

The Power of Language Ideologies: Creating Heteroglossic Implementational Spaces in a Practical English Class

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The multilingual turn in second language acquisition (SLA) has propelled a critical stance on monoglossic language ideologies, advocating for a heteroglossic approach that values the dynamic language practices of multilingual learners (MLs) (May, 2013; Flores & Schissel, 2014). This article shifts the focus from a general exploration of language ideologies to a detailed examination of the nuanced interplay between monoglossic language ideologies, prioritizing an idealized linguistic norm, and heteroglossic language ideologies, validating linguistic diversity. By analyzing the enactment of a heteroglossic approach in an online practical English class, the study explores the complexities where monoglossic and heteroglossic language ideologies are not opposed but rather coexist in complex and potentially deceptive ways. Through semi-structured interviews that probe MLs' beliefs about race and language, complemented by critical discourse analysis (Fairclough, 2013), this research investigates how MLs and their teacher articulate and navigate their language ideologies, revealing how monoglossic language ideologies, often aligned with 'white' norms, shape instructional choices and classroom dynamics. The findings reveal the nuanced interrelations between monoglossic and heteroglossic language ideologies, advocating for educational frameworks that proactively engage with and critically transform the hegemonic language ideologies for more equitable language education.

Over the past decade, the call for a heteroglossic approach in language teaching by educational linguists like Flores and Schissel (2014) has underscored the need to affirm the dynamic language practices of multilingual learners (MLs). Despite this progressive stance, a significant gap exists in understanding how language educators' and MLs' ideologies manifest in the implementational spaces where language educators enact their beliefs into their classroom practices (Hornberger, 2005). Heteroglossic language ideologies are the beliefs that multilingualism is the norm and should be celebrated and legitimized whereas monoglossic language ideologies privilege an idealized language norm. This spectrum encompasses various beliefs, from native-speakerism (Holliday, 2006) to raciolinguistic ideologies (Flores & Rosa, 2015), all of which are historically and socially constructed. Despite a growing endorsement of multilingualism in educational contexts, the persistence of these ideologies poses challenges to the realization of inclusive language pedagogies in diverse classrooms.

This article contributes to bridging this gap by exploring the implementation of heteroglossic strategies in an online practical English class I conducted in the summer of 2023. It aims to shed light on the interaction between language

ideologies and teaching practices, guided by two research questions:

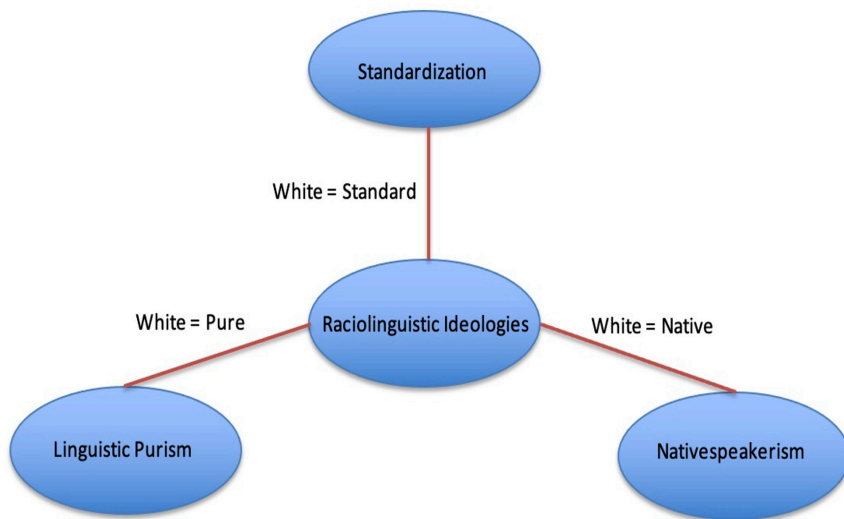
1. How do MLs and the teacher in an online practical English class articulate their monoglossic and heteroglossic language ideologies?
2. How do MLs and the teacher navigate the teachers' efforts to engage with heteroglossic language ideologies?

By situating the study within the broader discourse on language ideologies, particularly the emergent focus on raciolinguistic ideologies, this research examines the practical challenges and potentials of enacting a heteroglossic approach. Through semi-structured interviews that probe MLs' beliefs about race and language, complemented by critical discourse analysis (Fairclough, 2013), I provide insights into the classroom dynamics, participant perspectives, and implications for pedagogical practice and future research. This article illustrates the course of the study and proposes pedagogical recommendations to foster and imagine a more inclusive and linguistically diverse educational environment.

Monoglossic Language Ideologies

Research on language ideologies in educational linguistics has become more prevalent in the past decades, aiming to understand how language is used to create and maintain social hierarchies and power relations. Language ideologies are beliefs, attitudes, and perceptions about language that are shared among society members and that intimately connect language use with societal structures (Gal, 2023). Various ideologies have been critiqued, such as nation-state language ideologies which equate "one nation, one language" with social cohesion, and neoliberal ideologies which regard multilingualism as a competitive asset in the global market (Piller, 2015). These ideologies can ascribe higher social value or status based on language use, with nation-state ideologies often valuing the national language and neoliberal ideologies valuing multilingualism.

