to the body of the numerous critical studies that focus on intercultural approaches (Cummins, 2015; Guilherme, 2021), Indigenous and

decolonial approaches (García, 2019; Li & García, 2022; McKenzie, 2022; Meighan, 2023), critical pedagogy (Lau et al., 2021), and critical language awareness (Achugar, 2015; Brinkmann et al., 2022; Galante, 2022b; Gasca Jiménez & Adrada-Rafael, 2021; Lau et al., 2023) among others.

### ***Thematic analysis (interviews)***

Results of the thematic analysis of participants' interviews revealed that researchers of plurilingualism conceptualize social justice not restrictively to the field of LE. Participants' vision of social justice in LE was expressed mostly through their reflections regarding social *injustice* issues that are currently faced by LE, general education, and broader society, and the affordances that the plurilingual research, policy, and practice with social justice orientation might bring on these multiple levels. I identified the following dominant themes in their responses (Table 10).

**Table 10**

#### *Researchers' conceptualization of social justice in (language) education*

Social (in)justice issues in language education	
Theme 1	From multilingualism as a problem to multilingualism as a resource
Theme 2	From the focus on dominant languages to valuing linguistic diversity in education
Theme 3	Decolonizing language education: From surviving ESL learners to thriving language users
Social (in)justice issues in education	
Theme 1	Formal versus informal educational contexts: From discrimination to empowerment of minoritized language speakers
Theme 2	The role of language in education: From gatekeeping through language to assessment and teaching redesign
Theme 3	From unfair distribution of resources to accessible education for all
Social (in)justice issues in society	
Theme 1	From "nation statism" to preserving societal multilingualism



---

Theme 2	From language as an ideological instrument to deconstructing political nature of language
Theme 3	Policymaking and curriculum: From an assimilationist monoculture approach to a pluricultural vision

---

For example, LE faces various injustices that could be addressed by focusing on multilingualism as a resource but not seeing it as a problem (Källkvist & Hult, 2020); valuing linguistic diversity in education instead of focusing on dominant languages (Groff et al., 2023); and decolonizing LE (Macedo, 2019).

On the level of general education, various issues could be tackled: first, by the focus on the potential of informal educational contexts to empower minoritized language speakers to counteract discrimination in formal educational contexts (Skutnabb-Kangas & Phillipson, 1994); second, by making a shift from using language for gatekeeping purposes (Corcoran, 2019; Tosky King & Scott, 2014) to using language for assessment and teaching redesign; and, third, by making education accessible for all instead of unfair distribution of resources (Jones Díaz, 2014).

Finally, on the level of society, there are multiple social injustices that could be dealt with as well. Preserving societal multilingualism could potentially address the issue of “nation statism” (Block & Cameron, 2002). By deconstructing political nature of language, it could no longer serve as a dominant ideological instrument and a political tool (Buzila, 2018; Ozhohan et al., 2023). A pluricultural vision of curriculum design could potentially address assimilationist monoculture approach in policymaking (Carroll, 2009).

Based on the results of the thematic analysis, participants’ vision of social justice in (language) education is different from how social justice-related issues are addressed in research studies: empirical research focuses on (language) education, and it is more recognition-oriented. Researchers, on the contrary, consider broader

perspectives, including the role that general education and larger society play in shaping the concept of social justice, suggesting that social justice issues involve not only cultural but also economic and political aspects. Participants center the role of language for social justice, suggesting new venues for research and implications for theory.

## **5.2 Nancy Fraser's critical social justice theory applied to (language)**

### **education: A new lens?**

This section is shaped by the results of the critical interpretive synthesis of the empirical research on plurilingualism and critical interpretive analysis of participants' interviews through the Fraser's critical social justice lens (Fraser, 2005).

I identified multiple barriers to social justice in (language) education presented as examples of misrecognition, maldistribution, and misrepresentation in research studies and participants' interviews (see Appendix A, Tables 1-3 for details). I also identified numerous facilitators of social justice in (language) education through the examples of recognition, redistribution, and representation in research studies and participants' interviews (see Appendix A, Tables 4-6 for details).

These examples are presented on the levels of ideologies, stakeholders, strategies, and change, which were common themes across all data and consistent with the features of discourse analytical framework and discourse theory (Angermuller, 2015; Willig, 2015). These examples are also in line with Foucauldian interpretation of the concept of discourse in his *Archeology of Knowledge* (Foucault, 1972), where he explains that discourses consist of systematically organized thoughts (including ideas, attitudes, beliefs, practices, actions) that construct the subjects and their worlds (Lessa, 2006). Data presented on different levels aligned with the concept of discourse and discourse analytical framework that includes the analysis of contexts (including ideologies in this study), stakeholders, discursive

practices (or strategies in this study), and subjectivity (including change in this study) (Antony-Newman, 2021 adapted from Willig, 2015). Therefore, the notions of mis-/recognition, mal-/re-/distribution, and mis-/representation form particular discourses within plurilingual research, providing evidence that Fraser's social justice theory can be applied to (language) education.

### **5.2.1 Operationalization of recognition, redistribution, and representation in (language) education.**

Findings allow me to suggest how the concepts of *recognition*, *redistribution*, and *representation* are operationalized in LE research to achieve cognitive justice, distributive justice, and representative justice. According to Fraser (2005), social justice could be achieved by identifying injustices (misrecognition, maldistribution, misrepresentation) and then matching them with appropriate recognition-/redistribution-/representation-oriented solutions. For example, the problems of misrecognition could be resolved by only recognition-oriented solutions but not redistribution- or representation-oriented ones (Fraser, 2005). Informed by the data from empirical research and expert interviews, operationalization of 3Rs in (language) education is based on identifying social injustice issues as barriers on different levels and matching them with their respective solutions as facilitators of social justice.

#### **Operationalization of recognition**

Recognition addresses the questions of who participates and who is culturally recognized in (language) education with the emphasis on "diversity and difference in all its forms, including language, culture, ethnicity, Indigeneity, gender, sexuality, disability, and social class" (Antony-Newman, p. 9, forthcoming; Lingard & Keddie, 2013).

**Ideologies.** Recognition starts with linguistic and cultural awareness of the monoglossic versus heteroglossic ideologies of language that could be achieved by overcoming the anti-immigrant sentiment and the views that linguistic and cultural diversity is a problem (Boeckmann, 2012; Cortina-Pérez & Andúgar, 2017; Duarte & van der Ploeg, 2019; Fusco, 2022). It could be achieved by raising language and culture awareness in the language classroom (Celaya & López-Flores, 2023; Lujic & Deda, 2018; Oliveira & Ançã, 2009; Woll et al., 2022) and normalizing plurilingualism in education and society. Recognitive justice could be achieved by overcoming misrecognition of plurilingualism in the form of neoliberal compulsory English or “elite” plurilingualism and its instrumental use (Codo & Patino, 2018; Flores, 2013; Garrido & Moore, 2016; Marshall et al., 2021). This is done by developing new pedagogical and methodological approaches (Corcoll López, 2021; Galante et al., 2019; González-Davies, 2017; Piccardo et al., 2021a) and developing research based on the principles of recognition as reciprocal knowledge (Brooks, 2012).

**Stakeholders.** Next, recognition is achieved by plurilingual and pluricultural teacher and student identity construction (Eren, 2022; Fielding, 2016; Galante, 2020; Galante, 2022b; Garrido & Moore, 2016) and appreciation of diverse languages in the classroom to address numerous identity issues among students and teachers (Corsi, 2020; Ellis, 2013; Galante & dela Cruz, 2021; Rivière, 2016; Sturm et al., 2022) and mixed feelings towards languages. The problems of deficit vision of plurilingualism at school (Erling et al, 2021; Flom & Young, 2022) could be addressed by family and community involvement (Celaya & López-Flores, 2023; Cortina-Pérez & Andúgar, 2017; Prasad, 2015), which will also address the pressure for families to integrate (Celaya & López-Flores, 2023; Ellis & Sims, 2022) – thus reducing discrimination of minorities.

**Strategies.** Then, recognition is achieved by using plurilingual education as a tool for social justice in formal language learning setting (Arenare et al., 2021; Eren, 2022; González Davies, 2014; González Davies, 2017; González-Davies, & Soler Ortínez, 2021; Llanes & Cots, 2022; Melo-Pfeifer, 2014) to address teachers' and students' abidance by the normative expectations (Fuller Medina, 2020; Haukås, 2015; Marshal & Moore, 2013) and general misunderstanding of the purposes of (language) education. Using plurilingual tasks, activities, multilingual events (Busse et al., 2021; Cores-Bilbao et al., 2019; Lotherington et al., 2019; Prasad, 2015), encouraging learning and collaborative work in various languages, and moving from testing culture to assessment using plurilingual approaches addresses the problems of surface-level recognition of languages in the multilingual classrooms and lack of awareness of plurilingual language learning strategies among teachers and learners (Alsaawi, 2020; Gasca Jiménez & Adrada-Rafael, 2021). Informal language learning could also play a significant role in education: use of families' funds of knowledge (Antony-Newman, 2022; Kostoulas & Motsiou, 2022; Masson et al., 2022; White et al., 2013) could address the problems of isolated L1 parenting (Ellis & Sims, 2022) including parents' lack of understanding of heritage language importance.

**Change.** Finally, recognitive justice in (language) education is achieved through overcoming linguisticism (Roche, 2019b) in society and education and by addressing lack of awareness of diversity, plurilingualism, and pluriculturalism (Çelik, 2013; Cichocka, 2022; Simões & Senos, 2019) and lack of linguistic and cultural awareness among teachers. It could be done through raising awareness of plurilingualism as an asset, resource, and a complex repertoire in the language classroom (Kalliokoski, 2011; Llompарт et al., 2020; Stotz & Cardoso, 2022). Exacerbated by challenges in the implementation of plurilingual pedagogies (Cutrim Schmid, 2022; Frigolé & Tresserras, 2023; Gardiner-Hyland, 2021) and values that

do not include social justice agenda, teachers need to realize that it is the gradual process that leads to change that requires cultivating a social justice-oriented mindset.

### ***Operationalization of redistribution***

Redistribution accounts for what makes participation possible and what is economically redistributed in (language) education emphasizing equitable access to high quality and intellectually rigorous education and educational resources (Lingard & Keddie, 2013).

***Ideologies.*** Redistribution starts from identifying linguistic inequalities (Corcoran, 2019; Cortina-Pérez et al., 2018; Rivière, 2017; Smythe, 2020) and monolingual linguistic landscapes. The response requires developing equality of languages through ecological perspectives to LE (Ashraf, 2018; Browne, 2019; Corcoll, 2013; Pujol-Ferran et al., 2016; Vila, 2021) and decentering educational hierarchies to ensure equity of knowledge. This could be done through active use of language as resource (Brisson, 2021; Chabert, 2019; Chabert Ull & Agost, 2020; Marshall et al., 2019) and the use of plurilingual pedagogical approaches – all that has potential to reduce elitism in education and educational inequity in general (Ashraf, 2018; Erling et al., 2021; Pujol-Ferran et al., 2016).

***Stakeholders.*** Next, redistribution can be achieved by approaching research on plurilingualism as a form of activism with more focus on international, comparative studies and local projects (Álvarez & Pérez-Cavana, 2015; Birello et al., 2021; Piccardo et al., 2021a; Santos Alves & Mendes, 2006), especially government funded international research projects. This approach will address the problems of lack of research with political implications that challenges dominant policies and practices in education (Llompert et al., 2020; Vieira et al., 2014), as well as monolithic approach to research on plurilingualism and rejection of scientific

research by communities. Moreover, it will deal with the issue of gatekeeping by stakeholders (Andrews & Fay, 2020; Corcoran, 2019; Mady, 2018) - who withhold the power of non-English-speaking groups - to ensure equal access to knowledge and education (Eckstein & Chang, 2022; Moore & Vallejo, 2018; Pujol-Ferran et al., 2016; Rivière, 2017).

**Strategies.** Then, redistribution can be achieved by using plurilingualism as a resource (Buendgens-Kosten, 2020; Fielding, 2016; Moore, 2014) with its potential to ensure good quality education that is more accessible to all. It will address the problem of English dominance in education related to internationalization in HE with its use of English as the medium of instruction (Darling, 2021; Meyer et al., 2013; Pitkänen et al., 2013; Porto, 2016). Addressing the problem of lack of strategies on how to engage plurilingual and pluricultural resources (Chen et al., 2022; dela Cruz, 2022; Smeins et al., 2022) will also require reforms of educational systems and leadership that will consider cultural references. An issue of over-testing in education as a national problem could be partially addressed using plurilingual teaching and learning strategies enhancing cognition (Fernández Sánchez et al., 2021; Lau et al., 2020; Le Pichon et al., 2013). Since practices of exclusion like target language use, educational tracking or streaming are still prevalent in education (Cortina-Pérez & Andúgar, 2017; Erling et al., 2021; Mady, 2018), more developments in research are needed (Pastena et al., 2021; Phillips Galloway et al., 2022; Prasad, 2014), especially using interdisciplinary approaches to overcome fragmentation in research.

**Change.** Finally, to achieve distributive justice in (language) education, it is paramount to deal with problems of lack of professional development and teacher education having no impact on teacher agency development (Ellis, 2018; Flom & Young, 2022; Shank Lauwo et al., 2022), deskilling of the teacher profession and lack of teacher training. Plurilingual teacher education and professionalization (Ellis,

2018; Esteve et al., 2017; Gardiner-Hyland, 2021; Pinho & Andrade, 2009) and teacher education with the focus on plurilingual awareness and pedagogies will contribute to developing critical language awareness (Brinkmann et al., 2022; Galante, 2022b; Gasca Jiménez & Adrada-Rafael, 2021) and critical multilingual language awareness in teachers - to counteract reproduction of language ideologies in teacher education (Maatouk & Payant, 2022; Melo-Pfeifer, 2021) and broader social stratification affecting redistribution of human and material resources.

### ***Operationalization of representation***

Representation is related to the questions how participation is done and how participation is politically represented with the focus on inclusive strategies that help “connect, value, and engage with diversity and difference to ensure that funds of knowledge and identities of marginalized students are represented in ways supportive of active citizenship” (Antony-Newman, p. 13, forthcoming). Such strategies would “give voice and position them with autonomy” (p. 13) so that diverse populations will eventually achieve political representation as active citizens and will be able to participate in decision-making (Lingard & Keddie, 2013).

***Ideologies.*** Representation starts from critical discursive awareness and practices that challenge dominant monolingual discourses and policies (Abiria et al., 2013; Brisson, 2021; Fuller Medina, 2020; Zhang, 2016) and leads to change in discourses and educational systems. Such critical discursive awareness has a potential to counteract discursive constructions of language dominance or monolingualism in education (Brisson, 2018; Marshall, 2020; Oliveira & Ançã, 2009; Smythe, 2020) and monolingual mindset as a systemic issue. Discursive constructions of plurilingualism (Hafner et al., 2015; Llompарт et al., 2020; Payant, 2015) and the shift in power relations by “decentering” Western centers of knowledge production could overcome discursive tensions rooted in monolingual



habitus (Duarte, 2022; Flom & Young, 2022; Jeoffrion et al., 2014) and one nation-one language ideology as effects of colonialism.

**Stakeholders.** Next, representation can be achieved by putting researchers in a dialogue to discuss social justice issues. Moreover, research advocacy work that involves creating and maintaining networks with people in the government will help develop language educators' voice as "agents of change" in the political debate. Representation could also be achieved by examining students', teachers', and parents' attitudes towards languages and plurilingual teaching (Duarte & van der Ploeg 2019; Masson et al., 2022; Melo-Pfeifer, 2017) and consider socio-political, cultural, and historical contexts behind individual linguistic representations (Durandin, 2012; Oliveira & Ançã, 2009; Geneix-Rabault, 2022). To tackle the issues of teacher (Alsaawi, 2020; Coelho et al., 2022) and student (Séror & Gentil, 2020; Sturm et al., 2022) agency constrained by systemic challenges and structural constraints as barriers to representation, it is necessary to focus on developing teachers' and students' agency and voice as plurilingual speakers (Marshall et al., 2019; Nunan, 2017; Preece, 2020; Shank Lauwo et al., 2022). The focus on "plurilingual world citizenship" (Csillagh, 2015; Toffoli, 2015; Trenchs-Parera & Pastena, 2021) could counteract individual expressions of discursive (monolingual vs plurilingual) tensions (Chen, 2019; Marshall, 2020; Payant & Maatouk, 2022; Preece, 2020).

**Strategies.** Then, representation can be achieved, on the one hand, by policymaking strategies that consider plurilingualism (Chabert, 2019; Chen, 2020; dela Cruz, 2022; Mačianskienė, 2011) to counteract language separation policies (Cutrim Schmid, 2022; Flom & Young, 2022; Rojas-Bustos & Panniello, 2022) and surface level recognition of social justice in policies. On the other hand, inclusive, plurilingual, whole school approaches to social justice (Elorza & Muñoa, 2008;

Gardiner-Hyland, 2021; Harju-Autti et al., 2022; Sturm et al., 2022) could tackle the problems of inclusion perceived as a challenge (Maddamsetti, 2020; Patrick, 2008; Smythe, 2020) and systemic dispossession of languages and knowledge rooted in colonialism (Dowling, 2022; Roche, 2019a, 2019b).

**Change.** Finally, representative justice in (language) education could be achieved by using plurilingual approaches to designing curriculum, policies, or guidelines (Mehmedbegovic, 2017; Drachmann et al., 2023; Pujol-Ferran et al., 2016; Starkey-Perret & Narcy-Combes, 2017). Such approaches could be guided by existing examples of inclusive policies and practices to address the problems of monolingual policies in plurilingual contexts that result in a mismatch between language policy and context (Ashraf, 2018; Darling, 2021; Hafner et al., 2015; Smythe, 2020). There is a need for national curricula acknowledging plurilingualism and linguistic and cultural diversity in various contexts and policymakers' recognition of plurilingualism (Burton & Gatti, 2022; Extra & Yagmur, 2013; Porto, 2016) to address their current lack of recognition of linguistic diversity (Antony-Newman, 2022; Ellis & Sims, 2022; Extra & Yagmur, 2013; Mady, 2018) and their support of linguistic and cultural dominance within the neoliberal culture.

The way the concepts of *recognition*, *redistribution*, and *representation* are operationalized in educational research will contribute to achieving social justice in (language) education and beyond.

### **5.3 Affordances of plurilingualism for achieving social justice in (language) education.**

Participant interviews were instrumental for addressing the problems of recognitive, distributive and representative justice in language education that were not explicitly discussed in empirical research on plurilingualism. Empirical articles offered multiple examples of barriers and facilitators of social justice in LE, but

participants in their interviews also described multiple possibilities of plurilingualism for achieving social justice in LE. Empirical articles provided more information about the past, since the meta-synthesis covered 214 studies throughout the years of 2006-2023, while participant interviews were more forward-looking and highlighted how the current social justice issues could be resolved in the future, suggesting possibilities of plurilingual research, policy, and practice for achieving social justice in LE.

Participant interview analysis through Fraser's critical social justice theory lens (Fraser, 2005) revealed numerous problems of misrecognition, maldistribution, and misrepresentation in various domains and their possible solutions using plurilingual research, policy, and practice. Data demonstrates that there are many possibilities of plurilingualism for recognition, redistribution, and representation in the domains of home/family, school/higher education, community, teacher education, academic research, and policy/program. Table 11 below presents the number of the recognition-, redistribution-, and representation-based solutions using plurilingual research, policy, and practice for each domain.

Generally, participants offer more redistribution-oriented solutions with their number varying between eight and 23 in the domains of school/higher education, community, teacher education, and academic research. Representation-oriented solutions are dominant in the policy/program domain (23) and recognition-oriented solutions slightly prevail in the home/family domain (17). The biggest number of all types of solutions are offered for the policy/program (45) and school/higher education (41) domains.

**Table 11**

*Number of the domain specific recognition-, redistribution-, and representation-oriented solutions using plurilingual research, policy, and practice offered by participants*

Domains	Recognition	Redistribution	Representation	Total number
Home/Family	<b>17</b>	13	10	40
School/Higher Education	13	<b>16</b>	12	<b>41</b>
Community	10	<b>15</b>	9	34
Teacher Education	13	<b>16</b>	8	37
Academic Research	8	<b>14</b>	8	30
Policy/Program	9	13	<b>23</b>	<b>45</b>
Total number	70	<b>87</b>	70	227

**Table 12**

*Number of the domain specific recognition-, redistribution-, and representation-oriented references to facilitators of social justice in research studies*

Domains	Recognition	Redistribution	Representation	Total number
Home/Family	<b>35</b>	4	15	54
School/Higher Education	<b>153</b>	120	120	<b>393</b>
Community	33	<b>63</b>	49	<b>145</b>
Teacher Education	<b>56</b>	40	22	118
Academic Research	26	<b>35</b>	19	80
Policy/Program	12	29	<b>37</b>	78
Total number	<b>315</b>	291	262	868

In contrast, research studies give slightly more recognition-oriented examples of facilitators of social justice (315), mostly in the home/family (35), school/higher education (153), and teacher education domains (56), while redistribution-oriented facilitators are present more in the domains of community (63) and academic

research (35) and representation-oriented facilitators are dominant in the policy/program domain (37) similarly to what participants offer (Table 12 above).

Even though there are a lot of similarities between the 3R-based solutions offered by participants and 3R-based facilitators of social justice in research studies (Tables 11-12, highlighted in blue), there are also significant differences that could have major implications. For example, in the school/higher education domain, we can see a substantially bigger number of all types of facilitators for social justice in the research studies (393) followed by the community domain (145), however, participants' solutions are more equally spread across all the domains with the policy/program (45) and school/higher education (41) being slightly ahead. Another important point is that the number of facilitators of social justice in the home/family domain is skewed towards recognition in research studies and overlooks redistribution (4), however, participants recognize that this domain is overlooked in research and suggest multiple 3R-based solutions, including redistribution (13). The most important conclusion is that research studies do have a slightly more recognition-oriented focus (315), supporting Block's arguments (2018), while the researchers' narrative is centered around redistribution-oriented solutions (87), suggesting that researchers' agency plays an important role in moving from recognitive towards distributive justice. Overall, there are multiple avenues of plurilingualism for achieving social justice in (language) education through redistribution, recognition, representation as evidenced by multiple 3R-oriented solutions offered by researchers and facilitators of social justice in empirical studies.