Critiques have extended to the field of English language teaching (ELT), where native-speakerism has been challenged for its assumption that native English speakers are superior, leading to systemic discrimination against non-native speakers (Holliday, 2006). Aneja (2016) also questions the notion of "native-speaker" and proposes the (non)native speaking framework in which she criticizes the native-nonnative dichotomy. Further compounding these issues are raciolinguistic ideologies that position white normative ways of speaking and listening as the standards for appropriate language use, contributing to the maintenance of racial hierarchies (Flores & Rosa, 2015). Communication practices of racialized communities are stigmatized regardless of their alignment with the white norm, placing them in a perpetually deficient position (Flores, 2019). Recently, scholars like Tupas (2022) have started to question the intersectionality of these ideologies. Tupas points out that the root of native-speakerism is based on colonial power which continues mobilizing racial inequality, which provides a point of entry to critically examine the intersection of other monoglossic language ideologies.

Figure 1*Intersection of Monoglossic Language Ideologies*

This article therefore proposes a more holistic understanding of monoglossic language ideologies by providing a complex framework of ideologies where standardization, linguistic purism, and native-speakerism intersect with raciolinguistic ideologies, as visually represented in the conceptual map (Figure 1). Standardization refers to the process of establishing a particular variety of languages as the norm for usage in a society. Within raciolinguistic ideologies, this often aligns with ‘white’ or Western standards of language, reinforcing the prestige of certain dialects and accents that are predominantly used by white speakers while devaluing the linguistic practices of racialized communities. Linguistic purism is the belief in preserving a language in a so-called pure and unadulterated form, which is often racialized to mean free from the influence of languages spoken by non-white communities. This purist stance typically aligns with white, Eurocentric conceptions of language that discount the natural evolution and mixing of languages in diverse sociocultural contexts. Native-speakerism is an ideology that assumes the superiority of the native speaker’s language competence, often conflating this notion with whiteness. It assumes that a white native speaker inherently possesses a more authentic and authoritative command of the language, marginalizing the linguistic capabilities of speakers from racialized backgrounds and contributing to a monoglossic worldview that holds white native speaker norms as the ideal to which all speakers should aspire. Each of these ideologies reinforces the notion of whiteness as the linguistic standard—considered correct and desirable—and as a matrix of discrimination that privileges whiteness, excluding non-white linguistic identities. By understanding this interconnectedness, we can begin to deconstruct the systemic barriers to inclusivity in language practices. The

alternative, as proposed by Flores and Rosa (2023), is to “undo competence” by shifting away from the hegemonic Eurocentric norms from the colonial period that have traditionally underpinned applied linguistics and embrace the linguistic diversity inherent in multilingualism.

Educational contexts in the U.S. have been scrutinized for how raciolinguistic ideologies influence policies and practices, often perceiving language diversity as a problem to be eradicated (Flores & Rosa, 2015; Rosa, 2016). The overrepresentation of whiteness as the normative standard of linguistic and communicative competence is challenged, with calls for a re-envisioning of language as a diverse resource rather than a racialized construct aimed at preserving white normativity (Flores & Rosa, 2023). This shift is essential for promoting a multilingual agenda that values the heterogeneity of language practices among and within racialized communities, recognizing language diversity not as a deficit but as an asset in educational and societal contexts.

Enregisterment and Investment

The study of language ideologies extends to the examination of how certain accents or dialects gain social prestige or stigma through the process of raciolinguistic enregisterment. Scholars such as Agha (2003) have explored how specific ways of speaking, like Received Pronunciation (RP) in England, are imbued with social value, correlating certain accents with positive attributes like ambition and attractiveness solely based on auditory perceptions. Conversely, Henry’s (2010) examination of Chinglish highlights the stigmatization attached to linguistic expressions when interpreted by audiences through a particularized “native speaker” lens, especially evident during events like the Olympics.

Further exploring these dynamics, Henry (2020) illustrates how English language schools in China commodify ‘whiteness’ to signal modernity and global connectedness. This practice enregisters whiteness as a marker of English language proficiency, guiding learners to seek fluency and social identity through this racialized construct. Wong (2021) also sheds light on the enregisterment of linguistic tones in Hong Kong, where Cantonese is emblematic of the Han race, while Putonghua is positioned as ‘other,’ reflecting complex racial and linguistic identities shaped by historical and social narratives.

Merging Norton’s (1995) notion of investment into this framework underscores that learners are invested in developing language norms they believe will yield the greatest sociocultural return. Investment implies agency; learners consciously choose which linguistic norms to adopt based on their perceived social value and potential to grant access to desired social spaces and identities.

In the raciolinguistic enregisterment process, then, we see how historical, political, economic, and cultural forces converge to ascribe differential value to linguistic forms (Rosa, 2019). This value-laden landscape influences how individuals navigate language learning, directing their investment towards norms they perceive as advantageous within specific social milieus.

A “Heteroglossic” Turn in Language Education

The call for a heteroglossic approach in language education by Flores and

Schissel (2014), alongside the multilingual turn as articulated by May (2013), demands recognition and validation of the dynamic language practices of MLs. This progressive movement embraces frameworks such as dynamic bilingualism or translanguaging (García, 2009), English as a lingua franca (Jenkins, 2009), and (non)native speakering framework (Aneja, 2016). In diversifying contexts, researchers advocate for integrating learners' home languages through translanguaging practices in which MLs are given access to their full linguistic repertoires to construct meaning in different contexts (e.g., Seltzer, 2019; Flores, 2020) and for the incorporation of English varieties into ELT to reflect global English usage (e.g., Ching, 2019; Matsuda, 2003). These scholarly inquiries question the monoglossic tenets that have historically dominated academic language discourse and suggest that a liberal multicultural orientation can help disassemble these monolithic structures. Such an orientation acknowledges the value of diverse linguistic resources and cultural backgrounds while critically examining how these differences are positioned within educational spaces (Vavrus, 2014).

Emerging research critiques monoglossic language ideologies by problematizing the notion of academic language, often seen as monolithic. Seltzer (2019) adopts a raciolinguistic perspective, challenging the dichotomy of 'home' versus 'school' language, and illustrates how an English teacher's adoption of a critical translanguaging approach in a New York City high school can redefine academic language. This approach takes into account the intricate nature of MLs' language use and identity construction, promoting activities that leverage their entire linguistic repertoire.

Building on this critical perspective, Flores (2020) introduces the concept of 'language architecture,' a framework that counters the restrictive dichotomy of academic versus home language. He showcases how the bilingual text *Abuela*, which intertwines English and Spanish, is used as a tool for students to construct their translanguaging narratives. This pedagogical strategy positions learners as competent language users, capable of drawing from their entire linguistic repertoire as an asset rather than a hindrance in academic contexts.

In parallel, scholars advocate for the inclusion of local English varieties, or World Englishes (WE), within the classroom to confront the dominance of 'inner-circle' English varieties. Matsuda (2003) critiques ELT in Japan for its exclusive focus on 'native' English varieties and proposes an inclusive curriculum that embraces WE. Her suggestions for integrating WE into ELT include recruiting speakers of diverse English varieties, shifting assessment from grammatical accuracy to communicative effectiveness, and diversifying representation in teaching materials. This approach aligns with Flores and Rosa's (2023) argument against the overrepresentation of whiteness in linguistic competence, suggesting that authentic language use within speech communities should be the normative standard.

Ching (2019) further demystifies the concept of a 'standard accent' by recognizing that the majority of English speakers globally are multilingual and speak English with varying accents. She suggests learning about one's accent through comparison and adopting a diverse range of accents in instructional materials to accommodate the real-world linguistic diversity encountered by students.

In short, while there has been significant advocacy for the inclusion of learners'

home language practices and diverse English varieties in educational settings, limited research has explored the actual influence of MLs' ideologies in these implementational spaces. This article contributes to the heteroglossic discourse in SLA by exploring how MLs and educators articulate and navigate language ideologies within the classroom, aiming to foster an environment that celebrates linguistic diversity and challenges entrenched monoglossic language ideologies.

A "Practical" English Class

This study was conducted within a free online adult practical English program offered by an elite university in the eastern United States. The program spans four levels, from beginner to advanced. Level 1 is delivered in person, while the remaining levels are conducted online through Zoom. Instructors, who are second-year TESOL master's students at the university, are encouraged to adopt a heteroglossic approach in their teaching, a practice which I, as one of the instructors and the author of this study, endorse.

The specific focus of this study is an intermediate-level (Level 2) course that ran from May 31 to July 28, 2023. Participants attended twice a week, with each of the 18 sessions lasting 90 minutes. Instructors, including myself and a co-teacher, were granted the autonomy to design the curriculum, aligning with a student-centered communicative approach that emphasizes practical communication skills in English-speaking contexts as stipulated by the program.

Enrolled in the Level-2 course were adult MLs from diverse linguistic and cultural backgrounds, with most having familial ties to the university. Pre-registration was required, and the class size averaged around 20 students per session. Of these, 13 consented to participate in the research, and 5 volunteered for interviews, as documented through informed consent. Participants ranged in age from 30 to 69 and spoke a variety of first languages, including Spanish, Russian, Turkish, Korean, and so on, hailing from regions across the globe. While six resided in an eastern U.S. city, others joined from their home countries. Based on an initial placement assessment, their English proficiency was gauged at levels B1-B2 according to the Common European Framework of Reference for Languages (Council of Europe, 2001). Interviews revealed their motivations for learning English and previous investment in English learning, which varied from daily survival in English-speaking environments to professional development goals.