### **5.3.1 Critical plurilingualism**

Defining the concept of critical plurilingualism from the 3R perspective also offers possibilities for recognitive, distributive, and representative justice.

Participants' conceptualizations of critical plurilingualism could become instrumental

for moving the field forward towards achieving transformative social justice in (language) education.

Generally, the concept of plurilingualism is consistent with the notions of recognition, redistribution, and representation due to similar features, according to prior research and evidence from this study.

***Recognition of language and culture.*** First, plurilingualism focuses on the inseparability of *language* and *culture* (Galante, 2022a). This feature is consistent with the notion of recognition in (language) education that emphasizes diversity in various forms, including language and culture among others assuming the recognition of cultures with non-dominant as opposed to dominant status (Fraser, 2005). Data also provides evidence of such aspects of recognition in LE as raising language and culture awareness (Celaya & López-Flores, 2023; Lujic & Deda, 2018; Oliveira & Ançã, 2009; Woll et al., 2022), awareness of plurilingualism as a complex repertoire and resource (Kalliokoski, 2011; Llompарт et al., 2020; Stotz & Cardoso, 2022), and plurilingual and pluricultural identity construction (Eren, 2022; Fielding, 2016; Galante, 2020; Galante, 2022b; Garrido & Moore, 2016) to promote recognitive justice in LE.

***Redistribution of linguistic and cultural resources.*** Second, plurilingualism focuses on the fluid and dynamic *use of linguistic and cultural resources* across various languages and cultures (Galante, 2022a) with the notion of plurilingual repertoire described by the dynamic use of linguistic and semiotic resources while navigating multiple languages (Payant & Galante, 2022, p. vii; Vallejo & Dooly, 2020). This feature is consistent with the notion of redistribution in (language) education that emphasizes equity in accessing high quality and intellectually demanding education and resources (Lingard & Keddie, 2013) that will eventually contribute to equity in socio-economic redistribution of resources (Fraser, 2005).

Research evidence includes such aspects of redistribution in (language) education as language as resource (Brisson, 2021; Chabert, 2019; Chabert Ull & Agost, 2020; Marshall et al., 2019) and use of plurilingualism as a resource (Buendgens-Kosten, 2020; Fielding, 2016; Moore, 2014) to facilitate distributive justice.

***Representation of diverse voices through agentive citizenship.*** Third, plurilingualism fosters student and teacher agency development (Piccardo et al., 2021a). This characteristic is similar to what representation in education focuses on, namely inclusive strategies that develop voice, autonomy, and active citizenship (Lingard & Keddie, 2013) to ultimately achieve political representation regarding questions of social belonging, inclusion, exclusion, and decision-making (Fraser, 2005). This study provides ample evidence of plurilingual research that develops inclusive, plurilingual, whole school approaches (Elorza & Muñoa, 2008; Gardiner-Hyland, 2021; Harju-Autti et al., 2022; Sturm et al., 2022) and advances teacher and student agency and voice as plurilingual speakers (Marshall et al., 2019; Nunan, 2017; Piccardo et al., 2021a; Preece, 2020; Shank Lauwo et al., 2022) to advance representative justice in LE.

To summarize, this data shows multiple directions for the development of social justice in LE through: 1) centering the role of language for social justice; 2) operationalization of recognition, redistribution, and representation in LE; 3) multiple affordances of plurilingualism for social justice with solutions via plurilingual research, policy, and practice suggested by participants and facilitators of social justice outlined in empirical research; and 4) focus on critical plurilingualism from the 3R perspective.

## Chapter 6: Implications

The results of this research suggest a range of implications for educational theory, research, policy, and practice outlined below.

### 6.1 Implications for research and theory

Based on the critical interpretive analysis of empirical research studies and interviews, the thematic analysis of participants' conceptualization of social justice in LE, and the discussion of how the concepts of recognition, redistribution, and representation are operationalized in (language) education, I suggest the following implications for theory. Theoretical implications include focus on the role of language in education in Language for Transformative Social Justice theoretical framework described in Table 13 and illustrated by Figure 6 below.

**Table 13**

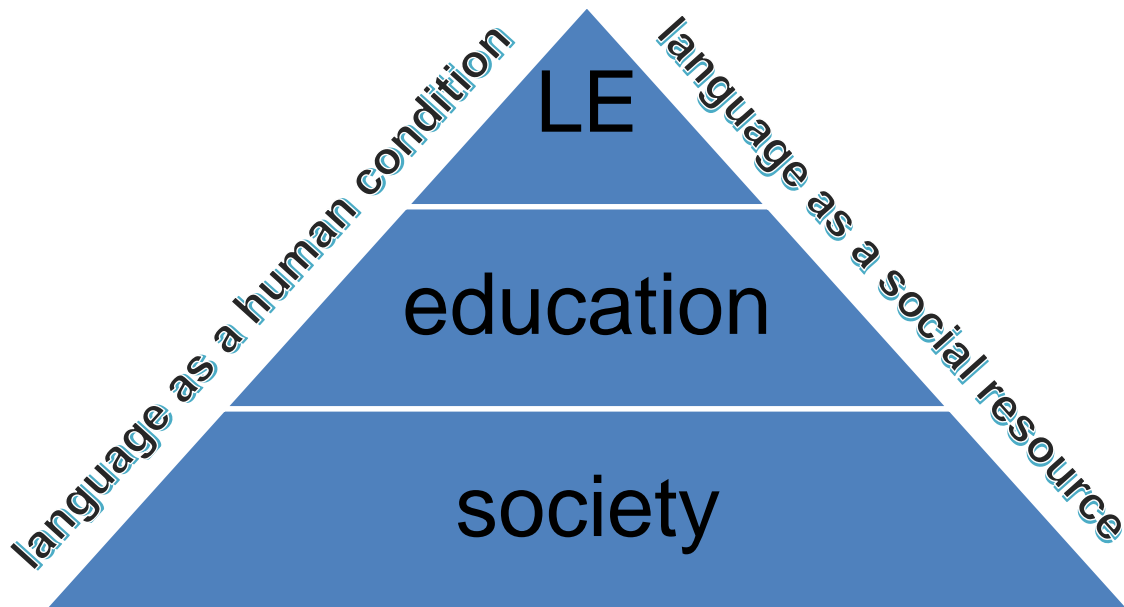
*Language for Transformative Social Justice in Education*

Language as a human condition	Language as a social resource	Language as an ideological instrument
Focus on language awareness in LE:	Focus on language use in general education:	Focus on impact/change in society:
-from language awareness of linguistic and cultural diversity to language awareness of plurilingualism as a resource	-from the use of languages as resources to quality education, critical language awareness and critical multilingual awareness	-from critical discursive awareness (ability to challenge existing status quo and dominant monolingual discourses) to social inclusion and policy enactment of plurilingualism

**Figure 6**

*Language for Transformative Social Justice in Education*





### language as an ideological instrument

According to this framework, social justice cannot be approached through LE only, the role of language for social justice is also shaped by general education and society. Realization of language as a human condition could be achieved by focusing on developing language awareness in the language classroom; its potential as a social resource could be realized through the focus on language use across all educational contexts; and understanding of the power of language as an ideological instrument could be reached by focusing on impact or change that could be achieved in society through language.

*Language as a human condition.* Focus on awareness of linguistic and cultural diversity in the classroom and beyond, including realization that “plurilingualism is a broader societal and individual condition, rather than a mere pedagogical approach” (Antony-Newman, forthcoming, p. 10), as well as a complex repertoire and a holistic phenomenon (Piccardo, 2019; Stotz & Cardoso, 2022) is necessary for achieving social justice in (language) education.

*Language as a social resource.* Focus on language use leads to an understanding that language is a form of social and cultural capital (Bourdieu, 1977;

Holborow, 2018). Students' languages that are part of their linguistic repertoire and their mother tongues provide the resources for enhancing language learning (Epsimari & Mouti, 2022), cognitive skills, and emotional wellbeing using plurilingual teaching and learning approaches (Le Pichon et al, 2013) and multimodal resources (Lotherington et al, 2019) leading to critical multilingual language awareness among students and teachers who are aware of what plurilingual research and practice can offer to ensure that there is equitable access to intellectual resources and high quality education and for all. Critical multilingual language awareness and active use of plurilingualism as a social resource will contribute to achieving social justice in education.

*Language as an ideological instrument.* Focus on change in the larger societal discourses that reflect inclusive classroom practices and national policies is needed to achieve social justice in society (Gardiner-Hyland, 2021; Porto, 2016; Willans, 2017). Consistent language inclusion practices and enactment of language inclusion policies will help to foster social inclusion of diverse populations, having the diverse voices of plurilingual speakers, students, teachers, and parents heard (Brisson, 2021; Melo-Pfeifer, 2017, Nunan, 2017; Rojas-Bustos & Panniello, 2022), so that they can meaningfully contribute to making social impact or change.

Notably, LE and general education efforts may not be enough to lead to transformative social justice if the idea of social justice is not realized in society. Even if LE will help raise awareness of plurilingualism and the role of language as a human condition and utilize language as a social resource in education, it is not enough to lead to social justice without societal change that language may bring as a powerful ideological instrument used in society.

### **6.1.1 Defining critical plurilingualism**

Based on the data from the critical interpretive analysis of participants' interviews and critical interpretive synthesis of the research studies, I suggest the following directions for the development of the concept of critical plurilingualism from the 3R perspective: plurilingualism for recognition, plurilingualism for redistribution, and plurilingualism for representation.

Consistent with Fraser's (2005) notions of cultural recognition, economic redistribution, and political representation, *critical plurilingualism* encompasses:

1) *plurilingualism for recognition* with its focus on raising language and culture awareness and awareness of plurilingualism as a complex repertoire and resource (e.g., developing metalinguistic, cross-cultural awareness, cross-linguistic mediation, context-sensitive translanguaging practices in the classroom, and "organic plurilingual approaches" outside of the classroom) and plurilingual and pluricultural identity construction in the linguistically and culturally diverse classrooms

2) *plurilingualism for redistribution* with its focus on, first, cross-curriculum critical pedagogy orientation across all subject areas, use of language as a resource including linguistic and cultural resources across various languages and cultures, and addressing the problem of linguistic inequalities in different contexts; second, enactment of plurilingual pedagogies (involving pre-service teacher education and in-service teacher research), learning from plurilingual communities, and supporting parents raising multilingual children with multilingual resources; and, third, strategic use of plurilingualism in the class to help students "learn in a more in-depth way" and contribute to more high quality education

3) *plurilingualism for representation* with its focus, first, on the potential of critical plurilingualism for challenging and changing governmental and educational structures and redesigning the mainstream educational systems due to its "transformative advocacy aspect"; second, on the impact from the bottom-up that

inclusive, plurilingual, whole school approaches have on teacher and student agency and voice as plurilingual speakers; and, third, on the potential that critical plurilingualism might hold from the top-down for creating an international policy document with the social justice-related descriptors and national curricula that acknowledges linguistic and cultural diversity.

To summarize, by raising language and culture awareness, plurilingualism for recognition will contribute to the recognition of minoritized cultures that have non-dominant status in society (Fraser, 2005), by providing access to better quality education, plurilingualism for redistribution will eventually contribute to equity in socio-economic redistribution of resources (Fraser, 2005), and by developing plurilingual speakers' agency, plurilingualism for representation will aid in achieving political representation in diverse society regarding the matters of inclusion and decision-making (Fraser, 2005). In line with Fraser's concepts of cultural recognition, economic redistribution, and political representation, the concept of critical plurilingualism from the 3R perspective contributes to research developments in LE.

## **6.2 Implications for policy: Focus on language**

Based on the critical interpretive analysis of participants' interviews outlining the context-specific problems and domain-based solutions, I suggest policy implications with domain-based recommendations for policymaking from the 3R-perspective emphasizing the role of language in education policy. *Language-in-Education for Social Justice Policymaking Framework* provides a range of recognition-/redistribution-/representation-oriented policymaking recommendations to foster more socially just approaches to research, policy, and practice using plurilingualism and plurilingual education in the domains of home/family, school/higher education, community, teacher education, academic research, and

policy/program. Below, I provide some examples of the policymaking recommendations (see all examples in Appendix B, Table B1).

*Recognition-oriented policymaking recommendations* are aimed at fostering effective home-school communication and bringing families' funds of knowledge into education spaces. They work towards creating spaces for home languages and language varieties in the classroom and developing linguistically and culturally diverse school curricula. Such recommendations include raising awareness of linguistic and semiotic landscapes and associated linguistic inequalities and promoting recognition of Aboriginal, Indigenous, and minoritized languages in society through media. These policymaking strategies promote fostering inclusive pedagogical practices and teacher education redesign towards raising more awareness of linguistic and cultural diversity and plurilingualism. In research, they promote recognition of various forms of knowledge creation (using inclusive plurilingual practices) and research-informed teacher education. On the level of policy, such strategies should be focused on raising critical curriculum awareness to counteract monocultural assimilating approach to curriculum design and promoting linguistic human rights in policies to counteract stigmatization of minoritized languages among many others.

*Redistribution-oriented policymaking recommendations* work towards providing access to resources in heritage and minoritized languages through bilingual education to plurilingual students and providing support for parents raising multilingual children. Such recommendations focus on teaching plurilingual students' transferrable language skills and promoting access to good public education. They work towards supporting communities in language development by providing access to academic and professional opportunities for linguistically and culturally diverse population and promoting language for sustainable development approaches in

linguistically and culturally diverse contexts. These recommendations include providing teacher education mentorship of high school students with low socioeconomic status and increasing access to teacher education for plurilingual and pluricultural students. They call for embracing plurilingualism during academic hiring and promoting collaboration between researchers and practitioners. Finally, redistributive policymaking aims at providing formal education in heritage languages (e.g., through bilingual education) and giving space to heritage languages in curricula and policy.

*Representation-oriented policymaking recommendations* are directed at introducing plurilingual whole school approaches inclusive of parents and empower them via the use of plurilingual pedagogies in the classroom. Such recommendations promote the development of critical (multilingual) language awareness-based curriculum and foster research on school leadership to raise awareness of and cultivate positive attitude to plurilingualism. These recommendations work towards making Aboriginal languages education accessible for non-First Nations teachers to promote Aboriginal teachers' representation in the teaching profession. They are aimed at increasing representation of visible minority students in teacher education by normalizing diversity in teacher education programs and supporting research on language representations of teachers to destabilize monolingual discourses in the teaching profession. Such recommendations include encouraging critically conscious and social justice-oriented form of LE and promoting plurilingual research to challenge dominant discourses more. Finally, representation-oriented policymaking promotes visibility of languages in national language policies through clear vision on languages and cultures in national policies and embraces political push from communities for more equitable (language) education.

### 6.3 Implications for practice: Plurilingualism for Transformative Social Justice Framework

Based on the analysis of facilitators of social justice in (language) education in the research studies and participants interviews and the discussion of Fraser's critical social justice theory application to (language) education, I propose Plurilingualism for Transformative Social Justice Framework (Table 14) where I suggest practical recommendations for educational research, practice, and policy (separate and combined) on multiple levels to account for dominant ideologies, stakeholders involved, strategies to be used, and changes that need to be made to achieve transformative social justice in (language) education.

**Table 14**

*Plurilingualism for Transformative Social Justice Framework (practical recommendations)*

	Step 1 plurilingualism for recognition	Step 2 plurilingualism for redistribution	Step 3 plurilingualism for representation
ideologies	Raising plurilingual, language and culture awareness	Promoting use of language as a resource: L1 as a resource	Challenging dominant discourses, policies through critical discursive awareness and practice
	Developing new research-based pedagogical and methodological approaches	Promoting use of plurilingualism to support languages as resources	Changing discourses and educational systems
		Promoting equality of languages by using ecological approaches	Developing counter-discourses: plurilingual discursive constructions
		Promoting equity of knowledge by decentering educational hierarchies	Shifting power relations by "decentering" intellectual centers

stakeholders	<p>Plurilingual and pluricultural teacher and students' identity construction</p> <p>Appreciation of first nations' languages in the classroom</p> <p>Family and community involvement</p>	<p>Research on plurilingualism as a form of activism</p> <p>International, comparative studies and local projects</p> <p>Government funded international research projects</p> <p>Access to knowledge, education for all</p> <p>"Blanket provision" of preschool education</p>	<p>Attitudes towards languages and plurilingual teaching (students, teachers, parents)</p> <p>Agency and voice as plurilingual speakers (teachers and students)</p> <p>"Plurilingual world citizenship"</p> <p>Putting people in a dialogue: researchers discussing social justice issues</p> <p>Advocacy work for researchers: creating and maintaining networks with people in the government</p> <p>Language educators as "agents of change"</p>
strategies	<p>Using plurilingual education as a tool for social justice</p> <p>Formal language learning: using plurilingual approaches</p> <p>Informal language learning: using funds of knowledge</p> <p>Using plurilingual tasks, activities, and organizing multilingual events</p> <p>Encouraging learning and collaborative work in various languages</p> <p>Moving from testing culture to assessment using plurilingual</p>	<p>Reforming educational system and leadership considering cultural references</p> <p>Using plurilingual education to provide access to good quality education</p> <p>Using plurilingualism as resource</p> <p>Use of teaching and learning strategies enhancing cognition</p> <p>Using interdisciplinary approaches to overcome fragmentation in research</p> <p>Using research tools</p>	<p>Policymaking strategies to consider linguistic and cultural diversity</p> <p>Inclusive, plurilingual, whole school approaches</p> <p>Whole school approaches to social justice</p>



	approaches	and new developments in research	
change	Awareness of plurilingualism as a complex repertoire, asset, resource	Plurilingual teacher education and professionalization	Designing curriculum, policy, or guidelines using plurilingual approaches
	Overcoming linguisticism	Teacher education with the focus on developing plurilingual awareness and pedagogies	Using examples of inclusive policies and practices (Australia)
	Importance of social justice-oriented mindset (for teachers)	Critical language awareness in teachers and students	Recognition of plurilingualism and linguistic diversity by policymakers
		Developing the concept of plurilingualism and critical multilingual language awareness	Need for national curriculum acknowledging plurilingualism, linguistic and cultural diversity

Legend: ■ - practice ■ - research ■ - policy

Considering the problems of misrecognition, maldistribution, and misrepresentation in (language) education, the framework of Plurilingualism for Transformative Social Justice outlines some practical recommendations for teachers, educators, researchers, and policymakers using Fraser's (2005) critical social justice theory. Based on the idea of recognition, redistribution, and representation applied to LE and research evidence, I argue that the notion of plurilingualism is aligned with the critical social justice theory (Fraser, 2005) and represented by plurilingualism for recognition, plurilingualism for redistribution, and plurilingualism for representation that form the concept of critical plurilingualism. Plurilingualism for recognition, redistribution, and representation that build on each other and move from a more cognitive Step 1 to broader and deeper distributive and representative Steps 2-3 principles can contribute to gradually achieving transformative social justice in (language) education (Antony-Newman, forthcoming).

## Chapter 7: Conclusion

This concluding chapter presents the summary of findings and contribution to the field and outlines some avenues for further research.

### 7.1 Summary of findings

This qualitative multimethod research (Brewer & Hunter, 2006) was shaped by the theoretical and analytical approaches of critical social theory and interpretivism (Levinson et al., 2011). The main data collection methods were a meta-synthesis and interviews with the goals to 1) explore the concept of social justice in (language) education; 2) analyze data through the critical interpretive lens applying Fraser's (2005) critical social justice theory; and 3) explore the potential of plurilingualism to achieve transformative social justice in (language) education.

Findings from the meta-synthesis of 214 empirical research studies with plurilingualism as a conceptual framework and expert interviews with 20 researchers of multi-/plurilingualism in various domains revealed that social justice is not explicitly addressed in most research studies, and it is different from how the researchers of multi-/plurilingualism conceptualize it. Research articles focus on LE and plurilingualism in relation to various *social justice-related concepts*, including diversity, inclusion, equity among many others; while participants' conceptualizations of social justice are not limited to the field of LE - they emphasize *the importance of language* and discuss the role that general education and larger society play in shaping the concept of social justice in LE and beyond.

Data analysis with the application of Fraser's (2005) critical social justice theory to empirical research on plurilingualism and participants' interviews helped identify multiple barriers to and facilitators of social justice in LE - these findings provided the ground for outlining the *operationalization* of the notions of recognition, redistribution, and representation in LE.

Findings from the research studies and participants' interviews demonstrated that there are various affordances of plurilingualism for social justice in the domains of home/family, school/higher education, community, teacher education, academic research, and policy/program. However, participants offer more redistribution-oriented solutions in the domains of school/higher education, community, teacher education, and academic research, while research studies provide more recognition-oriented facilitators of social justice in the home/family, school/higher education, and teacher education domains. This points to the fact that prior research is slightly more cognitive, while participants view the affordances of plurilingualism for social justice in (language) education through redistributive justice.

As a result, these findings provide a range of implications for educational theory, research, policy, and practice, including Language for Transformative Social Justice theoretical framework and conceptualization of critical plurilingualism, Language-in-Education for Social Justice Policymaking Framework and Plurilingualism for Transformative Social Justice Framework with practical recommendations for research, policy, and classroom practice.

## **7.2 Contribution to the field**

This research study resulted in several theoretical, research, and practical outcomes. First, from the theoretical perspective, the study's contribution to conceptualizing social justice in LE could raise more awareness on the role of *language* in social justice education alongside its current association with the concepts of diversity, equity, and inclusion in relation to race, class, gender (Piller, 2016). Then, the application of Fraser's critical social justice theory (Fraser, 2005) to plurilingual research helped: 1) outline the operationalization of the notions of recognition, redistribution, and representation in LE; 2) yield new insights into the

concept of critical plurilingualism; and 3) contribute to the literature on the possibilities of achieving social justice in (language) education.

Practically, this research contributed to the growing social movement calling to action for social justice in LE (Centre for Advanced Research on Language Acquisition, 2022; dela Cruz & Galante, 2019; ELINET, 2020; Osborn, 2006; Randolph & Johnson, 2017; Social Justice in ELT, 2018) with a potential of developing new directions for achieving social justice through plurilingual LE. The study has a range of implications for policymaking and practical recommendations for research and classroom practice. It also helped enhance my professional practice as a LE researcher. It allowed me to develop a framework for transformative social justice in education and implement it through my research, teaching, and advocacy.