Data Collection and Analysis

Data collected for this study include six interview recordings with five participants conducted during the second week of the course, recordings of all 18 class sessions, students' written reflections in a shared Google Document after each class, and the course materials used throughout the program. This data set provides a rich foundation for exploring the nuanced language ideologies of MLs within the context of an online practical English course. To delve into these ideologies and their manifestations in classroom practices, the study employs Critical Discourse Analysis (CDA) and is complemented by semi-structured interviews. As outlined by Fairclough (2013), CDA analyzes language in use as social practice, enabling a critical examination of how linguistic choices in the

classroom context might perpetuate racial and cultural biases and establish certain linguistic norms. This analytical lens is particularly suited to uncovering the subtle ways in which language use in educational contexts can both reflect and shape broader societal ideologies around language.

Semi-structured interviews offer deep, qualitative insights into the personal experiences, attitudes, and language ideologies of the participants, providing a nuanced understanding of how individual learners navigate, resist, or embrace the linguistic norms encountered in their education. These interviews are instrumental in identifying the socio-historical influences on learners' language ideologies and how these ideologies inform their perceptions and use of language both within and outside of the classroom.

The analytical process involved several key steps. First, thematic analysis of the interview transcripts to identify common and divergent themes related to language ideologies and perceptions of linguistic diversity. This step was crucial for understanding the individual and collective language ideologies of the participants. Second, a detailed CDA of the classroom discourse and instructional materials was conducted to identify discourse patterns that either challenge or reinforce specific language ideologies. This analysis focused on examining the interactions between MLs and the instructor, the representation of linguistic diversity in the materials, and the overall language use in the classroom. Last, MLs' written reflections were analyzed to trace any shifts in their language ideologies over the course, with a particular focus on their reflections on linguistic diversity and their language practices.

This methodological approach of combining CDA with semi-structured interviews facilitates a comprehensive exploration of the complex interplay between language ideologies, pedagogical practices, and learner investment in a heteroglossic language education context. It aims to provide insights into how linguistic norms are socially constructed, challenged, and negotiated within the classroom, and how these processes impact learners' engagement with linguistic diversity.

In the following sections, I first present findings from the interviews that unveil the intricate language ideologies held by the MLs and attempt to contextualize the formation of these ideologies within a socio-historical framework. I then discuss the impact of MLs' ideologies on the implementational spaces. Last, I demonstrate how I create heteroglossic implementational spaces by outlining a couple of instructional activities implemented during the course and discussing the responses of the MLs to these heteroglossic strategies.

MLs' Language Ideologies

During the second week of the course, I conducted interviews with five participants via Zoom, exploring their motivations for learning English, previous investment, learning experiences, perceptions of "standard" English, and attitudes towards different English varieties (see Appendix A for interview questions). Notably, these interviews occurred after introducing a range of English varieties in our lessons, setting a foundation for examining language ideologies.

White English as Present, Black as Past

Romeo (all names are pseudonyms), a participant from Russia, shared his desire to acquire an American accent to better assimilate into American culture, underscoring an aspiration for cultural and linguistic integration. His preference for standard American English, perceived as “more current,” and his method of learning through American movies reveal an ideological alignment with white American cultural and linguistic norms as symbols of modernity and progress.

I want to be like the American people... I want to integrate so as much as possible into American living... I understand I can't be like an American because (of) my age ... I (am) 45 years old. I can't change much because I (spend) more time in Russia... You just want to integrate yourself into the culture. (Romeo)

When I told him that in the U.S. people also speak different types of English—namely, that White English and Black English are very different, Romeo said he would like to learn White English as it's “more current.” When it comes to the question about his language learning model, Romeo said he would invest in mimicking the standard American accent and watching American movies when learning English.

Romeo's stance highlights a temporal bias in language ideologies, where White English is associated with modernity and Black English is seen as historical or obsolete. This reflects a chronotope—an analytical concept introduced by Mikhail Bakhtin (2010), which refers to the intrinsic connectedness of temporal and spatial relationships within narratives. In the context of language ideologies, chronotopes help us understand how particular linguistic forms are valued or marginalized within certain historical and cultural moments. Romeo's preference for White English and his view of Black English as less current is indicative of a chronotope that privileges certain racial identities and experiences, perpetuating racial and linguistic hierarchies.

This chronotopic bias underscores the long-standing societal narrative that enshrines ‘whiteness’ as the norm. Viewing ‘Black English’ as belonging to the past neglects its vitality and evolving nature, mirroring the systemic exclusion of Black narratives from mainstream societal discourse. Such temporal and spatial framing within language ideologies calls for a deliberate and informed examination of the socio-historical forces that shape these perspectives.