Finally, the study opened a new venue for research exploring novel approaches for achieving social justice in LE. Exploring plurilingualism for social justice using critical social justice theory, rooted in philosophy and political economy (Fraser, 1995b, 1998, 2005; Fraser et. al., 2004), with theoretical hybridity and “conceptual interdisciplinarity” (Murphy & Costa, 2022) in mind, proved to be a fruitful combination for closing the existing gaps in the literature. Even though critical aspects of plurilingualism have been already pointed out (Corcoran, 2019; Cross et. al., 2022; Galante & dela Cruz, 2024), approaching plurilingual education from the perspective of critical social justice theory, revealed new facets of LE research, namely this study helped to develop the theoretical and practical foundations for transformative social justice in LE.

### **7.3 Further research**

Some possible venues for further developments in LE research would be to explore the possibilities of bi/multilingualism or translanguaging for social justice using similar approaches. For example, conducting a meta-synthesis of the empirical

studies with translanguaging or bi/multilingualism as a theoretical framework might yield similar or different results that could have important implications for the development of the concept of social justice in LE. The limitations of any meta-synthesis also include its timeframe, therefore this research will benefit from an updated search of studies and subsequent analysis for the year 2024 already, because the search was done in 2023. Additionally, some participants highlighted the importance of putting researchers “in a dialogue” and expressed their wish to have their identity de-anonymized. They were interested in other researchers’ ideas on this topic which would have a more powerful impact on the field.

Conducting an in-depth exploration of the application of Fraser’s critical social justice with its notions of recognition, redistribution, and representation is another area for further research development that will contribute to better conceptualization of social justice in education. More research is needed to explore all three dimensions of Fraser’s social justice theory applied to (language) education. Finally, considering the possibilities of plurilingual research, policy, and practice for social justice in various domains, the field of (language) education will benefit from more research in these domains on how to achieve transformative social justice via plurilingualism for recognition, redistribution, and representation.

## References<sup>24</sup>

- \*Abiria, D.M., Early, M., & Kendrick, M. (2013). Plurilingual pedagogical practices in a policy-constrained context: A northern Ugandan case study. *TESOL Quarterly*, 47(3), 567–590. <https://doi.org/10.1002/tesq.119>
- Achugar, M. (2015). Theme: Critical language awareness approaches in the Americas: Theoretical principles, pedagogical practices and distribution of intellectual labor. *Linguistics and Education*, 32, 1–4. <https://doi.org/10.1016/j.linged.2015.07.003>
- AILA. (2019). *Language education for social justice: Conference and 37th summer school of applied linguistics*. <https://aila.info/language-education-for-social-justice/>
- \*Alguacil-García, J., Olmedo-Alguacil, M., & Sánchez, L. (2018). Plurilingualism in Ceuta: Bilingual Spanish-Dariya students in English CLIL programs. *The International Journal of Pedagogy and Curriculum*, 25(3), 1–11. <https://doi.org/10.18848/2327-7963/cgp/v25i03/1-11>
- \*Alsaawi, A. (2020). Plurilingualism and monolingualism in foreign language classrooms: The perspective of EFL teachers in Saudi Arabia. *Journal of Language and Cultural Education*, 8(1), 15–29. <https://doi.org/10.2478/jolace-2020-0002>
- \*Álvarez, I., & Pérez-Cavana, M.L. (2015). Multilingual and multicultural task-based learning scenarios: A pilot study from the MAGGIC project. *Language Learning in Higher Education*, 5(1), 59-82. <https://doi.org/10.1515/cercles-2015-0004>
- \*Andrews, J., & Fay, R. (2020). Valuing a translingual mindset in researcher

---

<sup>24</sup> The reference list includes all the sources that have been used for the meta-synthesis. These sources are marked with an asterisk.

education in Anglophone Higher Education: Supervision perspectives.

*Language, Culture and Curriculum*, 33(2), 188–202.

<https://doi.org/10.1080/07908318.2019.1677701>

Angermuller, J. (2015). Discourse studies. In J. D. Wright (Ed.), *International encyclopedia of the social & behavioral sciences* (second edition) (pp. 510–515). Elsevier. <https://doi.org/10.1016/B978-0-08-097086-8.03216-5>

Antony-Newman, M. (forthcoming). Plurilingualism for transformative social justice in language education: A new perspective. *TESL Canada Journal*.

Antony-Newman, M. (2021). *Challenging dominant discourses in language education in the Canadian context: Ways to protect and enhance linguistic diversity*. (Unpublished manuscript).

\*Antony-Newman, M. (2022). The role of plurilingual parenting in parental engagement of immigrant families. *Journal of Multilingual and Multicultural Development*, 45(8), 3362-3378.

<https://doi.org/10.1080/01434632.2022.2097686>

Apple, M. (1982). *Education and power*. Routledge and Kegan Pau.

Arato, A., & Gebhardt, E. (1985). *The essential Frankfurt School reader*. Continuum.

\*Arau Ribeiro, M. del. (2013). Preserving plurilingualism: A case study of emerging language policy in a small polytechnic institute in Portugal. *Language Learning in Higher Education*, 2(2). <https://doi.org/10.1515/cercles-2012-0027>

\*Arau Ribeiro, M. del. (2014). Translating the Cercles European language portfolio into Portuguese for plurilingual development in a Community of Practice. *Language Learning in Higher Education*, 3(2), 323-338.

<https://doi.org/10.1515/cercles-2013-0017>

\*Arenare, G., Carrasco Perea, E., & López Ferrero, C. (2021). Romance languages

and EFL: Friends or foes? A study on the effects of romance intercomprehension training on plurilingual competence and EFL reading skills in young learners. *International Journal of Multilingualism*, 21(1), 189–208. <https://doi.org/10.1080/14790718.2021.2019746>

Aronin, L. (2023). *What is multilingualism?*

<https://www.larissa-aronin.com/what-is-multilingualism>

Aronin, L., & Jessner, U. (2015). Understanding current multilingualism: What can the butterfly tell us? In C. Kramsch & U. Jessner (Eds.), *The multilingual challenge* (pp. 271-291). De Gruyter.

Aronin, L., & Singleton, D. (2012). *Multilingualism*. John Benjamins.

\*Ashraf, H. (2018). Translingual practices and monoglot policy aspirations: A case study of Pakistan's plurilingual classrooms. *Current Issues in Language Planning*, 19(1), 1-21. <https://doi.org/10.1080/14664208.2017.1281035>

Ayers, W., Quinn, T., & Stovall, D. (2008). *Handbook of social justice in education*. Routledge.

Baghramian, M. (2015). Relativism. *Stanford Encyclopedia of Philosophy*.

<https://plato.stanford.edu/entries/relativism/>

Baker, C. (2001). *Foundations of bilingual education and bilingualism* (3<sup>rd</sup> ed.). Multilingual Matters.

Barakos, E. (2020). Linguistic and social justice: Towards a debate of intersections and disjuncture. *Journal of Sociolinguistics*, 24(2), 265–277.

<https://doi.org/10.1111/josl.12379>

\*Barbeiro, L.F. (2009). Intercomprehension in primary school: Discovering languages and constructing knowledge. *Language and Intercultural Communication*, 9(4), 217–229.

<https://doi-org.libproxy.ucl.ac.uk/10.1080/14708470903203041>



- Barthes, R. (1977). *The Death of the Author*. Fontana.
- BERA. (2018). *BERA ethical guidelines for educational research* (4th edition).  
<https://www.bera.ac.uk/publication/ethical-guidelines-for-educational-research-2018>
- Bhabha, H.K. (1988). The commitment to theory. *New Formations*, 5, 5-23.
- Bhaskar, R. (1975). *A realist theory of science*. Routledge.
- Bhaskar, R., & Hartwig, M. (2010). *The formation of critical realism: A personal perspective*. Routledge.
- Bialystok, E. (1978). A theoretical model of second language learning. *Language Learning*, 28(1), 69-83.
- \*Birello, M., Llompert-Esbert, J., & Moore, E. (2021). Being plurilingual versus becoming a linguistically sensitive teacher: Tensions in the discourse of initial teacher education students. *International Journal of Multilingualism*, 18(4), 586–600. <https://doi.org/10.1080/14790718.2021.1900195>
- Blackledge, A., & Creese, A. (2010). *Multilingualism: A critical perspective*. Continuum.
- Block, D. (2018). The political economy of language education research (or the lack thereof): Nancy Fraser and the case of translanguaging. *Critical Inquiry in Language Studies*, 15(4), 237–257.  
<https://doi.org/10.1080/15427587.2018.1466300>
- Block D., & Cameron, D. (2002). *Globalization and language teaching*. Routledge.
- Block, D., & Corona, V. (2016). Intersectionality in language and identity research. In S. Preece (Ed.), *The Routledge handbook of language and identity* (pp. 507-522). Routledge.
- Bloomfield, L. (1933). *Language*. Holt, Rinehart and Winston.
- \*Bobadilla-Pérez, M., & Galán-Rodríguez, N. (2020). The use of the L1 in a CLIL

lesson in secondary education in Galicia. *Didáctica. Lengua y Literatura*, 32, 183–193. <https://doi.org/10.5209/dida.71796>

\*Boeckmann, K.-B. (2012). Promoting plurilingualism in the majority language classroom. *Innovation in Language Learning and Teaching*, 6(3), 259–274. <https://doi.org/10.1080/17501229.2012.725253>

Bogner, A., & Menz, W. (2009). The theory-generating expert interview: Epistemological Interest, forms of knowledge, interaction. In A. Bogner, B. Littig, & W. Menz (Eds.), *Interviewing experts* (pp. 43–80). Palgrave Macmillan UK.

Bohman, J. (2005). Critical Theory. *Stanford Encyclopedia of Philosophy*. <https://plato.stanford.edu/entries/critical-theory/>

\*Bono, M., & Stratilaki, S. (2009). The M-factor, a bilingual asset for plurilinguals? Learners' representations, discourse strategies and third language acquisition in institutional contexts. *International Journal of Multilingualism*, 6(2), 207–227. <https://doi.org/10.1080/14790710902846749>

\*Bordonaro, K., & Rauchmann, S. (2015). Internationalization in German academic libraries: Moving beyond North American perspectives. *Portal: Libraries and the Academy*, 15(4), 677–697. <https://doi.org/10.1353/pla.2015.0057>

Bourdieu, P. (1977). The economics of linguistic exchanges. *Social Science Information*, 16(6), 645-668.

Boyles, D., Carusi, T., & Attic, D. (2008). Historical and critical interpretations of social justice. In Ayers et. al. (Eds), *Handbook of social justice in education* (pp. 30-42). Routledge.

\*Bratož, S., Štemberger, T., & Pirih, A. (2022). Slovenian children's perceptions of and attitudes towards foreign languages. *International Journal of*

*Multilingualism*, 21(3), 1239–1256.

<https://doi.org/10.1080/14790718.2022.2156520>

Brewer, J., & Hunter, A. (2006). *Foundations of multimethod research*. SAGE.

<https://doi.org/10.4135/9781412984294>

\*Brinkmann, L.M., Duarte, J., & Melo-Pfeifer, S. (2022). Promoting plurilingualism through linguistic landscapes: A multi-method and multisite study in Germany and the Netherlands. *TESL Canada Journal*, 38(2), 88–112.

<https://doi.org/10.18806/tesl.v38i2.1358>

\*Brisson, G. (2018). Plurilingualism and transnational identities in a Francophone minority classroom. *Jeunesse: Young People, Texts, Cultures* 10(2), 73-99.

<https://doi.org/10.1353/jeu.2018.0018>

\*Brisson, G. (2021). At play in a Francophone minority school in Canada: Discourses on languages. *International Journal of Bilingual Education and Bilingualism*, 24(5), 651–670. <https://doi.org/10.1080/13670050.2018.1508278>

Brooks, T. (2012). Reciprocity as mutual recognition. *The Good Society*, 21(1), 21-35. <https://doi.org/10.5325/goodsociety.21.1.0021>

\*Browne, E. (2019). Multimodal tools for exploring communicative practices among multilingual students in remote Central Australia. *Babel*, 54(1-2), 28-33.

\*Buendgens-Kosten, J. (2020). The monolingual problem of computer-assisted language learning. *ReCALL*, 32(3), 307–322.

<https://doi.org/10.1017/s095834402000004x>

\*Burton, G.F., & Gatti, M.C. (2022). English at the trilingual Free University of Bozen-Bolzano: Exploring experiences and perceptions. *International Journal of Multilingualism*, 21(2), 1–21.

<https://doi.org/10.1080/14790718.2022.2108037>

\*Busse, V. (2017). Plurilingualism in Europe: Exploring attitudes toward English

and other European languages among adolescents in Bulgaria, Germany, the Netherlands, and Spain. *The Modern Language Journal*, 101(3), 566–582.

<http://www.jstor.org/stable/44981006>

\*Busse, V., McLaren, L.-M., & Dahm, A. (2021). Responding to migration-related diversity in the classroom: A comparison of diversity-sensitive approaches to stimulate word acquisition in early FL teaching. *Journal of Multilingual and Multicultural Development*, 1–20.

<https://doi.org/10.1080/01434632.2021.2005611>

Butler, J. (1997). Merely cultural. *Social Text*, 52/53, 265-277.

<https://doi.org/10.2307/466744>

Buzila, E. (2018). *Linguistics as a political tool? Language planning and language policy as a means of uncovering linguistic and political ideologies.*

<https://ssrn.com/abstract=3293293>

Byram, M, & Parmenter, L. (2012). *The Common European framework of reference. The globalisation of language education policy.* Multilingual Matters.

Canadian Centre for Diversity and Inclusion. (2023). *Glossary of IDEA terms.*

<https://ccdi.ca/media/4005/20230509-glossary-of-idea-terms-en.pdf>

Carroll, J.T. (2009). The smell of the white man is killing us: Education and assimilation among Indigenous peoples. *U.S. Catholic Historian*, 27(1), 21–

48. <http://www.jstor.org/stable/27671173>

\*Celaya, M. & López-Flores, S. (2023). ‘I feel like a snake changing its skins’: A plurilingual project. *ELT Journal*, 77(1), 33-41.

<https://doi.org/10.1093/elt/ccab086>

\*Çelik, S. (2013). Plurilingualism, pluriculturalism, and the CEFR: Are Turkey’s

foreign language objectives reflected in classroom instruction? *Procedia - Social and Behavioral Sciences*, 70, 1872–1879.

<https://doi.org/10.1016/j.sbspro.2013.01.265>

Cenoz, J. (2013). Defining multilingualism. *Annual Review of Applied Linguistics*, 33, 3–18. <https://doi.org/10.1017/S026719051300007X>

Cenoz, J., & Gorter, D. (2021). *Pedagogical translanguaging*. Cambridge University Press. <https://doi.org/10.1017/9781009029384>

Centre for Advanced Research on Language Acquisition. (2022). *Social justice in language education*. <https://carla.umn.edu/socialjustice/index.html>

\*Chabert, A. (2019). A plurilingual approach to ELT in primary school: Towards an ecological perspective. *Sustainable Multilingualism*, 14(1), 84–106.

<https://doi.org/10.2478/sm-2019-0004>

\*Chabert Ull, A.C., & Agost, R. (2020). Communicative language teaching: Is there a place for L1 in L2 learning? *European Journal of Language Policy*, 12(1), 55–

83. <https://doi.org/10.3828/ejlp.2020.4>

\*Chen, L. (2020). Problematizing the English-only policy in EAP: A mixed-methods investigation of Chinese international students' perspectives of academic

language policy. *Journal of Multilingual and Multicultural Development*,

41(8), 718–735. <https://doi.org/10.1080/01434632.2019.1643355>

\*Chen, L., Karas, M., Shalizar, M., & Piccardo, E. (2022). From “promising controversies” to negotiated practices: A research synthesis of plurilingual

pedagogy in Global Contexts. *TESL Canada Journal*, 38(2), 1–35.

<https://doi.org/10.18806/tesl.v38i2.1354>

\*Christiansen, T.W. (2016). The Internet as a global speech community. Towards plurilingualisms and English Lingua Franca. *Lingue e Linguaggi*, 19, 77-96.

\*Chyzhykova, O., Romanenko, O., Bazarenko, I., Dzevytska, L., & Baitelissova,

- A.J. (2021). Plurilingual approach to improving lexical competence of non-linguistic majoring students. *SHS Web of Conferences*, 100, 02014.  
<https://doi.org/10.1051/shsconf/202110002014>
- \*Cichocka, J. (2022). Early childhood educators as language teachers: Preschool teachers' understanding of language learning and language use. *Journal of Early Childhood Literacy*, 1-22.  
<https://doi.org/10.1177/14687984221098353>
- Clark, J.A. (2006). Social justice, education and schooling: Some philosophical issues. *British Journal of Educational Studies*, 54(3), 272–287.  
<http://www.jstor.org/stable/4122421>
- \*Codo, E., & Patino, A. (2018). CLIL, unequal working conditions and neoliberal subjectivities in a state secondary school. *Language Policy*, 17, 479-499.  
<https://doi.org/10.1007/s10993-017-9451-5>
- \*Coelho, D., Khalil, N., & Shankar, D.D. (2022). Teachers' perceptions and 'invisible' uses of plurilingual pedagogy in UAE K-12 schools. *International Journal of Multilingualism*, 21(2), 1–19.  
<https://doi.org/10.1080/14790718.2022.2099400>
- Cohen, L., Manion, L., & Morrison, K. (2018). *Research methods in education* (8th edition). Routledge.
- Conteh, J. & Meier, G. (2014). *The multilingual turn in languages education: Opportunities and challenges*. Multilingual Matters.
- \*Corcoll, C. (2013). Developing children's language awareness: Switching codes in the language classroom. *International Journal of Multilingualism*, 10(1), 27-45, <https://doi.org/10.1080/14790718.2011.628023>
- \*Corcoll López, C. (2021) Plurilingualism and using languages to learn languages:

A sequential approach to deal effectively with language diversity. *Innovation in Language Learning and Teaching*, 15(1), 42-51.

<https://doi.org/10.1080/17501229.2019.1662423>

- \*Corcoran, J. (2019). Addressing the “bias gap”: A research-driven argument for critical support of plurilingual scientists’ research writing. *Written Communication*, 36(4), 538 –577.
- \*Cores-Bilbao, E., Fernández-Corbacho, A., Machancoses, F.H., & Fonseca-Mora, M.C. (2019). A music-mediated language learning experience: Students’ awareness of their socio-emotional skills. *Frontiers in Psychology*, 10. <https://doi.org/10.3389/fpsyg.2019.02238>
- \*Corsi, E. (2020). Insight into plurilingual and pluricultural identity in multigenerational homes: A case study of three young adults. *Journal of Multilingual and Multicultural Development*, 44(4), 288–308. <https://doi.org/10.1080/01434632.2020.1817045>
- \*Cortina-Pérez, B. & Andúgar, A. (2017). An exploratory study on English teachers’ opinions in multicultural preschools. *Procedia - Social and Behavioral Sciences* 237, 334 – 340. <https://doi.org/10.1016/j.sbspro.2017.02.011>
- \*Cortina-Pérez, B., Gallardo-Vigil, M.Á., Jiménez-Jiménez, M.Á., López-Vallejo, M.Á., Molina-García, M.J., & Rico-Martín, A.M. (2018). An investigation into the plurilingual profile of the newly arrived students at the Melilla campus of the university of Granada. *Revista Española de Lingüística Aplicada/Spanish Journal of Applied Linguistics*, 31(1), 32–63. <https://doi.org/10.1075/resla.16037.cor>
- Coste, D., Moore, D., & Zarate, G. (1997). *Compétence plurilingue et pluriculturelle*. Conseil de l’Europe.
- Coste, D., Moore, D., & Zarate, G. (2009). *Plurilingual and pluricultural*

*competence*. Council of Europe.

Council of Europe (1996). *Modern languages: Learning, teaching, assessment. A Common European Framework of Reference. Draft 2 of a Framework Proposal*. Council of Europe.

Council of Europe (2001). *Common European Framework of Reference for languages: Learning, teaching, assessment*. Cambridge University Press. <http://www.coe.int/en/web/common-european-framework-reference-languages>

Council of Europe. (2020). *Common European Framework of Reference for languages: Learning, teaching, assessment. Companion volume*. <http://www.coe.int/en/web/common-european-framework-reference-languages>

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black Feminist critique of antidiscrimination doctrine, Feminist theory and antiracist politics. *University of Chicago Legal Forum*, 1(8), pp. 139-167. <http://chicagounbound.uchicago.edu/uclf/vol1989/iss1/8>

Crenshaw, K., Gotanda, N., Peller, G., & Thomas, K. (1995). *Critical race theory: The key writings that formed the movement*. The New Press.

Cross, R., D'warte, J., & Slaughter, Y. (2022). Plurilingualism and language and literacy education. *The Australian Journal of Language and Literacy*. <https://doi.org/10.1007/s44020-022-00023-1>

\*Cruz, M., & Melo Pfeifer, S. (2022). The pluricentricity of Spanish: Origin, pedagogical issues, and its appearance in course books in Germany and Portugal. *The International Journal of Literacies*, 29(1), 43–65. <https://doi.org/10.18848/2327-0136/cgp/v29i01/43-65>

\*Csillagh, V. (2015). Global trends and local realities: Lessons about economic



benefits, selves and identity from a Swiss context. *Studies in Second Language Learning and Teaching*, 5(3), 431–453.

<https://doi.org/10.14746/ssl.t.2015.5.3.5>

Cummins, J. (1981). Empirical and theoretical underpinnings of bilingual education *The Journal of Education*, 163(1), 16–29.

<http://www.jstor.org/stable/42772934>

Cummins, J. (2000). *Language, power and pedagogy: Bilingual children in the Crossfire*. Multilingual Matters. <https://doi.org/10.21832/9781853596773>

Cummins, J. (2015). Intercultural education and academic achievement: A framework for school-based policies in multilingual schools. *Intercultural Education*, 26(6), 455–468. <https://doi.org/10.1080/14675986.2015.1103539>

Cummins, J. (2021). *Rethinking the education of multilingual learners: A critical analysis of theoretical concepts*. Multilingual Matters.