White English as Standard, Black as Transformation

Amber, a recent immigrant from Venezuela, expressed a preference for “standard American English,” which she equates with white American speech. Her choice of learning materials and her perception of Black English as a “transformation” from this standard highlight a valuation of linguistic forms based on racial identity. She said “I prefer. I prefer the standard American English because around me around here, around in my life is a is a standard America.” When she defined “standard America”, she said: “The standard America is where native Americans live ... there are a lot of white people living there.”

However, when I asked Amber when she would use English in her daily life, Amber told me many Black people are living in her neighborhood and she needs to communicate with them. I asked if she noticed they speak English differently

and about the correctness of Black English. She responded,

No, incorrect. But it's a transformation. It's it's a it's a it's a change in basic, English for me, a a, these people change the language. The basic language changed a, (in) Colombia. Okay, in the South of America, the United States. (It's) a not different. Okay, it's it's different, but generally in the cities ... the white people speak the correct form of American speech. (Amber)

In her description, she tried to link White English with correctness and Black English as a transformation from the "correct" White English. Amber's narrative reflects the raciolinguistic ideologies that only white people speak "correct" English. Even though she mentions that she lives in a "standard America" she admits that many Black people are living in her neighborhood, and she needs to communicate with them, which contradicts her claim that her life is a "standard America." This demonstrates that language ideologies are multiple and often contradictory. Amber's narrative, which positions "standard American English" as synonymous with White English, is influenced by educational and media representations that have historically marginalized non-white linguistic varieties. This standardization is a legacy of colonial educational systems designed to enforce monoglossic ideologies, erasing linguistic diversity in favor of a homogenized linguistic identity that mirrors the Eurocentric linguistic norm.

White English as Neutral, Black as Unintelligible

Van, who identified as a middle-aged woman who lives in Panama, talked about the neutrality of White English. She said she likes the American accent because it is easier to understand, "Like for me to understand is hard from Black people, because I think they have, like a kind of style... very tough accent that I just can't understand." Therefore, when learning English, she tends to choose white materials for her understanding. When we talked about Black English, she said it was hard for her to understand.

No, I don't think it's not correct. I just think if they, they're like. We have also Black people in Panama or in Latin America. And in Spanish also they have a different accent. And they have slang that yes, in front of me, and I don't understand what they are saying. And for me to be willing to learn, I must choose what is easy for me. (Van)

Van's narrative manifests the distinction between correctness and intelligibility—Van's preference for White English is based on the idea that White English is easier to understand but not necessarily more correct. It is a liberal multicultural orientation to racial and linguistic diversity that purports to value different populations and practices equally but reproduces their positioning as more or less legitimate. Van's perception of White English as "neutral" and more easily understandable than Black English reflects a broader societal misconception that the standard language is devoid of accent or dialectal features. This belief is rooted in the social construction of race and language, where whiteness is often invisibilized and positioned as the norm, while other

racial identities and their associated linguistic practices are marked and othered.

White English as Elegant, Black as Practical

Lilian is a new immigrant in the U.S. who is originally from Ecuador. When we talked about different accents in the world, she told me “It is good to have a good accent, but for daily life, I think that each one’s accent is okay. If we can understand each other.” When choosing materials, she prefers to watch British movies and sometimes listens to American songs. When she defined the “good” accent, she expressed the British accent sounds more elegant and beautiful.

Lilian’s inclination towards the British accent, which she describes as “elegant” and “beautiful,” reveals the lingering effects of colonial educational systems that historically extolled British culture and language as the pinnacle of linguistic sophistication. This admiration underscores how colonial legacies continue to shape perceptions of linguistic prestige and desirability.

Similar responses came from Juliet, who identified as a Russian middle-aged woman who sought to migrate to the U.S. in the near future. When I asked her if she wanted to learn the American accent or keep her own accent, she said, “American accent. American accent for me, because I plan, my plan is living (in) America, and good for me if I have (an) American accent.” Juliet’s reflection on the American accent further delves into racialized perceptions of language propriety. She differentiates between White and Black English, suggesting, “white people speak more properly I think, Black people speak in a more informal way.” Her comment reflects the complex interplay of race, language, and social integration, highlighting how linguistic preferences are not only informed by the legacy of colonialism but also by contemporary racialized ideologies about language use.

Lilian’s and Juliet’s narratives bring to the fore the enduring impact of colonial legacies and racial perceptions on linguistic preferences. The elevation of certain English accents over others is not merely a matter of personal taste but is deeply entwined with historical processes that valorize some linguistic identities while marginalizing others. These conversations underscore the importance of critically examining the socio-historical roots of our linguistic preferences and the need for language education to challenge and transcend these entrenched ideologies.

The language ideologies of MLs extend beyond individual preferences, deeply rooted in socio-historical processes that elevate certain linguistic norms over others. Their educational experiences, often dominated by a white normative framework, render non-white linguistic varieties less visible or valued. Consequently, MLs tend to perceive White English as more present, standard, neutral, and elegant compared to non-white varieties, leading to a sustained investment in an idealized white norm. To counteract these entrenched ideologies, educational strategies must undertake a critical examination of their socio-historical underpinnings, advocating for a celebration of language diversity that fully acknowledges and respects the intricacies of linguistic identity development.