Cunningham, B. (2018). Pensive professionalism: The role of “required reflection” on a professional doctorate. *London Review of Education*, 16(1), 63–74.

<https://doi.org/10.18546/LRE.16.1.07>

\*Cutrim Schmid, E. (2022). ‘I think it’s boring if you now only speak English’: Enhancing learner investment in EFL learning through the use of plurilingual tasks. *Innovation in Language Learning and Teaching*, 16(1), 67–81.

<https://doi.org/10.1080/17501229.2020.1868476>

\*Darling, D.C. (2021). Language tensions and unseen languages in a multilingual university: The perspectives of university lecturers. *Journal of Multilingual and Multicultural Development*, 1–15.

<https://doi.org/10.1080/01434632.2021.1979014>

\*De Bartolo, A.M. (2016). Plurilingual communication in ELF talk: From exploration

to application of ELF-oriented perspectives. *Lingue Linguaggi*, 19, 153-167.

<http://doi.org/10.1285/i22390359v19p153>

\*dela Cruz, J.W. (2022). "I subtitle myself": Affordances and challenges of Canadian EAL students' plurilingual learning strategies in a Francophone College. *TESL Canada Journal*, 38(2), 36–62. <https://doi.org/10.18806/tesl.v38i2.1356>

dela Cruz, J.W., & Galante, A. (2019). *Plurilingual pedagogy for social justice and transformation: Empowering teachers and learners in second language education* [Conference presentation]. EducLang 2019 Conference, Ottawa, Canada.

de Lurdes Gonçalves, M., & Andrade, A.I. (2007). Connecting languages: The use of the *portfolio* as a means of exploring and overcoming frontiers within the curriculum. *European Journal of Teacher Education*, 30(2), 195–213.

<https://doi-org.libproxy.ucl.ac.uk/10.1080/02619760701274001>

de Mauro, T. (1977). Il plurilinguismo nella società e nella scuola italiana [Plurilingualism in the Italian culture and school]. In R. Simone & G. Ruggiero (Eds.), *Aspetti sociolinguistici dell'Italia contemporanea*. [Sociolinguistic aspects of contemporary Italy] Atti dell'VIII Congresso Internazionale di Studi [Proceedings of the VIII Congress International Studies] (Bressanone, 31 maggio-2 giugno 1974).

Denison, N. (1970). Sociolinguistic aspects of plurilingualism. *Social Science*, 45(2), 98–101. <https://www.jstor.org/stable/41963410>

Denzin, N.K. (2012). Triangulation 2.0. *Journal of Mixed Methods Research*, 6(2), 80-88. <https://doi.org/10.1177/1558689812437186>

Denzin, N.K., & Lincoln, Y.S. (1998). *The landscape of qualitative research: Theories and issues*. Sage.

Denzin, N.K., & Lincoln, Y.S. (2018). *The Sage handbook of qualitative research*

(5th edition). Sage.

Depraetere, J., Vandeviver, C., Keygnaert, I., & Beken, T.V. (2021). The critical interpretive synthesis: An assessment of reporting practices. *International Journal of Social Research Methodology*, 24(6), 669–689.

<https://doi.org/10.1080/13645579.2020.1799637>

Derrida, J. (1976). *Of Grammatology*. Johns Hopkins University Press.

Dixon-Woods, M., Cavers, D., Agarwa, S., Annandale, E. Arthur, A., Harvey, J., Hsu, R., Katbamna, S., Olsen, R., Smith, L., Riley R., & Sutton, A.J. (2006).

Conducting a critical interpretive synthesis of the literature on access to healthcare by vulnerable groups. *BMC Medical Research Methodology*, 6(35), 1-13. <https://doi.org/10.1186/1471-2288-6-35>

\*Dooly, M., & Vallejo, C. (2020). Bringing plurilingualism into teaching practice: A quixotic quest? *International Journal of Bilingual Education and Bilingualism*, 23(1), 81–97. <https://doi.org/10.1080/13670050.2019.1598933>

Döringer, S. (2021). 'The problem-centred expert interview'. Combining qualitative interviewing approaches for investigating implicit expert knowledge. *International Journal of Social Research Methodology*, 24(3), 265–278.

<https://doi.org/10.1080/13645579.2020.1766777>

Dowling, S. (2022). Monolingualism, dispossession, and the biopolitics of language. *PMLA/Publications of the Modern Language Association of America*, 137(5), 902–908. <https://doi.org/10.1632/S0030812922000773>

\*Drachmann, N., Haukås, Å., & Lundberg, A. (2023). Identifying pluralistic approaches in language subjects in Denmark, Norway, and Sweden – a comparative curriculum analysis. *Language, Culture and Curriculum*, 1–16.

<https://doi.org/10.1080/07908318.2022.2156528>

- \*Dražnik, T. (2022). Pre-service teachers' perceptions of plurilingual pedagogies. *Sustainable Multilingualism*, 20(1), 69–93.  
<https://doi.org/10.2478/sm-2022-0004>
- \*Dražnik, T., Llompарт-Esbert, J., & Bergroth, M. (2022). Student teachers' expressions of 'fear' in handling linguistically diverse classrooms. *Journal of Multilingual and Multicultural Development*, 45(8), 3127–3142.  
<https://doi.org/10.1080/01434632.2022.2086258>
- Driever, S. & Bagheri, N. (2018). Heritage languages and bilingualism in the United States. In S. D. Brunn et al. (Eds.), *Handbook of the changing world language map* (pp. 1-22). [https://doi.org/10.1007/978-3-319-73400-2\\_28-1](https://doi.org/10.1007/978-3-319-73400-2_28-1)
- \*Duarte, J. (2022). The implementation of plurilingual language policies in higher education – the perspective of language learning students. *Language Learning in Higher Education*, 12(2), 367–389.  
<https://doi.org/10.1515/cercles-2022-2058>
- \*Duarte, J., & van der Ploeg, M. (2019). Plurilingual lecturers in English medium instruction in the Netherlands: The key to plurilingual approaches in higher education? *European Journal of Higher Education*, 9(3), 268–284.  
<https://doi.org/10.1080/21568235.2019.1602476>
- Duchêne, A. (2020). Multilingualism: An insufficient answer to sociolinguistic inequalities. *International Journal of the Sociology of Language*, 263, 91-97.  
<https://doi.org/10.1515/ijsl-2020-2087>
- \*Durandin, J. (2012). Towards learners' empowerment and plurilingualism in FFL didactics at university? The Latvian case. *Sustainable Multilingualism*, 1(1), 56–64. <https://doi.org/10.7220/2335-2027.1.6>
- \*Eckstein, G., & Chang, R.-H. (2022). How does the language control of L1 and L2

writers develop over time in first-year composition? *Written Communication*, 39(4), 600–629. <https://doi.org/10.1177/07410883221099474>

ELINET. (2020). *Education for social justice conference*.

<https://elinet.pro/jyvaskyla-conference-language-education-for-social-justice/>

\*Ellis, E. (2013). The ESL teacher as plurilingual: An Australian perspective. *TESOL Quarterly*, 47(3), 446–471. <https://doi.org/10.1002/tesq.120>

\*Ellis, L. (2018). Languaged lives: A new perspective on language teacher identity. *Babel*, 52(2).

<https://link.gale.com/apps/doc/A549157843/LitRC?u=anon~3604e3e2&sid=googleScholar&xid=e6fd573d>

\*Ellis, E.M., & Sims, M. (2022). “It’s like the root of a tree that I grew up from....”: Parents’ linguistic identity shaping family language policy in isolated circumstances. *Multilingua*, 41(5), 529–548.

<https://doi.org/10.1515/multi-2021-0100>

\*Elorza, I., & Muñoa, I. (2008). Promoting the minority language through integrated plurilingual language planning: The case of the Ikastolas. In J. Cenoz, (Ed.), *Teaching through Basque: Achievement and challenges* (pp. 85–101). De Gruyter. <https://doi.org/10.21832/9781847690715-008>

\*Epsimari, C., & Mouti, A. (2022). Conceptual metaphors, plurilingualism and second language acquisition: A refugee education case study. *International Journal of Bilingual Education and Bilingualism*, 25(8), 2853–2865.

<https://doi.org/10.1080/13670050.2021.1982859>

\*Eren, Ö. (2022). Towards multilingual turn in language classes: Plurilingual awareness as an indicator of intercultural communicative competence.

*International Journal of Multilingualism*, 21(2), 1–19.

<https://doi.org/10.1080/14790718.2022.2090568>

- \*Erling, E.J., Foltz, A., & Wiener, M. (2021). Differences in English teachers' beliefs and practices and inequity in Austrian English language education: Could plurilingual pedagogies help close the gap? *International Journal of Multilingualism*, 18(4), 570–585.  
<https://doi.org/10.1080/14790718.2021.1913170>
- Erling, E.J., & Moore, E. (2021). Introduction—Socially just plurilingual education in Europe: Shifting subjectivities and practices through research and action. *International Journal of Multilingualism*, 18(4), 523–533.  
<https://doi.org/10.1080/14790718.2021.1913171>
- \*Esteve, O., Fernández, F., Martín-Peris, E., & Atienza, E. (2017). The integrated plurilingual approach: A didactic model providing guidance to Spanish schools for reconceptualizing the teaching of additional languages. *Language and Sociocultural Theory*, 4(1), 1–24. <https://doi.org/10.1558/lst.v3i2.32868>
- European Commission. (2007). *Final report: High level group on multilingualism*. European Communities. [http://www.xn--sprkfrsvaret-vcv4v.se/sf/fileadmin/PDF/High\\_Level\\_Group\\_Multilingualism.pdf](http://www.xn--sprkfrsvaret-vcv4v.se/sf/fileadmin/PDF/High_Level_Group_Multilingualism.pdf)
- European Observatory for Plurilingualism. (2005). *European charter for plurilingualism*.  
[https://observatoireplurilinguisme.eu/images/Charte/charteplurilinguisme\\_env2.13.pdf](https://observatoireplurilinguisme.eu/images/Charte/charteplurilinguisme_env2.13.pdf)
- \*Extra, G., & Yagmur, K. (2013). Language rich Europe: Key findings and discussion. *European Journal of Language Policy*, 5(1), 115–153.  
<https://doi.org/10.3828/ejlp.2013.6>
- \*Ezmale, S., & Rimsane, I. (2014). Promoting the plurilingual awareness in business

environment: Case of Rezekne Special Economic Zone. *Procedia - Social and Behavioral Sciences*, 110, 231–240.

<https://doi.org/10.1016/j.sbspro.2013.12.866>

\*Fernández Sánchez, F., Surribas, E., & Menjibar, Y. (2021). Conceptual mediation through translinguistic scobas within C-Bli for adult learners of German.

*Language and Sociocultural Theory*, 8(1), 97–119.

<https://doi.org/10.1558/lst.19038>

\*Fidler, S. (2006). Awakening to languages in primary school. *ELT Journal*, 60(4), 346–354. <https://doi.org/10.1093/elt/ccl025>

\*Fielding, R. (2016). Students' use of their plurilingual resources in Australian Schools. *Language and Education*, 30(4), 361–377.

<https://doi.org/10.1080/09500782.2015.1114631>

Fishman, J.A. (1980). Bilingualism and biculturism as individual and as societal phenomena. *Journal of Multilingual and Multicultural Development*, 1(1), 3–

15. <https://doi.org/10.1080/01434632.1980.9993995>

\*Flom, H., & Young, A.S. (2022). Adrift between republican values and plurilingual policies: (Pre)primary school teachers' reported practiced language policies in Strasbourg. *Multilingua*, 41(6), 663–688.

<https://doi.org/10.1515/multi-2020-0019>

\*Flores, N. (2013). The unexamined relationship between neoliberalism and plurilingualism: A cautionary tale. *TESOL Quarterly*, 47(3), 500–520.

Flores, N., & Rosa, J. (2023). Undoing competence: Coloniality, homogeneity, and the overrepresentation of whiteness in applied linguistics. *Language Learning*,

1-28. <https://doi.org/10.1111/lang.12528>

\*Fonseca-Mora, M.C., Machancoses, F.H., Gryb, O., & Reiterer, S. (2021). Musical

apitude, working memory, general intelligence and plurilingualism: When adults learn to read fluently in a foreign language. *Cogent Education*, 8(1), 1-

16. <https://doi.org/10.1080/2331186x.2021.1936371>

Foucault, M. (1971). Orders of discourse. *Social science information*, 10(2), 7-30.

Foucault, M. (1972). *The Archeology of Knowledge*. Routledge.

\*Franceschi, V. (2017). Plurilingual resources as an asset in ELF business

interactions. *Journal of English as a Lingua Franca*, 6(1), 57–81.

<https://doi.org/10.1515/jelf-2017-0003>

Fraser, N. (1995a). Recognition or redistribution? A Critical reading of Iris Young's

Justice and the Politics of Difference. *Journal of Political Philosophy*, 3(2),

166-180. <https://doi.org/10.1111/j.1467-9760.1995.tb00033.x>

Fraser, N. (1995b). From redistribution to recognition? Dilemmas of justice in a

“post-socialist” age. *New Left Review*, 1/212, 68–93.

Fraser, N. (1996), Multiculturalism and gender equity: The U.S. “difference”

debates revisited. *Constellations*, 3(1), 61-72.

Fraser, N. (1998). *Social justice in the age of identity politics: Redistribution,*

*recognition, participation.*

<https://www.econstor.eu/bitstream/10419/44061/1/269802959.pdf>

Fraser, N. (2005). Reframing justice in a globalizing world. *New Left Review*, 36,

69–88.

Fraser, N., Dahl, H.M., Stoltz, P., & Willig, R. (2004). Recognition, redistribution and

representation in capitalist global society: An interview with Nancy Fraser.

*Acta Sociologica*, 47(4), 374-382.

Fraser, N., & Honneth, A. (2003). *Redistribution or recognition?: A political*

*philosophical exchange.* Verso.

Freire, P. (1970/2000). *Pedagogy of the oppressed.* Continuum.



- \*Frigolé, N., & Tresserras, E. (2023). Teaching English as a foreign language in multilingual milieus in Catalonia: Perspectives and practices of educators in three state schools. *International Journal of Bilingual Education and Bilingualism*, 26(2), 230–243. <https://doi.org/10.1080/13670050.2022.2114786>
- \*Fuller Medina, N. (2020). Belizean varieties of Spanish: Language contact and plurilingual practices. *Anuario de Estudios Centroamericanos*, 46. <https://doi.org/10.15517/aeca.v46i0.42202>
- \*Furlong, Á. (2009). The relation of plurilingualism/culturalism to creativity: A matter of perception. *International Journal of Multilingualism*, 6(4), 343–368. <https://doi.org/10.1080/14790710903124997>
- \*Furlong Á., & Bernaus, M. (2017). CLIL as a plurilingual approach or language of real life and language as carrier of culture. *Research Papers in Language Teaching and Learning* 8(1), 34-43.
- \*Fusco, F. (2022). Linguistic diversity in schools. Some data on plurilingual classes in Udine. *Colloquium: New Philologies*, 7(1), 38–54. <https://doi.org/10.23963/cnp.2022.7.1.3>
- \*Galante, A. (2020). “*The moment I realized I am plurilingual*”: Plurilingual tasks for creative representations in EAP at a Canadian University. *Applied Linguistics Review*, 11(4), 551–580. <https://doi.org/10.1515/applirev-2018-0116>
- \*Galante, A. (2021). Translation as a pedagogical tool in multilingual classes. *Translation and Translanguaging in Multilingual Contexts*, 7(1), 106–123. <https://doi.org/10.1075/ttmc.00064.gal>
- \*Galante, A. (2022a). Plurilingual and pluricultural competence (PPC) scale: The inseparability of language and culture. *International Journal of Multilingualism*,

19(4), 477-498.

<https://www.ingentaconnect.com/content/routledg/rmjm20/2022/00000019/0000004/art00001>

\*Galante, A. (2022b). Affordances of plurilingual instruction in higher education: A mixed methods study with a quasi-experiment in an English language program. *Applied Linguistics*, 43(2), 316–339.

<https://doi.org/10.1093/applin/amab044>

\*Galante, A., & dela Cruz, J.W.N. (2021). Plurilingual and pluricultural as the new normal: An examination of language use and identity in the multilingual city of Montreal. *Journal of Multilingual and Multicultural Development*, 45(4), 868-883. <https://doi.org/10.1080/01434632.2021.1931244>

Galante, A., dela Cruz, J.W., Chiras, M., & Zeaiter, L. (2022a). Challenging monolingual norms: TESL teacher education to advance learners' plurilingual and pluricultural awareness. In R. Fielding (Ed.), *Multilingualism, identity and interculturality in education* (pp. 91–120). Springer Nature.

[https://doi.org/10.1007/978-981-19-5848-9\\_5](https://doi.org/10.1007/978-981-19-5848-9_5)

Galante, A., & dela Cruz, J.W. N. (2024). The fall of bilingualism: Teacher candidates' voices on the implementation of critical plurilingualism in English language teaching. *International Multilingual Research Journal*, 18(3), 254-273. <https://doi.org/10.1080/19313152.2024.2326366>

Galante, A., Chiras, M., dela Cruz, J.W.N., & Zeaiter, L.F. (2022b). *Plurilingual guide: Implementing critical plurilingual pedagogy in language education*. Plurilingual Lab, McGill University.

<https://escholarship.mcgill.ca/concern/books/0c483q268>

\*Galante, A., Okubo, K., Cole, C., Elkader, N.A., Carozza, N., Wilkinson, C., Wotton,

- C., & Vasic, J. (2019). Plurilingualism in higher education: A collaborative initiative for the implementation of plurilingual pedagogy in an English for academic purposes program at a Canadian University. *TESL Canada Journal*, 36(1), 121–133. <https://doi.org/10.18806/tesl.v36i1.1305>
- \*Galante, A., Okubo, K., Cole, C., Elkader, N.A., Carozza, N., Wilkinson, C., Wotton, C., & Vasic, J. (2020). “English-only is not the way to go”: Teachers’ perceptions of plurilingual instruction in an English program at a Canadian University. *TESOL Quarterly*, 54(4), 980–1009. <https://doi.org/10.1002/tesq.584>
- \*Gallego-Balsà, L., & Cots, J.M. (2019). Managing the foreign language classroom translingually: The case of international students learning Catalan in a study abroad situation. *International Journal of Multilingualism*, 16(4), 425–441. <https://doi.org/10.1080/14790718.2018.1545020>
- García, O. (2009). *Bilingual education in the 21st century: A global perspective*. Wiley.
- García, O. (2019). Decolonizing foreign, second, heritage, and first languages. In D. Macedo (Ed.), *Decolonizing foreign language education: The misteaching of English and other colonial languages* (pp. 152-168). Routledge.
- García, O., Flores, N., Seltzer, K., Wei, L., Otheguy, R., & Rosa, J. (2021). Rejecting abyssal thinking in the language and education of racialized bilinguals: A manifesto. *Critical Inquiry in Language Studies*, 18(3), 203–228. <https://doi.org/10.1080/15427587.2021.1935957>
- García, O., & Leiva, C. (2014). Theorizing and enacting translanguaging for social justice. In A. Blackledge & A. Creese (Eds.), *Heteroglossia as practice and pedagogy* (pp. 199–216). Springer Netherlands. [https://doi.org/10.1007/978-94-007-7856-6\\_11](https://doi.org/10.1007/978-94-007-7856-6_11)

García, O., & Li, W. (2014). *Translanguaging: Language, bilingualism and education*. Palgrave Pivot.

García, O., & Otheguy, R. (2015). Clarifying translanguaging and deconstructing named languages: A perspective from linguistics. *Applied Linguistics Review*, 6(3), 281–307. <https://doi.org/10.1515/applirev-2015-0014>

García, O., & Otheguy, R. (2020). Plurilingualism and translanguaging: Commonalities and divergences. *International Journal of Bilingual Education and Bilingualism*, 23(1), 17–35. <https://doi.org/10.1080/13670050.2019.1598932>

\*Gardiner-Hyland, F. (2021). Don't forget us! Challenges supporting children with EAL in Irish primary schools. *European Journal of Applied Linguistics and TEFL*, 10(2), 177-199.

\*Garrido, M.R., & Moore, E. (2016). “We can speak we do it our way”: Linguistic ideologies in Catalan adolescents’ language biography raps. *Linguistics and Education*, 36, 35–44. <https://doi.org/10.1016/j.linged.2016.07.006>

\*Gasca Jiménez, L., & Adrada-Rafael, S. (2021). Understanding heritage language learners’ critical language awareness (CLA) in mixed language programs. *Languages*, 6(1), 37. <https://doi.org/10.3390/languages6010037>

\*Gasson, S. (2021). The multivoiced English-for-young-learners subject in Sweden: Spaces for plurilingualism? *Acta Didactica Norden*, 15(2), 1-27. <https://doi.org/10.5617/adno.8376>

\*Geneix-Rabault, S. (2022). What graffiti arts and tags tell us about urban identity in Nouméa (New Caledonia). *The Australian Journal of Anthropology*, 33(2), 173–191. <https://doi.org/10.1111/taja.12442>

Gewirtz, S. (1998). Conceptualizing social justice in education: Mapping the territory,

*Journal of Education Policy*, 13(4), 469-484,

<https://doi.org/10.1080/0268093980130402>

Gewirtz, S. (2006). Towards a contextualized analysis of social justice in education.

*Educational Philosophy and Theory*, 38(1), 69-81.

<https://doi.org/10.1111/j.1469-5812.2006.00175.x>

Giroux, H.A. (1981). *Ideology, culture, and the process of schooling*. Philadelphia:

Temple University Press.

\*Gnutzmann, C., Jakisch, J., & Rabe, F. (2014). English as a lingua franca: A source of identity for young Europeans? *Multilingua*, 33(3–4).

<https://doi.org/10.1515/multi-2014-0020>

\*Gonçalves, M.L., & Andrade, A.I. (2007). Connecting languages: The use of the portfolio as a means of exploring and overcoming frontiers within the curriculum. *European Journal of Teacher Education*, 30(2), 195–213.

<https://doi.org/10.1080/02619760701274001>

\*González Davies, M. (2014). Towards a plurilingual development paradigm: From spontaneous to informed use of translation in additional language learning.