Incorporating a broad spectrum of linguistic forms into educational content, including Black English, and engaging in a critical analysis of the historical contexts behind language ideologies, can help create a truly inclusive learning atmosphere. Such pedagogical practices do not merely challenge monoglossic norms; they also equip learners with the ability to explore and appreciate the extensive variety

inherent in English language use. This approach aims to dismantle the monolithic view of language, encouraging an appreciation for the diverse linguistic landscape and fostering an environment where every linguistic norm is valued.

In the following sections, I discuss how MLs' language ideologies influence the implementational spaces and then introduce how I created heteroglossic implementational spaces in the class.

Influence of MLs' Language Ideologies in Implementational Spaces

The heteroglossic goals of this practical English class were met with complex challenges due to MLs' preferences, which gravitated towards a more 'neutral' English, reflective of broader historical, political, economic, and cultural processes that valorize dominant linguistic norms. This necessitated an adaptation of the teaching materials, prompting a shift from multimedia content to a standardized textbook. This choice, while seemingly in response to learners' demands, must be understood within a context where the global spread of English has often been accompanied by the spread of certain Englishes, typically those associated with powerful economic and cultural centers.

Raciolinguistic enregisterment of linguistic norms, such as 'White' English, in educational spaces is not merely a result of individual preferences or biases (Rosa, 2019). It is the outcome of a complex interplay of factors: the colonial legacies that have propagated the prestige of certain accents, the global markets that commodify and distribute racialized English educational materials, and the cultural narratives that associate professional success and societal acceptance with an idealized 'white' linguistic norm. Excerpt 1 below is a discourse segment that happened in the first of my lessons.

Excerpt 1

I Don't Speak no English.

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- 1 Student: I don't speak no English teacher.
 - 2 Teacher: You don't speak English. You don't need to add "no" here.
 - 3 Student: Sorry teacher.
 - 4 Teacher: That's okay.
-

In this excerpt, I corrected my student's mistake when he said "I don't speak no English teacher" by telling him to subtract "no" in line 2. Although the double negative is commonly used in some English varieties such as AAVE, I compared my student's speech with the unmarked white norm even though I clearly understood the meaning of his speech and regarded his speech as deficient and in need of remediation.

The student is drawing on what might be widely recognized as English while asserting that they do not speak any English. I then verify the students' seemingly nonsensical claim by correcting their English, followed by an apology by the student for potentially offending the teacher with their purported non-English. Although I had already set up a goal of implementing a heteroglossic approach before the class started, MLs' expectation of me as a teacher to "repair" their English affected my actions in the class. This excerpt manifests MLs' linguistic

purism ideologies in which they believe that only the English variety I speak is the “correct” way of using English. Their ideologies also influence my pedagogical choice as I do not want to “fail” them regarding their expectations for me as a teacher to provide corrective feedback towards their English.

Table 1

Influence of MLs’ Language Ideologies in Implementational Spaces

	Ideological Spaces	Implementational Spaces
MLs	MLs hold various monoglossic language ideologies. They desire to master an idealized norm of English.	MLs apologize for speaking “non-English.” MLs ask the teacher to repair their English.
Teacher	The teacher was trained to implement a heteroglossic approach in this class and hold heteroglossic language ideologies.	The teacher corrects MLs’ language due to MLs’ expectations. The teacher chooses the English variety that MLs prefer to learn.

The classroom, therefore, became a space where ideological and implementational practices intertwined. Even as I held heteroglossic language ideologies, the MLs’ monoglossic ideologies, likely shaped by their experiences and expectations of English language learning, steered my actions toward their familiar territory (Table 1). The classroom discourse reveals the need to critically address and dismantle the raciolinguistic enregisterment that privileges White English, and to foster an environment that genuinely values linguistic diversity.

To reframe this kind of classroom language correction, we must recognize and critically engage with the linguistic diversity of Englishes throughout the world. Pedagogical interventions need to be developed that acknowledge and validate the full range of linguistic resources our students bring to the classroom. This involves a conscious effort to create a space that not only tolerates but celebrates linguistic variation, equipping students with the skills to navigate a world where English is as diverse as its speakers.

Subsequent lessons were approached with a heightened awareness of these considerations, seeking to affirm the legitimacy of all linguistic norms and to challenge the enregisterment of a monolithic standard. The ultimate objective is to create implementational spaces that truly reflect the heteroglossic nature of English, fostering a learning environment where all students feel their linguistic identities are respected and valued.

Creating Heteroglossic Implementational Spaces

In embracing linguistic diversity, this practical English class has become a dynamic place where language ideologies are both contested and reinforced. This section illustrates the practical steps taken to encourage students to use their full

linguistic repertoire and discusses the outcomes of these endeavors, specifically highlighting the ways students' examples reveal the shifting landscape of language use in the classroom.

Incorporating Translingual Writing to Transform Power Dynamics

Building on the foundations set in previous sections, I introduced a translingual writing strategy to our ESL class, inspired by Flores (2020). This approach aimed to empower students to draw on their linguistic resources equally and dismantle the raciolinguistic ideologies that have historically elevated White English as a superior linguistic resource. Students were encouraged to write recipes in their L1 for dishes from their home countries, an exercise that yielded mixed results. Some students embraced the opportunity, incorporating their L1 into their English texts. This positive outcome seemed to align with the translingual objectives set forth, yet the full impact on their underlying language ideologies awaited further investigation through subsequent interviews.

In one lesson, we did a translingual writing activity in which I had the students use all of their semiotic resources, including English, their home languages, emojis, and pictures, to describe a moment when they had a communication breakdown and how they resolved it. The following is a translingual writing example that one student wrote in class.

I had an experience on a trip ✈️ to Mexico City to a place called Xochimilco. In that place there are rides through the canals in gondolas 🚣 and next to the gondolas are boats with food 🍽️ 🥗. I asked for *jojotos* 🌮 to eat and in that the natives were silent 😬. they turned around and saw me 🙄,, in that the tour guide 🧑 told me that this was a bad word ❌ in Mexico.. *jojoto* 🌮 in 🇲🇽 means Homosexual person.. the correct word is *Elote* 🌽.. that made me very sad 😞 (Amber).

Amber's translingual narrative—peppered with emojis and a mix of English and Spanish—captures a moment of cultural and linguistic misunderstanding, deftly navigated through the use of various semiotic resources. Her storytelling in class, bolstered by visual symbols, enabled her peers to grasp the meaning despite language barriers, reinforcing the notion that communication transcends linguistic boundaries. By allowing students to incorporate all of their semiotic resources, my intention for this activity was to convey the message to students that all these symbols are used for conveying meaning and that they can be used meaningfully in different contexts to accommodate different audiences. Their translingual practices are legitimate and encouraged. I hoped this activity could increase their confidence in using English as part of their linguistic resources in their daily communication practices and reshape their monoglossic language ideologies. I consider this a successful activity since some students told me after this activity that they are not afraid of using English now.

Integrating World Englishes to Challenge Monoglossic Ideologies

With the class sessions close to the end, I had the opportunity to design a World Englishes lesson enacted in one of our last few classes (see Appendix B). The lesson began with a warm-up activity in which learners watched a video that included different English accents in the world. After watching the video, we discussed which accent is more desirable for them. Surprisingly, many said the Italian, Spanish, and Chinese accents are more desirable as they are easier for them to comprehend. They said although the American and British accents are more fluent and faster, they find it difficult to understand the meaning. Yet one participant said she liked the American accent more because it sounded more neutral to her. Although she speaks Spanish as her L1, the Spanish-English accent in the video was hard for her to understand as she speaks a different Spanish variety than the Spanish-speaking people in the video. Therefore, comprehensibility emerged as the primary criterion for desirability, displacing perceived ‘neutrality’ or prestige typically associated with the latter accents. This preference marks a significant shift from established monoglossic ideologies that favor a single variety.

A subsequent debate was facilitated to dive deeper into perceptions of native-like accents. Students were presented with statements to discern their veracity, such as the importance of native-like accents when conversing with native speakers, the notion that good accents garner more respect, and the personal aspiration to emulate native accents. Their responses were mixed; while a native-like accent was initially equated with correctness, there was a notable dissent regarding its correlation with respect from native speakers. The discussion culminated with a powerful sentiment from a participant who cherished the ideal of a ‘native’ accent, yet recognized the validity of being understood, even with an accent. This dichotomy underscores the deep-seated allure of ‘native’ norms yet also signals an emerging appreciation for diverse forms of English expression.

The possibility of pronouncing this language or any other like a native is something that I would adore, it could be a dream come true. I know that if we can be understood even with our accents, it would be good, but the possibility exists and why not take it and enjoy it? We are in life to learn and the more we learn the better we enjoy it. (Lilian)

Lilian’s reflections bring to light the inherent dichotomy present in many language learners’ experiences: the push-and-pull between the esteemed goal of native-like fluency and the practical reality of communication across accents and cultures. This tension is not just a personal narrative but also a manifestation of a broader educational and linguistic paradigm that has historically equated the mastery of a ‘native’ accent with success and authenticity in language acquisition. While her embrace of learning as a joyful, lifelong pursuit offers a counter-narrative to the anxiety often associated with language perfection, it also underscores the need for a pedagogical shift.

Following up with this debate activity is a guessing activity. I had the learners guess some facts about English such as estimating the percentage of non-native English speakers in all English speakers in the world and the percentage of English conversations that involve only native speakers. When they heard the answers, many of them felt very surprised. Lilian said in her after-class reflection,

This entire class was so inspiring because, in the end, we realized that we like non-native speakers are the majority of the English-speaking world.