*The Interpreter and Translator Trainer*, 8(1), 8–31.

<https://doi.org/10.1080/1750399x.2014.908555>

\*González-Davies, M. (2017). The use of translation in an integrated plurilingual approach to language learning: Teacher strategies and best practices. *Journal of Spanish Language Teaching*, 4(2), 124–135.

<https://doi.org/10.1080/23247797.2017.1407168>

\*González-Davies, M., & Soler Ortínez, D. (2021). Use of translation and plurilingual practices in language learning. *Translation and Plurilingual Approaches to Language Teaching and Learning*, 7(1), 17–40.

<https://doi.org/10.1075/ttmc.00059.gon>

- Gramling, D., & Warner, C. (2012). Critical multilingualism studies: An invitation. *Critical Multilingualism Studies*, 1(1), 1-11.  
<https://cms.arizona.edu/index.php/multilingual/article/view/14/18>
- \*Grasz, S., & Schlabach, J. (2012). Attitudes and motivational factors behind Finnish business students' choices of foreign languages. *Language Learning in Higher Education*, 1(2). <https://doi.org/10.1515/cercles-2011-0019>
- \*Griva, E., & Iliadou, S. (2011). Foreign language policy addressed to Greek primary and secondary education: Teachers' viewpoints and students' attitudes towards plurilingualism. *European Journal of Language Policy*, 3(1), 15–36.  
<https://doi.org/10.3828/ejlp.2011.3>
- Groff, C., Zwaanswijk, W., Wilson, A., & Saab, N. (2023). Language diversity as resource or as problem? Educator discourses and language policy at high schools in the Netherlands. *International Multilingual Research Journal*, 17(2), 157–175. <https://doi.org/10.1080/19313152.2022.2162761>
- Grosjean, F. (1982). *Life with two languages: An introduction to bilingualism*. Harvard University Press.
- Grosjean, F. (2012). Bilingualism: A short introduction. In F. Grosjean & P. Li (Eds.), *The psycholinguistics of bilingualism* (pp. 5–25). John Wiley & Sons.
- \*Gruber, I., & the Austrian CEBS-Team. (2020). From plurilingual teaching to plurilingual examination. *Italiano LinguaDue*, 12(2), 327-351.
- Guardado, M. (2012). Toward a critical multilingualism in Canadian classrooms: Making local inroads into a cosmopolitan identity. *TESL Canada Journal*, 30(1), 151. <https://doi.org/10.18806/tesl.v30i1.1132>
- Guba, E.G., & Lincoln, Y.S. (1994). Competing paradigms in qualitative research. In N.K. Denzin and Y.S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105-117). Sage.

- Guilherme, M. (2021). Intercultural responsibility: Critical inter-epistemic dialog and equity for sustainable development. In W.L. Filho, A.M. Azul, L. Brandli, A.L. Salvia & T. Wall (Eds.), *Partnerships for goals* (pp. 599-610). Springer.
- \*Gyogi, E. (2022). Plurilingual pedagogy in the Japanese language classroom: Benefits and challenges for creating more equitable classroom practices. *International Journal of Bilingual Education and Bilingualism*, 25(9), 3289–3302. <https://doi.org/10.1080/13670050.2022.2049689>
- \*Hafner, C.A., Li, D.C.S., & Miller, L. (2015). Language choice among peers in Project-Based Learning: A Hong Kong case study of English language learners' plurilingual practices in out-of-class computer-mediated communication. *The Canadian Modern Language Review*, 71(4), 441–470. <https://doi.org/10.3138/cmlr.2712>
- Haque, E. (2019). A Foucauldian approach to language policy in Canada. In T. Ricento (Ed.), *Language politics and policies* (1st ed.) (pp. 232–243). Cambridge University Press. <https://doi.org/10.1017/9781108684804.013>
- \*Harju-Autti, R., Mäkinen, M., & Rättyä, K. (2022). Things should be explained so that the students understand them': Adolescent immigrant students' perspectives on learning the language of schooling in Finland. *International Journal of Bilingual Education and Bilingualism*, 25(8), 2949–2961. <https://doi.org/10.1080/13670050.2021.1995696>
- \*Haukås, Å. (2015). A comparison of L2 and L3 Learners' strategy use in school settings. *The Canadian Modern Language Review*, 71(4), 383–405. <https://doi.org/10.3138/cmlr.2701>
- Hawkins, M.R. (2011). *Social justice language teacher education*. Multilingual Matters.
- \*Henry, A. (2011). Examining the impact of L2 English on L3 selves: A case study.

*International Journal of Multilingualism*, 8(3), 235–255.

<https://doi.org/10.1080/14790718.2011.554983>

Heracleous, L. (2006). Critical approaches: Michel Foucault's conceptions of discourse. In L. Heracleous (Ed.), *Discourse, interpretation, organization* (pp. 79–107). Cambridge University Press.

Holborow, M. (2018). Language skills as human capital? Challenging the neoliberal frame. *Language and Intercultural Communication*, 18(5), 520-532.

<https://doi.org/10.1080/14708477.2018.1501846>

Hooks, B. (2014). *Teaching to transgress*. Routledge.

\*Hopp, H., & Thoma, D. (2021). Effects of plurilingual teaching on grammatical development in early foreign-language learning. *The Modern Language Journal*, 105(2), 464–483. <https://doi.org/10.1111/modl.12709>

Horkheimer, M. (1992). *Critical theory: Selected essays*. Continuum.

Hymes, D. (1973). Speech and language: On the origins and foundations of inequality among speakers. *Daedalus*, 102(3), 59–85.

<http://www.jstor.org/stable/20024146>

\*Igbeneghu, B. (2014). Towards the reconfiguration of Language Education for the Nigerian child. *International Journal of Applied Linguistics & English Literature*, 3(1), 45–53. <https://doi.org/10.7575/aiac.ijalel.v.3n.1p.45>

Jaspers, J. (2018). The transformative limits of translanguaging. *Language & Communication*, 58,1–10. <https://doi.org/10.1016/j.langcom.2017.12.001>

\*Jeoffrion, C., Marcouyeux, A., Starkey-Perret, R., Narcy-Combes, M.-F., & Birkan, I. (2014). From multilingualism to plurilingualism: University students' beliefs about language learning in a monolingual context. *Language, Culture and Curriculum*, 27(1), 8–26. <https://doi.org/10.1080/07908318.2014.887724>

Jones Díaz, C. (2014). Institutional, material and economic constraints in languages



- education: unequal provision of linguistic resources in early childhood and primary settings in Australia. *International Journal of Bilingual Education and Bilingualism*, 17(3), 272–286. <https://doi.org/10.1080/13670050.2012.754400>
- \*Kalliokoski, J. (2011). Plurilingual competence, styles and variation. *Eesti Ja Soome-Ugri Keeleteaduse Ajakiri. Journal of Estonian and Finno-Ugric Linguistics*, 2(2), 87–110. <https://doi.org/10.12697/jeful.2011.2.2.05>
- Källkvist, M., & Hult, F.M. (2020). Multilingualism as problem or resource? Negotiating space for languages other than Swedish and English in university language planning. In M. Kuteeva, K. Kaufhold, & N. Hynninen, N. (Eds), *Language perceptions and practices in multilingual universities* (pp. 57-84). Palgrave Macmillan. [https://doi.org/10.1007/978-3-030-38755-6\\_3](https://doi.org/10.1007/978-3-030-38755-6_3)
- Keddie, A. (2012). Schooling and social justice through the lenses of Nancy Fraser. *Critical Studies in Education*, 53(3), 263-279. <https://doi.org/10.1080/17508487.2012.709185>
- Kenner, C., & Hickey, T. (2022). *Multilingual Europe: Diversity and learning*. Institute of Education Press.
- \*Kharkhurin, A.V., Koncha, V., & Charkhabi, M. (2023). The effects of multilingual and multicultural practices on divergent thinking. implications for plurilingual creativity paradigm. *Bilingualism: Language and Cognition*, 26(3), 592–609. <https://doi.org/10.1017/s1366728922000864>
- Kisiel, T. (1978). Habermas' purge of pure theory: Critical theory without ontology? *Human Studies*, 1(2), 167–183. <http://www.jstor.org/stable/20008680>
- \*Kostoulas, A., & Motsiou, E. (2022). Family language policy in mixed-language families: An exploratory study of online parental discourses. *International Journal of Bilingual Education and Bilingualism*, 25(2), 696–708. <https://doi.org/10.1080/13670050.2020.1715915>

- Kramersch, C. (2006). The multilingual subject. *International Journal of Applied Linguistics*, 16(1), 97-110. <https://doi.org/10.1111/j.1473-4192.2006.00109.x>
- Kubota, R. (2004). Critical multiculturalism and second language education. *Critical Pedagogies and Language Learning*, 30–52.  
<https://doi.org/10.1017/cbo9781139524834.003>
- Kubota, R. (2016). The multi/plural turn, postcolonial theory, and neoliberal multiculturalism: Complicities and implications for applied linguistics. *Applied Linguistics*, 37(4), 474–494. <https://doi.org/10.1093/applin/amu045>
- Kubota, R. (2021). Critical antiracist pedagogy in ELT. *ELT Journal*, 75(3), 237–246.  
<https://doi.org/10.1093/elt/ccab015>
- Kubota, R., & Lin, A.M. (2009). *Race, culture, and identities in second language education: Exploring critically engaged practice*. Routledge.
- \*Lau, S.M.C., Brosseau, M.-C., Maegerlein, E., LeRisbé, M., & Blandford, M. (2020). Supporting immigrant students' academic and social integration: ESL and French College teachers' collaboration in promoting cross-linguistic teaching of language and strategies. *The Canadian Modern Language Review*, 76(4), 293–312. <https://doi.org/10.3138/cmlr-2020-0001>
- Lau, S.M.C., Théberge, S., & Dault, C. (2023). University researcher-instructor partnership: Co-learning of trans/plurilingual pedagogies for critical language awareness in French L2/LX classrooms. *Educational Linguistics*, 3(1), 50-72.  
<https://doi.org/10.1515/eduling-2023-0018>
- Lau, S.M.C, Tian, Z., & Lin, A.M.Y. (2021). Critical literacy and additional language learning: An expansive view of translanguaging for change-enhancing possibilities. In J.Z. Pandya, R.A. Mora, J.H. Alford, N.A. Golden, & R. Santiago de Roock (Eds.), *The handbook of critical literacies* (pp. 1-10). Routledge.

- Lau, S.M.C., & Van Viegen, S. (2020). *Plurilingual pedagogies: Critical and creative endeavors for equitable language in education*. Springer Nature.
- \*Le Pichon, E., De Swart, H., Vorstman, J.A.S., & Van Den Bergh, H. (2013). Emergence of patterns of strategic competence in young plurilingual children involved in French international schools. *International Journal of Bilingual Education and Bilingualism*, 16(1), 42–63.  
<https://doi.org/10.1080/13670050.2012.679251>
- \*Lehtonen, T., & Karjalainen, S. (2008). University graduates' workplace language needs as perceived by employers. *System*, 36(3), 492–503.  
<https://doi.org/10.1016/j.system.2008.01.003>
- Lessa, I. (2006). Discursive struggles within social welfare: Restaging teen motherhood. *British Journal of Social Work*, 36(2), 283–298.  
<https://doi.org/10.1093/bjsw/bch256>
- Levinson, B.A., Gross, J.P.K., Hanks, C., Dadds, J.H., Kumasi, K., & Link, J. (2011). *Beyond critique: Exploring critical social theories and education* (1st edition). Routledge.
- Lewis, G., Jones, B., & Baker, C. (2012a). Translanguaging: Origins and development from school to street and beyond. *Educational Research and Evaluation*, 18(7), 641–654. <https://doi.org/10.1080/13803611.2012.718488>
- Lewis, G., Jones, B., & Baker, C. (2012b). Translanguaging: Developing its conceptualisation and contextualisation. *Educational Research and Evaluation*, 18(7), 655–670. <https://doi.org/10.1080/13803611.2012.718490>
- Li, W. (2018). Translanguaging as a practical theory of language. *Applied Linguistics*, 39(1), 9–30. <https://doi.org/10.1093/applin/amx039>
- Li, W. (2023). Transformative pedagogy for inclusion and social justice through translanguaging, co-learning, and transpositioning. *Language Teaching*,

- 1(12). <https://doi.org/10.1017/S0261444823000186>
- Li, W., & García, O. (2022). Not a first language but one repertoire: Translanguaging as a decolonizing project. *RELC Journal*, 53(2), 313–324.  
<https://doi.org/10.1177/00336882221092841>
- \*Lin, A. (2013). Toward paradigmatic change in TESOL methodologies: Building plurilingual pedagogies from the ground up. *TESOL Quarterly*, 47(3), 521–545. <https://doi.org/10.1002/tesq.113>
- LINCDIRE. (2024). <https://www.lincdireproject.org/>
- Lingard, B., & Keddie, A. (2013). Redistribution, recognition and representation: Working against pedagogies of indifference. *Pedagogy, Culture, & Society*, 21(3), 427–447. <https://doi.org/10.1080/14681366.2013.809373>
- \*Little, D. (2012). The European language portfolio in whole-school use. *Innovation in Language Learning and Teaching*, 6(3), 275–285.  
<https://doi.org/10.1080/17501229.2012.725254>
- \*Llanes, A., & Cots, J.M. (2022). Measuring the impact of translanguaging in TESOL: A plurilingual approach to ESP. *International Journal of Multilingualism*, 19(4), 523-538.  
<https://doi.org/10.1080/14790718.2020.1753749>
- \*Llompart, J., Masats, D., Moore, E., & Nussbaum, L. (2020). ‘Mézclalo un poquito’: Plurilingual practices in multilingual educational milieus. *International Journal of Bilingual Education and Bilingualism*, 23(1), 98–112.  
<https://doi.org/10.1080/13670050.2019.1598934>
- \*López-Fernández, O. (2014). University teaching experience with the electronic European Language Portfolio: An innovation for the promotion of plurilingualism and interculturality / Experiencia Docente Universitaria con el Portfolio Europeo de Lenguas electrónico: Una Innovación para la promoción

del plurilingüismo y la interculturalidad. *Cultura y Educación*, 26(1), 211–225.

<https://doi.org/10.1080/11356405.2014.908667>

\*Lotherington, H. (2013). Creating third spaces in the linguistically heterogeneous classroom for the advancement of plurilingualism. *TESOL Quarterly*, 47(3), 619–625. <https://doi.org/10.1002/tesq.117>

\*Lotherington, H., Tan S., O'Halloran, K.L., Wignell P., & Schmitt A. (2019). Analyzing the talking book *Imagine a world: A multimodal approach to English language learning in a multilingual context*. *Text & Talk*, 39(6), 747–774. <https://doi.org/10.1515/text-2019-0239>

Lovell, T. (2007). Nancy Fraser's integrated theory of justice: A 'sociologically rich' model for a global capitalist era? In T. Lovell (Ed.), *(Mis)recognition, social inequality and social justice: Nancy Fraser and Pierre Bourdieu (1st ed.)*. Routledge. <https://doi.org/10.4324/9780203932667>

\*Lüdi, G., Höchle, K., & Yanaprasart, P. (2010). Patterns of language use in polyglossic urban areas and multilingual regions and institutions: A Swiss case study. *International Journal of the Sociology of Language*, 2010 (205). <https://doi.org/10.1515/ijsl.2010.039>

\*Lujčić, R., & Deda, S.H. (2018). Plurilingual primary school students and their language use. *Sustainable Multilingualism*, 12(1), 114-129. <https://doi.org/10.2478/sm-2018-0005>

\*Maatouk, Z., & Payant, C. (2022). The pertinence and feasibility of implementing a plurilingual approach in Quebec, Canada: The beliefs of pre-service ESL teachers. *International Journal of Bilingual Education and Bilingualism*, 25(10), 3685–3697. <https://doi.org/10.1080/13670050.2022.2072681>

Macedo, D. (2019). *Decolonizing foreign language education: The misteaching of English and other colonial languages*. Routledge.

- \*Mačianskienė, N. (2011). Developing institutional language policy. *Santalka*, 19(2), 158–167. <https://doi.org/10.3846/cpe.2011.17>
- \*Maddamsetti, J. (2020). Intersectional identities and teaching practice in an elementary general classroom: A case study of a plurilingual teacher candidate. *Journal of Language, Identity & Education*, 19(5), 342–358. <https://doi.org/10.1080/15348458.2019.1676158>
- \*Mady, C. (2018). Multilingual immigrants' French and English acquisition in grade 6 French immersion: Evidence as means to improve access. *Language and Intercultural Communication*, 18(2), 204–224. <https://doi.org/10.1080/14708477.2017.1364259>
- Marinopoulou, A. (2019). Critical theory: Epistemological content and method. In P. Liamputtong (Ed.), *Handbook of research methods in health social Sciences* (pp. 133-149). Springer. [https://doi.org/10.1007/978-981-10-5251-4\\_58](https://doi.org/10.1007/978-981-10-5251-4_58)
- \*Marshall, S. (2020). Understanding plurilingualism and developing pedagogy: Teaching in linguistically diverse classes across the disciplines at a Canadian University. *Language, Culture and Curriculum*, 33(2), 142–156. <https://doi.org/10.1080/07908318.2019.1676768>
- \*Marshall, S., & Moore, D. (2013). 2B or not 2B plurilingual? Navigating languages, literacies, and plurilingual competence in postsecondary education in Canada. *TESOL Quarterly*, 47(3), 472-499. <https://doi.org/10.1002/tesq.111>
- Marshall, S., & Moore, D. (2018). Plurilingualism amid the panoply of lingualisms: Addressing critiques and misconceptions in Education. *International Journal of Multilingualism*, 15(1), 19–34. <https://doi.org/10.1080/14790718.2016.1253699>
- \*Marshall, S., Moore, D., & Himeta, M. (2021). French-medium instruction in

Anglophone Canadian higher education: The plurilingual complexity of students and their instructors. *Canadian Journal of Applied Linguistics*, 24(1), 181–204. <https://doi.org/10.37213/cjal.2021.29345>

\*Marshall, S., Moore, D., James, C.L., Ning, X., & Dos Santos, P. (2019).

Plurilingual Students' practices in a Canadian university: Chinese language, academic English, and discursive ambivalence. *TESL Canada Journal*, 36(1), 1–20. <https://doi.org/10.18806/tesl.v36i1.1300>

Martyniuk, W., & Noijons, J. (2007). *The use of the CEFR at national level in the Council of Europe member states*. <https://rm.coe.int/168069b7ad>

\*Masson, M., Antony-Newman, M., & Antony-Newman, M. (2022). The immigrant perspective: Eastern-European parental discourses about the value of French, plurilingualism and plurilingual literacy practices. *International Journal of Bilingual Education and Bilingualism*, 25(9), 3507–3520. <https://doi.org/10.1080/13670050.2022.2079372>

May, S. (2014). *The multilingual turn: Implications for SLA, TESOL and bilingual education*. Routledge.

Mayo, P. (2015). Antonio Gramsci's impact on critical pedagogy. *Critical Sociology*, 41(7–8), 1121–1136. <https://doi.org/10.1177/0896920513512694>

McIntyre, J. (2020). Redistribution, recognition and representation. In J. McIntyre & F. Abrams (Eds.), *Refugee education: Theorising practice in school* (pp. 1–18). Routledge.

McKenzie, J. (2022). Addressing historical trauma and healing in indigenous language cultivation and revitalization. *Annual Review of Applied Linguistics*, 42, 71–77. <https://doi.org/10.1017/s0267190521000167>

Mehmedbegovic, D. (2017). Engaging with linguistic diversity in global cities: Arguing

- for 'language hierarchy free' policy and practice in Education. *Open Linguistics*, 3(1), 540-553. <https://doi.org/10.1515/opli-2017-0027>
- Mehmedbegovic-Smith, D. (2024). Parents as agents of 'imported bilingualism'. Arguing for two new concepts for further development of the typology of bilingual families. *Zagreber germanistische Beiträge*, 33 (1), 121-142. <https://doi.org/10.17234/ZGB.33.6>
- Meier, G. (2016). The multilingual turn as a critical movement in education: Assumptions, challenges and a need for reflection. *Applied Linguistics Review*, 8(1), 131-161. <https://doi.org/10.1515/applirev-2016-2010>
- Meighan, P.J. (2023). Coloniallingualism: Colonial legacies, imperial mindsets, and inequitable practices in English language education. *Diaspora, Indigenous, and Minority Education*, 17(2), 146–155. <https://doi.org/10.1080/15595692.2022.2082406>
- \*Melo-Pfeifer, S. (2014). Intercomprehension between romance languages and the role of English: A study of multilingual chat rooms. *International Journal of Multilingualism*, 11(1), 120–137. <https://doi.org/10.1080/14790718.2012.679276>
- \*Melo-Pfeifer, S. (2017). Drawing the plurilingual self: How children portray their plurilingual resources. *International Review of Applied Linguistics in Language Teaching*, 55(1), 41–60. <https://doi.org/10.1515/iral-2017-0006>
- \*Melo-Pfeifer, S. (2021). Exploiting foreign language student-teachers' visual language biographies to challenge the monolingual mind-set in foreign language education. *International Journal of Multilingualism*, 18(4), 601–618. <https://doi.org/10.1080/14790718.2021.1945067>
- Menken, K., & Solorza, C. (2014). No child left bilingual: Accountability and the elimination of bilingual education programs in New York City schools.



*Education Policy*, 28(1), 96–125. <https://doi.org/10.1177/0895904812468228>

- \*Meyer, S., Gekeler, P., Manger, S., & Urank, D. (2013). Plurilingualism, multilingualism and internationalisation in the European Higher Education area: Challenges and perspectives at a Swiss University. *Language Learning in Higher Education*, 2(2), 405-425. <https://doi.org/10.1515/cercles-2012-0022>
- \*Mirjam, E.C. (2022). Exploring overt cross-linguistic influence in lower secondary learners written texts in English and French as a second or third language. *International Journal of Multilingualism*, 21(2), 1052–1073. <https://doi.org/10.1080/14790718.2022.2127731>
- \*Misechko, O.Y. (2017). Multiple impact of international cooperation in the language education of children in Ukraine after 1991. *Multidisciplinary Journal of School Education*, 12(2), 139-157. <https://doi.org/10.35765/mjse.2017.0612.08>
- \*Möller-Omrani, C., & Sivertsen, A.-K.H. (2022). Should the elementary school EFL classroom contribute to developing multilingualism? Pre-service teacher cognitions about pluralistic approaches to EFL teaching and cross-linguistic awareness. *Languages*, 7(2), 1-24. <https://doi.org/10.3390/languages7020109>
- Monzó-Nebot, E., & Mellinger, C.D. (2022). Language policies for social justice— Translation, interpreting, and access. *Just. Journal of Language Rights & Minorities, Revista de Drets Lingüístics i Minories*, 1(1–2), 15–35. <https://doi.org/10.7203/Just.1.25367>
- Moon, K., & Blackman, D. (2014). A guide to understanding social science research for natural scientists. *Conservation Biology*, 28(5), 1167–1177. <http://www.jstor.org/stable/24480366>
- \*Moore, D. (2006). Plurilingualism and strategic competence in context. *International Journal of Multilingualism*, 3(2), 125–138. <https://doi.org/10.1080/14790710608668392>

- \*Moore, E. (2014). Constructing content and language knowledge in plurilingual student teamwork: Situated and longitudinal perspectives. *International Journal of Bilingual Education and Bilingualism*, 17(5), 586-609.  
<https://doi.org/10.1080/13670050.2013.860947>
- \*Moore, E. (2016). Conceptualising multilingual higher education in policies, pedagogical designs and classroom practices. *Language, Culture and Curriculum*, 29(1), 22–39. <https://doi.org/10.1080/07908318.2016.1132652>
- \*Moore, E., Nussbaum, L., & Borràs, E. (2013). Plurilingual teaching and learning practices in ‘internationalised’ university lectures. *International Journal of Bilingual Education and Bilingualism*, 16(4), 471–493.  
<https://doi.org/10.1080/13670050.2012.702724>
- \*Moore, E., & Patiño-Santos, A. (2014). Plurilingual resources for ‘welcoming’ at a University Service for International Students. *Journal of Multilingual and Multicultural Development*, 35(4), 406–424.  
<https://doi.org/10.1080/01434632.2013.874437>
- \*Moore, E., & Vallejo, C. (2018). Practices of conformity and transgression in an out-of-school reading programme for ‘at risk’ children. *Linguistics and Education*, 43, 25–38. <https://doi.org/10.1016/j.linged.2017.09.003>
- Moraru, M. (2020). Toward a Bourdieusian theory of multilingualism. *Critical Inquiry in Language Studies*, 17(2), 79–100.  
<https://doi.org/10.1080/15427587.2019.1574578>
- Morris, B.J. (2017). *A brief history of lesbian, gay, bisexual, and transgender social movements*. American Psychological Association. Retrieved October 21, 2023, from <https://www.apa.org/topics/lgbtq/history>
- Murphy, M. (2022). *Social theory and education research: Understanding Foucault, Habermas, Bourdieu and Derrida* (2nd edition). Routledge.

- Murphy, M., & Costa, C. (2022). Social theory and methodology in education research: From conceptualisation to operationalisation. In M. Murphy (Ed.), *Social theory and education research: Understanding Foucault, Habermas, Bourdieu and Derrida* (2nd edition) (pp. 24-43). Routledge.
- \*Nagai, N. (2020). Consciousness raising tasks: Developing learners' reflective attitude toward plurilingualism. *Language Learning in Higher Education*, 10(1), 245–258. <https://doi.org/10.1515/cercles-2020-2014>
- Newman, M., & Gough, D. (2020). Systematic reviews in educational research: Methodology, perspectives and application. In O. Zawacki-Ritcher, M. Kerres, S. Bedenlier, M. Bond, & K. Buntis (Eds.), *Systematic reviews in educational research* (pp. 3-22). Springer.  
[https://doi.org/10.1007/978-3-658-27602-7\\_1](https://doi.org/10.1007/978-3-658-27602-7_1)
- Nieto, S. (1996). *Affirming diversity: The sociopolitical context of multicultural education*. Longman.
- Nieto, S. (2017). *Language, culture, and teaching: Critical perspectives* (3rd ed.). Routledge. <https://doi.org/10.4324/9781315465692>
- Nieto S., & Bode, P. (2017). *Affirming diversity: The sociopolitical context of multicultural education*. Pearson.
- North B., & Piccardo, E. (2016). Developing illustrative descriptors of aspects of mediation for the CEFR. Council of Europe.  
<https://rm.coe.int/168073ff31>
- \*Nunan, A. (2017). Giving learners a multicultural voice: An English-speaking university context. *Language Learning in Higher Education*, 7(2), 435–449.  
<https://doi.org/10.1515/cercles-2017-0018>
- \*Oliveira, A.L., & Ançã, M.H. (2009). 'I speak five languages': Fostering plurilingual

- competence through language awareness. *Language Awareness*, 18(3–4), 403–421. <https://doi.org/10.1080/09658410903197355>
- Omona, J. (2013). Sampling in qualitative research: Improving the quality of research outcomes in Higher Education. *Makerere Journal of Higher Education*, 4(2). <https://doi.org/10.4314/majohe.v4i2.4>
- Orioles, V. (2004). Plurilinguisme: Modèles interprétatifs, terminologie et retombées institutionnelles [Plurilingualism: Interpretative models, terminology and institutional impact]. *Revue française de linguistique appliquée*, 2(IX), 11–30.
- Ortaçtepe Hart, D. (2023). *Social justice and the language classroom: Reflection, action, and transformation*. Edinburgh University Press. <https://doi-org.libproxy.ucl.ac.uk/10.1515/9781474491778>
- \*Ortega, Y. (2019). “Teacher, ¿puedo hablar en Español?” A reflection on plurilingualism and translanguaging practices in EFL. *Profile: Issues in Teachers’ Professional Development*, 21(2), 155–170. <https://doi.org/10.15446/profile.v21n2.74091>
- Osborn, T. (2006). *Teaching world languages for social justice: A sourcebook of principles and practices*. Lawrence Erlbaum Associates.
- Otsuji, E., & Pennycook, A. (2011). Social inclusion and metrolingual practices. *International Journal of Bilingual Education and Bilingualism*, 14(4), 413–426. <https://doi.org/10.1080/13670050.2011.573065>
- \*Otwinowska, A. (2014). Does multilingualism influence plurilingual awareness of Polish teachers of English? *International Journal of Multilingualism*, 11(1), 97–119. <https://doi.org/10.1080/14790718.2013.820730>
- \*Otwinowska, A. (2017). English teachers’ language awareness: Away with the monolingual bias? *Language Awareness*, 26(4), 304–324. <https://doi.org/10.1080/09658416.2017.1409752>

- \*Otwinowska -Kasztelanic, A. (2012). Plurilingualism and Polish teenage learners of English. *Linguarum Arena*, 3, 37-52.  
<https://ojs.lettras.up.pt/ojs/index.php/LinguarumArena/article/view/3977>
- Özbilgin, M.F. (2009). Equality, diversity and inclusion at work: Yesterday, today and tomorrow. *Equality, Diversity and Inclusion at Work*.  
<https://doi.org/10.4337/9781848449299.00005>
- Ozhohan, A., Derevianko, S., Karchevska, O., Pavlova, L., & Pashyna, N. (2023). Language as a political manipulation tool. *Amazonia Investiga*, 12(64), 237-248. <https://doi.org/10.34069/AI/2023.64.04.23>
- \*Pastena, A., Sesé, A., & Trenchs-Parera, M. (2021). Impact of plurilingualism and previous intercultural experience on undergraduates' intercultural sensitivity at the start of university studies. *Journal of Multilingual and Multicultural Development*, 45(5), 1662-1674.  
<https://doi.org/10.1080/01434632.2021.2013854>
- \*Patrick, D. (2008). Inuit identities, language, and territoriality. *Diversité Urbaine*, 91–108. <https://doi.org/10.7202/019563ar>
- \*Payant, C. (2015). Plurilingual learners' beliefs and practices toward native and nonnative language mediation during learner-learner interaction. *The Canadian Modern Language Review*, 71 (2), 1–25.  
<http://dx.doi.org/10.3138/cmlr.2081.1>
- \*Payant, C. (2020). Exploring multilingual learners' writing practices during an L2 and an L3 individual writing task. *The Canadian Modern Language Review*, 76(4), 313–334. <https://doi.org/10.3138/cmlr-2020-0030>
- Payant, C., & Galante, A. (2022). Plurilingualism and translanguaging: Pedagogical approaches for empowerment and validation—an introduction. *TESL Canada Journal*, 38(2), i–xxii. <https://doi.org/10.18806/tesl.v38i2.1363>

- \*Payant, C., & Maatouk, Z. (2022). Collaborative writing in a third Language: How writers use and view their plurilingual repertoire during collaborative writing tasks. *Canadian Journal of Applied Linguistics*, 25(1), 127-151.  
<https://doi.org/10.37213/cjal.2022.31288>
- Pennycook, A. (1990). Towards a critical applied linguistics for the 1990s. *Issues in Applied Linguistics*, 1(1), 8-28.
- Pennycook, A. (2001). *Critical applied linguistics: A critical introduction*. Taylor & Francis.
- Pennycook, A. (2022). Critical applied linguistics in the 2020s. *Critical Inquiry in Language Studies*, 19(1), 1–21.  
<https://doi.org/DOI:10.1080/15427587.2022.2030232>
- Perez-Leroux A.T., & Glass W.R. (2000). Linguistic diversity and Inclusion in the foreign language classroom. *Foreign Language Annals*, 33(1), 58-62.  
<https://doi.org/10.1111/j.1944-9720.2000.tb00890.x>
- \*Pérez-Llantada, C. (2018). Bringing into focus multilingual realities: Faculty perceptions of academic languages on campus. *Lingua*, 212, 30–43.  
<https://doi.org/10.1016/j.lingua.2018.05.006>
- Petoukhov, K. (2013). Recognition, redistribution, and representation: Assessing the transformative potential of reparations for the Indian residential schools experience. *McGill Sociological Review*, 3, 73-91.  
<https://www.mcgill.ca/msr/volume3/article5>
- \*Phillips Galloway, E., Meston, H.M., & Dobbs, C. L. (2022). Linguistic cartography: Exploring the power and potential of mapping language resources within classroom communities. *Journal of Language, Identity & Education*, 1–16.  
<https://doi.org/10.1080/15348458.2022.2147935>
- Phillipson, R. (1992). *Linguistic imperialism*. Oxford University Press.

- Piccardo, E. (2013). Plurilingualism and curriculum design: Toward a synergic vision. *TESOL Quarterly*, 47(3), 600–614.
- Piccardo, E. (2019). “We are all (potential) plurilinguals”: Plurilingualism as an overarching, holistic concept. *Cahiers de l’ILOB/OLBI Working Papers*, 10, 183–204.
- Piccardo, E. (2021). *Developing plurilingualism in the classroom: From reflection to action. The CEFR companion volume: A key resource for inclusive plurilingual education, Webinar series.*  
<https://rm.coe.int/cefr-webinar-series-2021-4-background-reading/1680a54fd4>
- Piccardo, E. (2023). Mediation and the plurilingual/pluricultural dimension in Language Education. *Italiano LinguaDue* 2, 14(2), 24-45  
<https://doi.org/10.54103/2037-3597/19568>
- \*Piccardo, E., Antony-Newman, M., Chen, L., & Karamifar, B. (2021a). Innovative features of a plurilingual approach in language teaching: Implications from the LINC DIRE project. *Critical Multilingualism Studies*, 9(1), 128–155.  
<https://cms.arizona.edu/index.php/multilingual/article/view/229>
- Piccardo, E., Germain-Rutherford, A., & Lawrence, G. (2021b). *The Routledge handbook of plurilingual language education*. Routledge.
- Piccardo, E. & North, B. (2019). *The action-oriented approach: A dynamic vision of language education*. Multilingual Matters.
- Piller, I. (2016). *Linguistic diversity and social justice: An introduction to applied sociolinguistics*. Oxford University Press.
- \*Pinho, A.S., & Andrade, A.I. (2009). Plurilingual awareness and intercomprehension in the professional knowledge and identity development of language student teachers. *International Journal of Multilingualism*, 6(3), 313–329. <https://doi.org/10.1080/14790710902981157>

- \*Piskurska, G. (2015). Peculiarities of professional plurilingual competence of future international business activities managers. *The New Educational Review*, 39(1), 119–128. <https://doi.org/10.15804/tner.2015.39.1.10>
- \*Pitkänen, K.K., Siddall, R., & Lehtonen, T. (2013). The linguistic landscape of international students in English-Medium Master's programmes at the University of Helsinki: Student perceptions on the use of English and plurilingualism. *Language Learning in Higher Education*, 2(2), 427-440. <https://doi.org/10.1515/cercles-2012-0023>
- \*Polyakova, O., & Galstyan-Sargsyan, R. (2021). Sustainable Higher Education via telecollaboration: Improving plurilingual and Pluricultural Competence. *Integration of Education*, 25(4), 544–561. <https://doi.org/10.15507/1991-9468.105.025.202104.544-561>
- \*Portman, D., & Broido, M. (2019). Apprenticing future economists: Analysing an ESP course through the lens of the new CEFR Extended Framework. *Language Learning in Higher Education*, 9(2), 395–413. <https://doi.org/10.1515/cercles-2019-0021>
- \*Porto, M. (2016). English language education in primary schooling in Argentina. *Education Policy Analysis Archives*, 24 (80) <https://doi.org/10.14507/epaa.24.2450>
- Potts, D. (2013). Plurilingualism as multimodal practice. *TESOL Quarterly*, 47(3), 625-630. <https://doi.org/10.1002/tesq.118>
- Power, S. (2012a). The imaginative professional. In B. Cunningham (Ed.), *Exploring professionalism* (pp. 144-160). Bedford.
- Power, S. (2012b). From redistribution to recognition to representation: Social injustice and the changing politics of education. *Globalisation, Societies and Education*, 10(4), 473–492. <https://doi.org/10.1080/14767724.2012.735154>



- Pozzebon, M. (2004). Conducting and evaluating critical interpretive research: Examining criteria as a key component in building a research tradition. In B. Kaplan, D.P. Truex, D. Wastell, A.T. Wood-Harper, & J.I. DeGross (Eds.), *Information systems research: Relevant theory and informed practice* (pp. 275–292). Springer. [https://doi.org/10.1007/1-4020-8095-6\\_16](https://doi.org/10.1007/1-4020-8095-6_16)
- Pozzebon, M., Rodriguez, C., & Petrini, M. (2014). Dialogical principles for qualitative inquiry: A nonfoundational path. *International Journal of Qualitative Methods*, 13(1), 293–317. <https://doi.org/10.1177/160940691401300114>
- \*Prasad, G. (2014). Portraits of plurilingualism in a French International School in Toronto: Exploring the role of visual methods to access students' representations of their linguistically diverse identities. *The Canadian Journal of Applied Linguistics*, 17(1), 51-77.
- \*Prasad, G. (2015). Beyond the mirror towards a plurilingual prism: Exploring the creation of plurilingual 'identity texts' in English and French classrooms in Toronto and Montpellier. *Intercultural Education*, 26(6), 497–514. <https://doi.org/10.1080/14675986.2015.1109775>
- \*Prasad, G.L. (2018). 'But do monolingual people really exist?' Analysing elementary students' contrasting representations of plurilingualism through sequential reflexive drawing. *Language and Intercultural Communication*, 18(3), 315–334. <https://doi.org/10.1080/14708477.2018.1425412>
- \*Prasad, G. (2020). 'How does it look and feel to be plurilingual?': Analysing children's representations of plurilingualism through collage. *International Journal of Bilingual Education and Bilingualism*, 23(8), 902-924. <https://doi.org/10.1080/13670050.2017.1420033>
- \*Preece, S. (2020). Postgraduate students as plurilingual social actors in UK higher

education. *Language, Culture and Curriculum*, 33(2), 126–141.

<https://doi.org/10.1080/07908318.2019.1676767>

\*Psaltou-Joycey, A., & Kantaridou, Z. (2009). Plurilingualism, language learning strategy use and learning style preferences. *International Journal of*

*Multilingualism*, 6(4), 460–474. <https://doi.org/10.1080/14790710903254620>

\*Pujol-Ferran, M., DiSanto, J.M., Rodríguez, N.N., & Morales, A. (2016). Exploring plurilingual pedagogies across the college curriculum. *The Canadian Modern*

*Language Review*, 72(4), 530–549. <https://doi.org/10.3138/cmlr.3306>

Randolph, L.J., & Johnson, S.M. (2017). Social justice in the language classroom:

A call to action. *Dimension*, 99-121.

<https://files.eric.ed.gov/fulltext/EJ1207903.pdf>

\*Raud, N., Džalalova, A., & Raik, K. (2011). Plurilingualism in teacher education for multicultural schools and Kindergartens in Estonia. *Problems of Education in*

*the 21st Century*, 32(1), 113–120. <https://doi.org/10.33225/pec/11.32.113>

Rawls, J. (1971). *A theory of justice*. Belknap Press.

Rawls, J. (1999). *A theory of justice*. Revised edition. Harvard University Press.

<https://doi.org/10.2307/j.ctvkjb25m>

Reddick, C. (2023). Who can participate, where, and how? Connections between language-in-education and social justice in policies of refugee inclusion.

*Journal of Refugee Studies*, 36(4), 668–693.

<https://doi.org/10.1093/jrs/fead009>

Reddick, C., & Dryden-Peterson, S. (2021). Refugee Education and Medium of Instruction. In C. Benson & K. Kosonen (Eds), *Language Issues in*

*Comparative Education II* (pp. 208-233). Sense.

\*Riegler, S. (2021). Normativity in language teacher learning: ELF and the European

- Portfolio for Student Teachers of Languages (EPOSTL). *Journal of English as a Lingua Franca*, 10(1), 89–112. <https://doi.org/10.1515/jelf-2021-2048>
- \*Rivière, M. (2016). Readers' emotions: A plurilingual perspective. *The Canadian Modern Language Review*, 72(3), 312–338. <https://doi.org/10.3138/cmlr.2968>
- \*Rivière, M. (2017). Plurilingual reading practices in a global context: Circulation of books and linguistic inequalities. *Studies in Second Language Learning and Teaching*, 7(2), 335–354. <https://doi.org/10.14746/ssl.t.2017.7.2.9>
- Roberts, A., & Weston, K. (2014). Releasing the hidden academic? Learning from teacher-educators' responses to a writing support programme. *Professional Development in Education*, 40(5), 698–716. <https://doi.org/10.1080/19415257.2013.835277>
- Robeyns, I. (2003). Is Nancy Fraser's critique of theories of distributive justice justified? *Constellations*, 10, 538-554. <https://doi.org/10.1046/j.1351-0487.2003.00352.x>
- Robson, C., & McCartan, K. (2016). *Real world research* (4th edition). Wiley.
- Roche, G. (2019a). Linguistic injustice, decolonization, and language endangerment. [https://easychair.org/publications/preprint\\_download/JsQp](https://easychair.org/publications/preprint_download/JsQp)
- Roche, G. (2019b). Articulating language oppression: Colonialism, colonality and the erasure of Tibet's minority languages. *Patterns of Prejudice*, 53(5), 487–514. <https://doi.org/10.1080/0031322X.2019.1662074>
- \*Rojas-Bustos, K., & Panniello, D. (2022). Action research to transform early language practice: Exploring representations of plurilingualism in a private nursery. *International Journal of Educational Methodology*, 8(1), 129-138. <https://doi.org/10.12973/ijem.8.1.131>
- Rosa, J., & Flores, N. (2017). Unsettling race and language: Toward a raciolinguistic

perspective. *Language in Society*, 46(5), 621–647.

<https://doi.org/10.1017/s0047404517000562>

\*Rothwell, J. (2015). Laying down pale memories: Learners reflecting on language, self, and other in the middle-school drama-languages classroom. *The Canadian Modern Language Review*, 71(4), 331–361.

<https://doi.org/10.3138/cmlr.2717>

Royal Commission on Bilingualism and Biculturalism. (1969). *Report of the Royal Commission on Bilingualism and Biculturalism, Book I (General Introduction)*.

Ruíz, R. (1984). Orientations in language planning. *NABE Journal*, 8(2), 15–34.

<https://doi.org/10.1080/08855072.1984.10668464>

\*Sabatier, C., & Michael Bullock, S. (2018). Living in plurilingual spaces: Self-study, critical friendship, and the plurality of publics. *Studying Teacher Education*, 14(3), 258–271. <https://doi.org/10.1080/17425964.2018.1541288>

Sachs, J. (2016). Teacher professionalism: Why are we still talking about it? *Teachers and Teaching*, 22(4), 413–425.

<https://doi.org/10.1080/13540602.2015.1082732>

Said, E.W. (1978). *Orientalism*. Pantheon Books.

Saldana, J. (2021). *The coding manual for qualitative researchers* (4th edition). Sage.

\*Santos Alves, S., & Mendes, L. (2006). Awareness and practice of plurilingualism and intercomprehension in Europe. *Language and Intercultural Communication*, 6(3–4), 211–218. <https://doi.org/10.2167/laic248.0>

\*Schlabach, J. (2016). Plurilingual proficiency as a learning objective for a multilingual curriculum in the study of business in Finland. *Language Learning in Higher Education*, 6(2), 495–507. <https://doi.org/10.1515/cercles-2016-0027>

\*Séror J., & Gentil G. (2020). Cross-linguistic pedagogy and biliteracy in a bilingual

university: Students' stances, practices, and ideologies. *The Canadian Modern Language Review* 76(4), 356-374.

<https://doi.org/10.3138/cmlr-2020-0014>

\*Shank Lauwo, M., Accurso, K., & Rajagopal, H. (2022). Plurilingualism, equity, and pre-service teacher identity: Centring [linguistic] diversity in teacher education. *TESL Canada Journal*, 38(2), 113–139.

<https://doi.org/10.18806/tesl.v38i2.1359>

Shohamy, E. (2022). Critical language testing, multilingualism and social justice. *TESOL Quarterly*, 56(4), 1445–1457. <https://doi.org/10.1002/tesq.3185>

\*Silver, R.E., & Bokhorst-Heng, W.D. (2013). Neither “Mono” nor “multi”: Plurilingualism and hybrid competence. *TESOL Quarterly*, 47(3), 614–619.