We are much more than simple non-native speakers. We are the ones who will maintain this language alive. And this is a really big fact so we must be proud of ourselves for participating and helping to spread this language. (Juliet)

In reflection, Juliet expressed her pride in belonging to the global majority of non-native English speakers. This sentiment echoed the transformative potential of the lesson—a realization of collective linguistic strength and a reclamation of ownership over the English language.

We ended the lesson by brainstorming on translanguaging strategies, presenting students with scenarios of communication breakdowns, and inviting them to consider various remedial strategies, such as using online translators or relying on non-verbal cues.

This lesson underscored the evolution of MLs' engagement with linguistic diversity. The small yet observable shift in their ideologies, from a pursuit of 'native' emulation to embracing their linguistic heritage and the pragmatic use of language, indicates movement toward the objectives set at the onset of the course. As I reflect on the future direction of the curriculum, I am reminded of the necessity to select materials that not only highlight the multiplicity of English varieties but also align with the learners' comprehension needs. Short, authentic videos from platforms like TikTok, reflective of the students' diverse backgrounds, could offer valuable learning opportunities and serve as powerful tools for normalizing the linguistic variety inherent in the global use of English.

Conclusion

This article has navigated the intricate terrain of language ideologies within a multilingual classroom setting, revealing the profound impact these ideologies have on pedagogical strategies and learner experiences. The investigation into classroom dynamics, learner narratives, and the application of heteroglossic practices unveils the deep-rooted influence of monoglossic language ideologies on language learning perceptions, teaching methodologies, and the appreciation of linguistic diversity.

The critical discourse analysis of student reflections, particularly those like Lilian's, illuminates the nuanced ways in which learners navigate their aspirations for 'native-like' proficiency amidst the pragmatic reality of using English as a lingua franca. The classroom activities designed to incorporate World Englishes and translanguaging practices reveal both the challenges and possibilities of shifting these entrenched ideologies toward a more inclusive understanding of linguistic competence.

As educators, our endeavor to create heteroglossic implementational spaces has emphasized the importance of critically engaging with the socio-historical, political, and cultural dimensions of language use. The lessons from this exploration highlight the need for a pedagogical reorientation that not just acknowledges but actively valorizes the rich linguistic repertoires that students bring into the classroom. By doing so, we can foster learning environments that empower students to embrace their multilingual identities, appreciate the diversity of Englishes globally, and engage in meaningful intercultural communication.

This article contributes to the ongoing conversation about the role of language

education in challenging and transforming monoglossic ideologies. It calls for a continued commitment to research and practice that centers linguistic diversity and promotes equitable language ideologies. Ultimately, by recognizing and embracing the heteroglossic nature of our world, we can enrich the educational experiences of multilingual learners and contribute to the creation of more just and inclusive linguistic landscapes.

As we move forward, let us carry forward the understanding that language learning is not only about acquiring the ability to communicate but also participating in a global community that values diversity, mutual respect, and understanding. The shifts in ideologies and pedagogical approaches discussed in this article are steps towards realizing this vision, where every voice, regardless of its accent or origin, is heard, valued, and celebrated.

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Appendix A

Interview Questions

1. How long have you been learning English?
2. When would you use English in your daily life?
3. What's your goal of learning English?
4. Who do you usually speak English with, if any?
5. Do you think pursuing a standard form of English is important to you? What do you think is the standard?
6. How do you think White people and Black people speak in different ways?
7. What challenges you have met in learning or using English?
8. Do you know English varieties? Could you list some of them?
9. What is your model of learning English?

Appendix B

World Englishes Online ESL Lesson		
Time	Activity	Description
15 minutes	Listening: World Englishes	Students watch a YouTube video about different accents in the world and then discuss which accents in the video are considered desirable and why in a small group.
30 minutes	Debate	Students debate the three statements about English pronunciation: 1) Native-like accent is important when speaking with native speakers. 2) If non-native speakers have a good accent, native speakers of that language will respect them more. 3) If it were possible, I would pronounce my second language like a native speaker.
5 minutes	Introducing WE	Students do a multiple-choice activity to guess the facts about World Englishes: 1) How many people speak English in the world? (More than 1,400 million) 2) Among these English speakers, how many of them are “non-native” speakers? (Over 70%) 3) What is the percentage of English conversations that involve only “native” speakers? (Less than 5%)
10 minutes	Brainstorm: Communication Strategies	Students brainstorm some strategies to solve communication breakdowns such as online translator, gestures, body language, and facial expressions, and use different ways such as writing, pictures, and different words. The teacher record students' answers on the screen and introduce the concept of translanguaging: using all the semiotic resources to convey meaning.
30 minutes	Translingual Writing	Students use a translingual writing strategy to write a story about a moment they had a communication breakdown and how they solved it. The teacher gives a sample translingual text before having students write their own story.