<https://doi.org/10.1002/tesq.107>

\*Simões, A., & Senos, S. (2019). Representações dos alunos sobre as línguas num intervalo de dez anos: existem diferenças?. *Indagatio Didactica*, 11(1), 13-34.

<https://doi.org/10.34624/id.v11i1.5557>

\*Simon Auerbach, J. (2011). No sé qué day: Code-switching and code-mixing in a plurilingual family living in Catalonia. *Bellaterra Journal of Teaching & Learning Language & Literature*, 4(4), 72–93.

<https://doi.org/10.5565/rev/jtl3.443>

Simpson, J. (Ed.). (2013). *The Routledge handbook of applied linguistics*. Routledge.

Skutnabb-Kangas, T. & Phillipson, R. (1994). *Linguistic human rights: Overcoming linguistic discrimination*. De Gruyter Mouton.

<https://doi.org/10.1515/9783110866391>

\*Smeins, E.M., Wildenburg, K., & Duarte, J. (2022). The use of digital tools in pre-

service teachers' professional development towards linguistic diversity in primary education. *Sustainable Multilingualism*, 21(1), 166–196.

<https://doi.org/10.2478/sm-2022-0017>

\*Smythe, F. (2020). Language inclusiveness in education: Implications for immigrant students in France and New Zealand. *New Zealand Journal of Educational Studies*, 55, 215-246. <https://doi.org/10.1007/s40841-020-00164-2>

Social Justice in ELT. (2018). <http://www.socialjusticeinelt.com/>

\*Starkey-Perret, R., & Narcy-Combes, M.-F. (2017). Implementing a plurilingual programme in a university in France. *Language, Culture and Curriculum*, 30(2), 174–197. <https://doi.org/10.1080/07908318.2016.1217232>

\*Stille, S., & Cummins, J. (2013). Foundation for learning: Engaging plurilingual students' linguistic repertoires in the elementary classroom. *TESOL Quarterly*, 47(3), 630–638. <https://doi.org/10.1002/tesq.116>

\*Stotz, Q., & Cardoso, W. (2022). Applying complex dynamic systems theory to identify dynamic properties of plurilingual repertoires. *TESL Canada Journal*, 38(2), 140-170. <https://doi.org/10.18806/tesl.v38i2.1360>

\*Straková, Z. (2020). Implementation of plurilingual approach into the foreign language teaching. *Journal of Language and Cultural Education*, 8(2), 1–18. <https://doi.org/10.2478/jolace-2020-0010>

\*Strotmann, B., & Kunschak, C. (2022). Toward the internationalization of Higher Education: Developing university students' intercultural communicative competence in Spain. *Language and Intercultural Communication*, 22(4), 419–438. <https://doi.org/10.1080/14708477.2021.2018450>

\*Sturm, S., Jakisch, J., Kieseier, T., & Hopp, H. (2022). Plurilingual foreign-language

teaching in early EFL: Exploring student perspectives and profiles.

*International Journal of Multilingualism*, 21(2) 1–22.

<https://doi.org/10.1080/14790718.2022.2105849>

\*Taylor, S.K. (2015). Conformists & mavericks: Introducing IT-enabled plurilingual pedagogy informed by the CEFR in high school French immersion, *Intercultural Education*, 26(6), 515-529.

<https://doi.org/10.1080/14675986.2015.1109778>

Taylor S., & Snoddon, K. (2013). Plurilingualism in TESOL: Promising controversies. *TESOL Quarterly*, 47(3), 439-445. <https://www.jstor.org/stable/43268028>

Thompson, K., & Hakuta, K. (2012). Education and bilingualism. In J. P. Gee & M. Handford (Eds.), *The Routledge handbook of discourse analysis* (pp. 396–411). Routledge.

Tlostanova, M.V., & Mignolo, W.D. (2012). *Learning to unlearn: Decolonial reflections from Eurasia and the Americas*. Ohio State University.

\*Toffoli, D. (2015). University students' plurilingual profiles in a French frontier city: Similarities and differences between more and less plurilingual students. *Language Learning in Higher Education*, 5(1), 25-43.

<https://doi.org/10.1515/cercles-2015-0002>

\*Torralba, G., Baños-Piñero, R., & Marzà, A. (2022). Audio description and plurilingual competence: New allies in language learning? *Revista de Lenguas Para Fines Específicos*, 28(2), 165–180.

<https://doi.org/10.20420/rife.2022.557>

Tosky King, E., & Scott, L.M. (2014). English as gatekeeper: Linguistic capital and American schools. *Journal for Multicultural Education*, 8(4), 226-236.

<https://doi.org/10.1108/JME-06-2014-0026>

\*Trenchs-Parera, M., & Pastena, A. (2021). Exploring transcultural competence in

the internationalised university classroom: The role of intercultural friendships and plurilingualism in the construction of a transcultural identity. *Journal of Multilingual and Multicultural Development*, 45(2), 209–223.

<https://doi.org/10.1080/01434632.2021.1874391>

\*Troyan, F.J. (2014). Preparing teachers for plurilingualism through language awareness. *Tréma*, 42, 86–101. <https://doi.org/10.4000/trema.3219>

Vallejo, C., & Dooly, M. (2020). Plurilingualism and translanguaging: Emergent approaches and shared concerns. Introduction to the special issue. *International Journal of Bilingual Education and Bilingualism*, 23(1), 1–16.

<https://doi.org/10.1080/13670050.2019.1600469>

Vandenberghe, F. (2019). The normative foundations of critical realism: A comment on Dave Elder-Vass and Leigh Price. *Journal of Critical Realism*, 18(3), 319–336. <https://doi.org/10.1080/14767430.2019.1638607>

\*Van Viegen, S., & Zappa-Hollman, S. (2020). Plurilingual pedagogies at the post-secondary level: Possibilities for intentional engagement with students' diverse linguistic repertoires. *Language, Culture and Curriculum*, 33(2), 172–187. <https://doi.org/10.1080/07908318.2019.1686512>

Vertovec, S. (2007). Super-diversity and its implications. *Ethnic and Racial Studies*, 30(6), 1024–1054. <https://doi.org/10.1080/01419870701599465>

\*Vieira, F., Moreira, M.A., & Peralta, H. (2014). Research in foreign language education in Portugal (2006–2011): Its transformative potential. *Language Teaching*, 47(2), 191–227. <https://doi.org/10.1017/s0261444813000529>

\*Vila, F.X. (2021). The hegemonic position of English in the academic field. *European Journal of Language Policy*, 13(1), 47–73.

<https://doi.org/10.3828/ejlp.2021.5>

Vincent, C. (Ed.). (2019). *Nancy Fraser, social justice and education* (1st edition).



Routledge.

- \*Waddington, J. (2022). Rethinking the ‘ideal native speaker’ teacher in early childhood education. *Language, Culture and Curriculum*, 35(1), 1–17.  
<https://doi.org/10.1080/07908318.2021.1898630>
- Wang, D. (2022). Translanguaging as a social justice strategy: The case of teaching Chinese to ethnic minority students in Hong Kong. *Asia Pacific Education Review*. <https://doi.org/10.1007/s12564-022-09795-0>
- Weinreich, U. (1953). *Languages in contact*. Mouton.
- Wengraf, T. (2001). *Qualitative research interviewing: Biographic narrative and semi-structured methods*. SAGE.
- \*Wernicke, M. (2018). Plurilingualism as agentive resource in L2 teacher identity. *System*, 79, 91–102. <https://doi.org/10.1016/j.system.2018.07.005>
- \*Wernicke, M., & Bournot-Trites, M. (2011). Introducing the CEFR in BC: Questions and challenges. *Canadian Journal of Applied Linguistics*, 14(2), 106-128.
- \*White, G., Hailemariam, C., & Ogbay, S. (2013). Towards the development of a plurilingual pedagogy: Making use of children’s informal learning practices. *TESOL Quarterly*, 47(3), 638–643. <https://doi.org/10.1002/tesq.122>
- \*Willans, F. (2017). Another early-exit transitional model doomed to fail? Or is this the wrong model at the right time in Vanuatu? *Journal of Multilingual and Multicultural Development*, 38(8), 699-711.  
<https://doi.org/10.1080/01434632.2016.1233186>
- Williams, C. (1994). Arfarniad o Ddulliau Dysgu ac Addysgu yng Nghyd-destun Addysg Uwchradd Ddwyeithog, [An evaluation of teaching and learning methods in the context of bilingual secondary education] [Unpublished doctoral thesis, University of Wales] Bangor.
- Willig, C. (2015). Discourse analysis. In J.A. Smith (Ed.), *Qualitative psychology: A*

*practical guide to research methods* (pp. 154-177). Sage.

\*Wilmes, S.E., & Siry, C. (2018). Interaction rituals and inquiry-based science instruction: Analysis of student participation in small-group investigations in a multilingual classroom. *Science Education*, 102(5), 1107–1128.

<https://doi.org/10.1002/sce.21462>

\*Windle, J., & Ferreira, B.B. (2019). Plurilingual social networks and the creation of hybrid cultural spaces. *Trabalhos Em Linguística Aplicada*, 58(1), 139–157.

<https://doi.org/10.1590/010318138654190460531>

Wolbring, G., & Lillywhite, A. (2021). Equity/equality, diversity, and inclusion (EDI) in universities: The case of disabled people. *Societies*, 11(2), 49, 1-34.

<https://doi.org/10.3390/soc11020049>

\*Woll, N., Paquet, P.-L., & Wouters, I. (2022). Language as a vehicle or as a resource? Exploring the nature of metalinguistic reflection in plurilingual consciousness-raising tasks. *Journal of Multilingual and Multicultural Development*, 1–20. <https://doi.org/10.1080/01434632.2022.2134398>

Wright Mills, C. (2000). *The Sociological imagination (40th anniversary ed.)*. Oxford University Press.

Yılmaz, A., & Söğüt, S. (2022). Language education for social justice: Reproductions or disruptions through technology. *Computers & Education*, 187.

<https://doi.org/10.1016/j.compedu.2022.104535>

Young, I.M. (1990). *Justice and the politics of difference*. Princeton University Press.

Young, I.M., & Allen, D.S. (2011). *Justice and the politics of difference*. Princeton University Press.

Zajda, J., Majhanovich, S. & Rust, V. (2007). Introduction: Education and social justice. *International Review of Education*, 52, 9–22.

<https://doi.org/10.1007/s11159-005-5614-2>

- \*Zhang, H. (2016). Plurilingual posters in a multilingual city: Reader positioning and power negotiation. *Language and Intercultural Communication*, 16(4), 588–609. <https://doi.org/10.1080/14708477.2016.1192184>
- \*Ziegler, G. (2013). Multilingualism and the Language Education landscape: Challenges for teacher training in Europe. *Multilingual Education*, 3(1), 1-23. <https://doi.org/10.1186/2191-5059-3-1>
- \*Ziegler, G., Durus, N., & Sert, O. (2013). Plurilingual repertoires in the ESL classroom: The case of the European School. *TESOL Quarterly*, 47(3), 643–650. <https://doi.org/10.1002/tesq.123>

## Appendices

### Appendix A

**Table A1**

*Examples of misrecognition in empirical research studies and participants' interviews*

Evidence from research studies	Evidence from researchers
On the level of ideologies	
Misrecognition of the purposes of plurilingualism: compulsory English or "elite" plurilingualism (within the neoliberal logic) (Codo & Patino, 2018; Flores, 2013; Garrido & Moore, 2016; Marshall et al., 2021)	Misrecognition of the purposes of plurilingualism: the danger of co-optation by the neoliberal discourses, instrumental approach to plurilingualism
Linguistic and cultural diversity as a problem (Boeckmann, 2012; Cortina-Pérez & Andúgar, 2017; Duarte & van der Ploeg, 2019; Fusco, 2022)	Ideologies: linguistic and cultural diversity as a problem, anti-immigrant sentiment
	Non-linguistic hierarchies: structural systems of domination: class, race, gender
On the level of stakeholders	
Identity issues among students and teachers: affective difficulties (Rivière, 2016), fear of cultural appropriation (Galante & dela Cruz, 2021), shame around language, culture (Sturm et al., 2022), demotivation, low motivation, lack of confidence (Corsi, 2020; Ellis, 2013).	Identity issues: mixed feelings regarding languages

Pressure to integrate for families (Ellis & Sims, 2022) and integration perceived as acculturation (Celaya & López-Flores, 2023)	Discrimination of minorities
Deficit vision of plurilingualism at school (Erling et al., 2021; Flom & Young, 2022)	
On the level of strategies	
Isolated L1 parenting (Ellis & Sims, 2022)	Lack of understanding of heritage language importance (for parents)
Conforming to the normative expectations (Fuller Medina, 2020; Haukås, 2015; Marshal & Moore, 2013)	Misunderstanding of the purposes of language education
Little awareness of plurilingual language learning strategies (for teachers and students) (Alsaawi, 2020; Gasca Jiménez & Adrada-Rafael, 2021).	Surface-level recognition of languages in the multilingual classrooms
On the level of change	
Lack of awareness of diversity, plurilingualism and pluriculturalism (Çelik, 2013; Cichočka, 2022; Simões & Senos, 2019)	Lack of awareness of linguistic and cultural awareness in teachers
Challenges for the implementation of plurilingual pedagogies (Cutrim Schmid, 2022; Frigolé & Tresserras, 2023; Gardiner-Hyland, 2021).	Values that do not include social justice agenda

**Table A2**

*Examples of maldistribution in empirical research studies and participants' interviews*

Evidence from research studies	Evidence from researchers
On the level of ideologies	
Linguistic inequalities: inequality of languages, "high status" languages (Corcoran, 2019; Cortina-Pérez et al., 2018; Rivière, 2017; Smythe, 2020)	Linguistic inequalities: unequal value of languages, monolingual linguistic landscapes
Educational inequity (Ashraf, 2018; Erling et al., 2021; Pujol-Ferran et al., 2016)	Elitism in education

On the level of stakeholders	
Gatekeeping by stakeholders (Andrews & Fay, 2020; Corcoran, 2019; Mady, 2018)	Gatekeeping by stakeholders (the power of English-speaking groups)
Lack of research with political implications (challenging dominant policies and practices) (Llompert et al., 2020; Vieira et al., 2014)	Monolithic approach to research on plurilingualism
	Rejection of scientific research by communities
On the level of strategies	
English for internationalization as globalization (Darling, 2021; Meyer et al., 2013; Pitkänen et al., 2013; Porto, 2016)	English (and other colonial languages) as the medium of instruction
Lack of strategies on how to engage plurilingual resource (for students and teachers) (Chen et al., 2022; dela Cruz, 2022; Smeins et al., 2022)	Over-testing in education as a national problem
Practices of exclusion (Cortina-Pérez & Andúgar, 2017; Erling et al., 2021; Mady, 2018)	
On the level of change	
Reproduction of language ideologies in teacher education (to maintain power, conflicting) (Maatouk & Payant, 2022; Melo-Pfeifer, 2021)	Broader social stratification affecting redistribution of human and material resources
Lack of professional development and teacher education (no impact or agency development) (Ellis, 2018; Flom & Young, 2022; Shank Lauwo et al., 2022)	Teacher profession: deskilling and lack of teacher training

**Table A3**

*Examples of misrepresentation in empirical research studies and participants' interviews*

Evidence from research studies	Evidence from researchers
On the level of ideologies	

Discursive constructions of language dominance or monolingualism (Brisson, 2018; Marshall, 2020; Oliveira & Ançã, 2009; Smythe, 2020)	Monolingual societal discourse, monolingual mindset as a systemic issue
Discursive tensions rooted in monolingual habitus (Duarte, 2022; Flom & Young, 2022; Jeoffrion et al., 2014)	One nation-one language ideology (effects of colonialism), political nationalism leading to eradication of multilingualism
On the level of stakeholders	
Expressions of discursive tensions (monolingual vs plurilingual) (Chen, 2020; Marshall, 2020; Payant & Maatouk, 2022; Preece, 2020)	Academic research versus politics
Teacher (Alsaawi, 2020; Coelho et al., 2022) and student (Séror & Gentil, 2020; Sturm et al., 2022) agency constrained by systemic challenges	Structural constraints as barriers to representation
Socio-political, cultural, and historic context behind linguistic representations (Durandin, 2012; Oliveira & Ançã, 2009; Geneix-Rabault, 2022)	
On the level of strategies	
Language policy of “separate spaces” (Cutrim Schmid, 2022; Flom & Young, 2022; Rojas-Bustos & Panniello, 2022)	Surface level recognition of social justice in policies
Inclusion as a challenge (Maddamsetti, 2020; Patrick, 2008; Smythe, 2020)	Systemic dispossession of language and knowledge
On the level of change	
Lack of recognition of plurilingualism by policymakers (Antony-Newman, 2022; Ellis & Sims, 2022; Extra & Yagmur, 2013; Mady, 2018)	Linguistic and cultural dominance within the neoliberal culture
Mismatch between language policy and context (Ashraf, 2018; Darling, 2021; Hafner et al., 2015; Smythe, 2020)	Monolingual policies

**Table A4**

*Examples of recognition in empirical research studies and participants' interviews*

Evidence from research studies	Evidence from researchers
On the level of ideologies	
Raising plurilingual, language and culture awareness (Celaya & López-Flores, 2023; Lujic & Deda, 2018; Oliveira & Ançã, 2009; Woll et al., 2022)	Raising awareness of plurilingualism in the classroom
	Normalizing plurilingualism in society and education
Developing new pedagogical and methodological approaches (Corcoll López, 2021; Galante et al., 2019; González-Davies, 2017; Piccardo et al., 2021a)	Developing research: recognition as reciprocal knowledge
On the level of stakeholders	
Plurilingual and pluricultural teacher and students' identity construction (Eren, 2022; Fielding, 2016; Galante, 2020; Galante, 2022b; Garrido & Moore, 2016)	Appreciation of first nations' languages in the classroom (Australia)
Family and community involvement (Celaya & López-Flores, 2023; Cortina-Pérez & Andúgar, 2017; Prasad, 2015)	Examples of recognition (European and developed countries)
On the level of strategies	
Plurilingual tasks, activities, and multilingual events (Busse et al., 2021; Cores-Bilbao et al., 2019; Lotherington et al., 2019; Prasad, 2015)	Encouraging learning and collaborative work in various languages
Informal language learning: using funds of knowledge (Antony-Newman, 2022; Kostoulas & Motsiou, 2022; Masson et al., 2022; White et al., 2013)	Moving from testing to assessment using plurilingual approaches
Formal language learning: using plurilingual approaches (Arenare et al., 2021; Eren, 2022; González Davies, 2014; González Davies, 2017; González-Davies, & Soler Ortínez, 2021; Llanes & Cots, 2022; Melo-Pfeifer, 2014)	Using plurilingual education as a tool for social justice
On the level of change	



Awareness of plurilingualism as a complex repertoire, asset, resource (Kalliokoski, 2011; Llompart et al., 2020; Stotz & Cardoso, 2022)	Overcoming linguisticism
	Importance of having a social justice-oriented mindset (for teachers)
	Gradual process that leads to change

**Table A5**

*Examples of redistribution in empirical research studies and participants' interviews*

Evidence from research studies	Evidence from researchers
On the level of ideologies	
Equality of languages: language ecology (Ashraf, 2018; Browne, 2019; Corcoll, 2013; Pujol-Ferran et al., 2016; Vila, 2021)	Equity of knowledge: decentering educational hierarchies
Language as resource (Brisson, 2021; Chabert, 2019; Chabert Ull & Agost, 2020; Marshall et al., 2019)	Plurilingualism supporting languages as resources
On the level of stakeholders	
International, comparative studies and local projects (Álvarez & Pérez-Cavana, 2015; Birello et al., 2021; Piccardo et al., 2021a; Santos Alves & Mendes, 2006)	Research on plurilingualism as a form of activism
	International research projects and funding
Access to knowledge, education (Eckstein & Chang, 2022; Moore & Vallejo, 2018; Pujol-Ferran et al., 2016; Rivière, 2017)	Blanket provision of preschool education
On the level of strategies	
Developments in research and academia (research tools) (Pastena et al., 2021; Phillips Galloway et al., 2022; Prasad, 2014)	Interdisciplinary approach to overcome fragmentation in research
Using plurilingualism as resource (Buendgens-Kosten, 2020; Fielding,	Plurilingual education providing access to good quality education

2016; Moore, 2014)	
Use of teaching and learning strategies enhancing cognition (Fernández Sánchez et al., 2021; Lau et al., 2020; Le Pichon et al., 2013)	Reforming educational system and leadership considering cultural references
On the level of change	
Critical language awareness (Brinkmann et al., 2022; Galante, 2022b; Gasca Jiménez & Adrada-Rafael, 2021)	Developing the concept of plurilingualism and critical language awareness
Plurilingual teacher education and professionalization (Ellis, 2018; Esteve et al., 2017; Gardiner-Hyland, 2021; Pinho & Andrade, 2009)	Teacher education (plurilingual awareness and pedagogies)

**Table A6**

*Examples of representation in empirical research studies and participants' interviews*

Evidence from research studies	Evidence from researchers
On the level of ideologies	
Critical discursive awareness and practice: challenging dominant discourses, policies (Abiria et al., 2013; Brisson, 2021; Fuller Medina, 2020; Zhang, 2016)	Changing discourses and educational systems
Plurilingual discursive constructions (Hafner et al., 2015; Llompарт et al., 2020; Payant, 2015)	Shifting power relations by “decentering intellectual centrality”
On the level of stakeholders	
Agency and voice as plurilingual speakers (teachers and students) (Marshall et al., 2019; Nunan, 2017; Preece, 2020; Shank Lauwo et al., 2022)	Advocacy work: creating and maintaining networks with people in the government
Attitudes towards languages and plurilingual teaching (students, teachers, parents) (Duarte & van der Ploeg 2019; Masson et al., 2022; Melo-Pfeifer, 2017)	Putting people in a dialogue: researchers discussing social justice issues
“Plurilingual world citizenship” (Csillagh, 2015; Toffoli, 2015; Trenchs-Parera &	Idealistic views of language educators as “agents of change”

---

Pastena, 2021)

---

On the level of strategies

---

Policymaking strategies (Chabert, 2019; Chen, 2020; dela Cruz, 2022; Mačianskienė, 2011)      Policymaking strategies

---

Inclusive, plurilingual, whole school approaches (Elorza & Muñoa, 2008; Gardiner-Hyland, 2021; Harju-Autti et al., 2021; Sturm et al., 2022)      Whole school approaches to social justice

---

On the level of change

---

Designing curriculum, policy, or guidelines using plurilingual approaches (Drachmann et al., 2023; Pujol-Ferran et al., 2016; Starkey-Perret & Narcy-Combes, 2017)      Inclusive policies and practices: examples from Australia

---

Recognition of plurilingualism and linguistic diversity by policymakers (Burton & Gatti, 2022; Extra & Yagmur, 2013; Porto, 2016)      Need for national curriculum acknowledging plurilingualism, linguistic and cultural diversity

---

## Appendix B

**Table B1**

*Language-in-education for social justice policymaking framework*

Recognition-oriented policymaking recommendations	
home/family	<p>Foster democratic family-school connections and effective home-school communication</p> <p>Bring families' funds of knowledge into education spaces</p> <p>Promote the importance of raising awareness of linguistic and cultural recognition among families to encourage the transmission of heritage languages</p> <p>Initiate state education campaigns to promote the benefits of multilingualism</p> <p>Reorient strong focus on whiteness in public media discourse to counteract stereotypes of immigrant and refugee populations as not contributing to economy</p>
school/higher education	<p>Offer assignments sensitive to cultural diversity</p> <p>Create spaces for home languages and language varieties in the classroom</p> <p>Develop linguistically and culturally diverse school curricula</p> <p>Introduce the certification to become a plurilingual school</p> <p>Use plurilingual students' experiences and "funds of knowledge" to inform decision-making and policies around linguistic and cultural diversity in higher education</p> <p>Use inclusive plurilingual pedagogies</p>

	<p>Establish and maintain dialogic communication between students and families to inform the choice of a context-sensitive plurilingual pedagogy</p> <p>Promote recognition of the first language content knowledge during the second language-based assessment</p>
community	<p>Promote flexibility in ways of representing Indigenous peoples across the globe</p> <p>Create school as a plurilingual community</p> <p>Promote intercomprehension between languages for better connections between communities</p> <p>Acknowledge Indigenous and minoritized languages to enhance cultural recognition of diverse communities</p> <p>Raise awareness of linguistic and semiotic landscapes and associated linguistic inequalities</p> <p>Promote recognition of Aboriginal, Indigenous, and minoritized languages in society through media</p> <p>Use plurilingual pedagogies for building cross-cultural connections and metalinguistic awareness</p>
teacher education	<p>Foster inclusive pedagogical practices</p> <p>Raise awareness about the cultural mismatch between the majority culture teachers and students from minoritized cultures</p> <p>Redesign teacher education in every country towards raising more awareness of linguistic and cultural diversity and plurilingualism</p> <p>Initiate research-informed redesign of pre-service teacher education to counteract monolingual bias and enhance the role of language across curriculum</p> <p>Integrate language (and culture) in policy documents to counteract surface level recognition of cultural diversity</p> <p>Incorporate the Indigenous education competence in teacher education programs</p> <p>Raise awareness of the mechanisms of cultural othering</p>
academic research	<p>Promote recognition of various forms of knowledge creation (using inclusive plurilingual practices)</p> <p>Promote research-informed teacher education</p>

---

Promote recognition of various types of rhetoric to challenge status quo in academic writing

Create policies encouraging more research on social justice issues with the focus on language

Critically reexamine the concept of internationalization in higher education

Acknowledge other languages in academia (conference presentations, abstracts) to disrupt English dominance

Educate editors (or increase their diversity) about plurilingualism and diversity

---

policy/program

Encourage learning of minoritized and heritage languages in the classroom to raise awareness of the holistic nature of plurilingualism

Promote linguistic and cultural diversity in the school curriculum

Raise critical curriculum awareness to counteract monocultural assimilating approach to curriculum

Promote human rights approach (linguistic human rights) on the policy level to counteract stigmatization of minoritized languages

Design policies aimed at preserving languages through extra activities in the school system and home

Encourage the adoption of official plurilingualism on a national level (through the advocacy from academic community and the public)

---

#### Redistribution-oriented policymaking recommendations

---

home/family

Provide scholarships to students from underprivileged families

Value plurilingual language competencies over official bilingualism

Provide access to resources in heritage and minoritized languages and bilingual education to plurilingual students

Provide support for parents raising multilingual children (education about plurilingualism and information about plurilingual resources from clinical linguists)

Provide library resources in multiple languages

---

---

	Support research about the needs of families in multilingual communities
	Recruit multilingual policymakers to ensure representation to provide more access to early childhood education for plurilingual migrant and low SES students
	Improve the quality of government-funded dominant language instruction for adult migrants using plurilingual pedagogies
school/higher education	Introduce quotas for underprivileged and marginalized students to get into higher education system
	Foster plurilingual mindset among university admission officers to enhance access to higher education among plurilingual applicants
	Open more bilingual or plurilingual schools to destabilize elitism in education
	Increase support for professional development and resources in public schools
	Lobby for and promote deaf communities in education
	Develop research on the importance of plurilingual libraries (library resources matching school population)
	Promote access to good public education (through mother tongue-based education)
	Teach plurilingual students transferrable language skills
	Foster action-research among teachers
	Develop linguistic cross-disciplinary links and provide training for teachers
	Employ intercultural plurilingual mediators to enhance access to education for plurilingual learners and families
	Increase access to higher education for historically marginalized populations
	Provide high quality plurilingual general education for all
community	Create policies of accountability in representing diverse populations in university-based research
	Promote recognition of various literacy practices

---

---

Shift to hiring practices supportive of plurilingual local teachers

Decolonize hiring practices in international schools by hiring more local plurilingual teachers

Promote research on economic impact of integrating plurilingual people in the workforce

Promote radio or other media giving access to specialized language education knowledge

Promote plurilingual pedagogies to create access and opportunities for Aboriginal teachers

Support communities in language development by providing access to academic and professional opportunities for linguistically and culturally diverse population

Develop more bilingual programs to question English Medium Instruction or any dominant monolingual instruction in linguistically and culturally diverse contexts to promote equal access to schooling

Promote language for sustainable development (linguistic ecology) approaches in bilingual schools in linguistically and culturally diverse contexts to avoid the mismatch between the dominant European-Canadian model of bilingual education and Aboriginal culturally specific contexts

Promote language for sustainable development (language ecology) or plurilingual ecological approach in teacher training to disrupt coloniality in education

Foster plurilingual pedagogy to improve adult engagement and learning

---

teacher  
education

Increase representation of different languages in the university hiring committee

Provide economic support of underprivileged students

Create job opportunities for multilingual teachers by recognizing plurilingualism

Provide teacher education mentorship of high school students with low socioeconomic status

Foster synergies between disciplines and different knowledge systems to dismantle hierarchical structure of career trajectories

---



---

	<p>Recognize the role of individual schools and plurilingual education in challenging the power structure in the broader society</p> <p>Increase access to teacher education for plurilingual and pluricultural students by providing more funding to support English language learners</p> <p>Organize teacher education and training as collaborative action research</p> <p>Provide free online resources and training</p> <p>Initiate structural changes within universities to provide more access to quality education for low SES students (including teacher education)</p> <p>Promote plurilingual education to normalize diverse teacher candidates</p>
academic research	<p>Decenter knowledge production to increase diversity in academia</p> <p>Establish local partnerships for knowledge production for its organic redistribution</p> <p>Embrace plurilingualism in the process of academic hiring (e.g., giving job talks in other languages; accepting dissertations in different languages; conference presentations in different languages)</p> <p>Promote collaboration between researchers and practitioners (e.g., university and school)</p> <p>Encourage government led research projects on plurilingualism in education to affect policy</p> <p>Encourage academic research that looks at multilingual developments of infants and toddlers</p> <p>Encourage research focusing on communities and minoritized languages to counteract academic status quo</p> <p>Provide access to academic positions for plurilingual researchers</p> <p>Change the mindset of monolingual editors through plurilingual awareness</p>
policy/program	<p>Provide formal education in heritage languages (through bilingual education)</p>

---

---

Provide access to plurilingual mainstream schooling to diminish exclusion of linguistic and cultural minorities in monolingual education and increase identity investment and higher educational motivation

Provide educational funding for parents

Give space to languages (L1s) in curricula and policy

Use elite education resources as a tool for social justice

Foster high expectations through plurilingual education in schools serving poor communities

Foster inclusive plurilingual public education to compensate for the lack of resources to and investment in public education

Redesign education towards student-led plurilingual progressive education (with researchers help)

Retrain school inspection to embrace plurilingual views

Design plurilingual language policies that will make space for more languages increasing their economic value

---

#### Representation-oriented policymaking recommendations

---

home/family

Allow the freedom of expression in any home language at school

Ensure active participation of plurilingual parents in parent teacher associations through openness to plurilingualism in general communication between schools and parents

Introduce plurilingual whole school approaches inclusive of parents

Increase visibility of plurilingual parents on parent councils by empowering them through the use of plurilingual pedagogies in the classroom

Introduce parent engagement policies, especially focusing on linguistically and culturally diverse families to involve them in school activities

Introduce the concept of plurilingualism to policymakers

Introduce plurilingual pedagogies to governmental language education programs

---

---

	Promote minoritized languages in employment and education to change language representations of plurilingual families
school/higher education	<p>Develop critical (multilingual) language awareness-based curriculum</p> <p>Develop context-sensitive curriculum support for plurilingual migrant students</p> <p>Provide academic and research groups support for schools to promote healthy attitude to immigration and linguistic and cultural diversity</p> <p>Promote interdisciplinary support of plurilingualism for social justice to raise more awareness</p> <p>Foster research on school leadership to raise awareness of and cultivate positive attitude to plurilingualism</p> <p>Consider affordances of IB<sup>25</sup> curriculum for mainstream schools</p> <p>Promote societal discourses of plurilingualism by policymakers</p> <p>Consider intersectionality and measures to better include disabled students</p> <p>Develop plurilingual literacy assessment and abolish international comparison in education (e.g., PISA<sup>26</sup>)</p> <p>Foster research on plurilingual families to increase their representation in the school workforce and governance bodies</p> <p>Foster culturally responsive pedagogy for intercultural enrichment</p>
community	<p>Develop political mechanisms in the political process where members of the minority are involved</p> <p>Make Aboriginal languages education accessible for non-First Nations teachers to promote Aboriginal teachers' representation in the teaching profession</p> <p>Develop asset-based institutional admission policies informed by plurilingualism</p> <p>Develop inclusive linguistic landscapes</p> <p>Support interconnection of languages in school and university linguistic landscapes</p>

---

<sup>25</sup> IB - International Baccalaureate

<sup>26</sup> PISA – Programme for International Student Assessment

---

	<p>Develop language policies acknowledging Aboriginal languages</p> <p>Develop national policies acknowledging Indigenous languages</p> <p>Promote plurilingual education that gives more voice and autonomy to marginalized students</p>
teacher education	<p>Shift to bilingual education in international graduate program to promote representation of plurilingual students in graduate courses</p> <p>Increase representation of visible minority students in teacher education by normalizing diversity in teacher education programs</p> <p>Redesign teacher education programs (context dependent) to plurilingual teacher education programs with more focus on the complexity of diverse student populations</p> <p>Develop institutional mechanisms through which minoritized representatives are included</p> <p>Reframe representation of minoritized teachers through research</p> <p>Support research on language representations of teachers to destabilize monolingual discourses in the teaching profession (e.g., one nation-one language, high language proficiency)</p> <p>Initiate a comparative international perspective on teacher education to disrupt the Western supremacy in education</p>
academic research	<p>Initiate change in the hiring requirements in academia to avoid the mismatch between the job description and the profile of an applicant</p> <p>Create inclusive hiring practices and change policies to provide equitable access for Indigenous researchers</p> <p>Generate a reformist approach towards publishing practices to counteract lack of diversity in leadership teams (e.g., in universities, journal committees)</p> <p>Empower practitioners to translate the discourses into practice for plurilingual research to have an impact</p> <p>Encourage critically conscious and social justice-oriented form of language education to counteract misrepresentation of the critical aspect of language education</p>

---

---

	Promote plurilingual research to challenge dominant discourses more
	Improve access of plurilingual researchers to editorial boards to increase their voice

---

policy/program	<p>Initiate changes in recruitment practices to ensure Indigenous/minoritized representation in the respective ministers internationally</p> <p>Initiate change of practices and policies to ensure representation of Indigenous speakers at the conferences</p> <p>Initiate bottom-up approaches and consider stakeholders' voices to change language policies towards plurilingualism</p> <p>Promote community-based approach to parental representation when developing school language policies</p> <p>Promote criticality on the level of curriculum and classroom pedagogy to deconstruct the use of language as an ideological instrument and a political tool</p> <p>Promote synergy between society, policy, education, and research using bottom-up approach to policymaking</p> <p>Promote visibility of languages in national language policies through clear vision on languages and cultures in national policies</p> <p>Use plurilingualism as a facilitator of explicit school language policies</p> <p>Promote interdisciplinary approach to research to bridge the gap between policy, research, and practice</p> <p>Embrace political push from communities for more equitable language education</p> <p>Encourage concerted efforts to inform communities about the benefits of plurilingual education</p> <p>Foster representation of Indigenous and plurilingual voices in policy using bottom up and top-down changes towards linguistic human rights</p> <p>Grant location-based political autonomy in educational systems to minoritized language speakers</p> <p>Use plurilingual education to equip people with necessary for citizenship skills instead of monolingual testing for citizenship</p>
----------------	--

---

---

Foster policy co-design combining bottom-up and top-down initiatives

Encourage researchers to apply for grants to fund projects that would lead to changes in policies targeting families and education of preschoolers

Develop politicians with vision for research, policy, and practice change

Develop policies recognizing minoritized or Indigenous languages on the national level

Encourage enactment of plurilingualism through language education policies

---

## Appendix C

### **Plurilingualism for Transformative Social Justice in Language Education: Possibilities for Recognition, Redistribution, and Representation**

#### **Participant Consent Form**

If you are happy to participate in this study, please complete this consent form by ticking each item, as appropriate, and return to the research team via the contact details below:

- 1) I confirm that I have read and understood this information sheet, and have had the opportunity to consider the information, ask questions, and have had these questions adequately answered.
- 2) I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.
- 3) I know that I can refuse to answer any or all of the questions and that I can withdraw from the interview at any point.
- 4) I agree for the interview to be recorded, and that recordings will be kept secure and destroyed at the end of the project. I know that all data will be kept under the terms of the General Data Protection Regulation (GDPR).
- 5) I agree that small direct quotes may be used in reports (these will be anonymized).
- 6) I understand that in exceptional circumstances anonymity and confidentiality would have to be broken, for example, if it was felt that practice was putting children at risk, or there were concerns regarding professional misconduct. In these circumstances advice would be sought from a senior manager from another local authority who will advise us as to the appropriate course of action and as to whether we need to inform the authority of what you have told us.

Name: .....

Signature: ..... Date: .....

Name of researcher: Marina Antony-Newman, EdD candidate at the Department of Culture, Communication and Media, UCL/IOE .....

Signature: .....Marina Antony-Newman..... Date: ...June 20, 2023.....

## **Appendix D**

### **Plurilingualism for Transformative Social Justice in Language Education: Possibilities for Recognition, Redistribution, and Representation**

(June 20, 2023 - December 1, 2023)

#### **Information sheet for [name of adult participant group]**

My name is Marina Antony-Newman, and I am inviting you to take part in my research project “Plurilingualism for Transformative Social Justice in Language Education: Possibilities for Recognition, Redistribution, and Representation”. I am an EdD candidate in the Department of Culture, Communication and Media at the University College London Institute of Education. I hold an MA from the University of Toronto in Language and Literacies Education. I have seven years of research experience and my research interests include multi-/plurilingualism, literacy development, and language policy.

The purpose of the study is to explore plurilingualism for social justice in language education by analyzing its possibilities for recognition, redistribution, and representation, according to Nancy Fraser’s critical social justice theory. This study will contribute to achieving transformative social justice in language classrooms. I very much hope that you would like to take part. This information sheet will try and answer any questions you might have about the project, but please do not hesitate to contact me via the email addresses below if there is anything else you would like to know.

Who is doing this research and why?

The main researcher is Marina Antony-Newman. The main research question focuses on how plurilingualism can be used to achieve social justice in language education through the possibilities for redistribution, recognition, and representation. I will look at the concept of plurilingualism from a critical perspective and its potential for achieving social justice in language education. The study will contribute to achieving transformative social justice in language classrooms.

What will happen if I choose to take part?

If you choose to take part in this study, you will be invited to complete an information questionnaire and participate in one 60-minute interview. For example, you will be asked if you think that plurilingual education offers possibilities for cultural recognition.

Will anyone know I have been involved or could there be problems for me if I take part?

Your participation is strictly confidential. Your contributions will be totally anonymized, including your names and affiliations. Interview questions will not cover



any sensitive issues; therefore, you will not face any potential risks of feeling uncomfortable.

What will happen to the results of the research?

This research will result in several presentations at academic conferences and publications. Both questionnaire and interview data used in the reports will be anonymized, and neither you as participants, nor your affiliated institutions will be identified. Before making the reports public, the results will be discussed with participants. Audio-recorded data will be retained until all the interviews are transcribed. The transcriptions will be securely stored on my password-protected desktop for five years. Only I will have access to data. Data will not be stored on laptops or mobile devices.

Do I have to take part?

It is entirely up to you whether you choose to take part or not. You can choose not to answer some questions or withdraw from the project at any point without giving a reason. I hope that if you do choose to be involved, then you will find it a valuable experience. However, if you choose not to take part, there will be no negative repercussions for you. Your participation is absolutely voluntary.

Data Protection Privacy Notice

The controller for this project will be University College London (UCL). The UCL Data Protection Officer provides oversight of UCL activities involving the processing of personal data, and can be contacted at [data-protection@ucl.ac.uk](mailto:data-protection@ucl.ac.uk)

Your personal data will be processed so long as it is required for the research project. If we are able to anonymize or pseudonymize the personal data you provide, we will undertake this and will endeavor to minimize the processing of personal data wherever possible.

If you are concerned about how your personal data is being processed, or if you would like to contact us about your rights, please contact UCL in the first instance at [data-protection@ucl.ac.uk](mailto:data-protection@ucl.ac.uk).

Contact for further information

If you have any further questions before you decide whether to take part, you can reach me at [marina.antony-newman.20@ucl.ac.uk](mailto:marina.antony-newman.20@ucl.ac.uk) or [marina.antony.newman@gmail.com](mailto:marina.antony.newman@gmail.com)

If you would like to be involved, please complete the following consent form and return to [marina.antony-newman.20@ucl.ac.uk](mailto:marina.antony-newman.20@ucl.ac.uk) / [marina.antony.newman@gmail.com](mailto:marina.antony.newman@gmail.com) at your earliest convenience.

This project has been reviewed and approved by the UCL IOE Research Ethics Committee.

Thank you very much for taking the time to read this information sheet.

## Appendix E

### **Plurilingualism for Transformative Social Justice in Language Education: Possibilities for Recognition, Redistribution, and Representation**

(June 20, 2023 - December 1, 2023)

#### **Demographic questionnaire**

1. What is your full name?
2. What institution are you affiliated with?
3. What is your position?
4. What is your highest level of education?
5. How many years of research experience do you have?
6. How many years of research experience with the focus on plurilingualism do you have?

## Appendix F

### **Plurilingualism for Transformative Social Justice in Language Education: Possibilities for Recognition, Redistribution, and Representation**

(June 20, 2023 - December 1, 2023)

#### **Semi-structured interview guide**

##### *General questions*

1. How do you see social justice in language education (LE)?
2. What issues of social injustice does LE face now? What are the barriers for achieving social justice in LE now?
3. Do you think that plurilingualism or plurilingual education (PE) offer possibilities for social justice? How?
4. Is plurilingualism/PE different from critical plurilingualism/PE?
5. Do you think that plurilingualism research/PE is critical now? When did this shift happen?

##### *Focused questions*

1. What are some examples of cultural misrecognition on the levels of home, school, teacher education, research, policy, and community? · Do you think that plurilingualism research/PE can offer possibilities for cultural recognition? How?
2. What are some examples of economic maldistribution on the levels of home, school, teacher education, research, policy, and community? · Do you think that plurilingualism research/PE offer possibilities for economic redistribution? How?
3. What are some examples of political misrepresentation on the levels of home, school, teacher education, research, policy, and community? · Do you think that plurilingualism research/PE offer possibilities for political representation? How?

##### *Participants (P) Domain focused questions*

P1-P3 1. What are the examples of cultural misrecognition in the domain of home/family, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 2. What are the examples of economic maldistribution in the domain of home/family, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 3. What are the examples of political misrepresentation in the domain of home/family, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context?

P4-P6 1. What are the examples of cultural misrecognition in the domain of school/Higher Education, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 2. What are the examples of economic maldistribution in the domain of school/Higher Education, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 3. What are the examples of political misrepresentation in the domain of school/Higher Education, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context?

P7-P9 1. What are the examples of cultural misrecognition in the domain of Teacher Education, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 2. What are the examples of economic maldistribution in the domain of Teacher Education, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 3. What are the examples of political misrepresentation in the domain of Teacher Education, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context?

P10-P12 1. What are the examples of cultural misrecognition in the domain of community, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 2. What are the examples of economic maldistribution in the domain of community, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 3. What are the examples of political misrepresentation in the domain of community, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context?

P13-P15 1. What are the examples of cultural misrecognition in the domain of academic research, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 2. What are the examples of economic maldistribution in the domain of academic research, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 3. What are the examples of political misrepresentation in the domain of academic research, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context?

P16-P18 1. What are the examples of cultural misrecognition in the domain of language (education) policy, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 2. What are the examples of economic maldistribution in the domain of language (education) policy, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context? 3. What are the examples of political misrepresentation in the domain of language (education) policy, and how can PE and plurilingualism research contribute to solving such problems either internationally or in local context?