

Book Review

Higher Education Internationalization and English Language Instruction: Intersectionality of Race and Language in Canadian Universities

Xiangying Huo

Springer, 2020, 180 pages, ISBN 9783030605988, publisher's list price: \$139.99

Xiangying Huo's monograph, *Higher Education Internationalization and English Language Instruction: Intersectionality of Race and Language in Canadian Universities*, tells a thought-provoking story of a non-native English-speaking instructor's experiences working at a Canadian higher institution's writing centre. By unfolding the "inner" voices of the author's autoethnographic accounts and "outer" voices of interview data conducted with six students, this book reflects the ideological link between the English language and the white race rooted in the history of European colonization (Rosa & Flores, 2017) and unmasks how non-native English-speaking instructors are deprived of legitimacy to work in English language education in postcolonial Canada. Following a traditional dissertation format, Huo's book offers a detailed description of the following content: (1) a conceptual framework that combines Bourdieu's (1991) theorization of cultural capital and Critical Race Theory (CRT) (Crenshaw et al., 1995), (2) a literature review that underlines pivotal issues in World Englishes (WE) and teaching English as an International Language (EIL), (3) a methodological illustration of autoethnography supplemented by qualitative interviews and fieldnotes, and (4) findings and discussion that aim to stimulate more equitable practices in English language education. This book may benefit a wide range of reader groups, including educational researchers, policy makers, English instructors, and curriculum developers, for it exposes structural barriers facing non-native English-speaking instructors and provokes critical awareness and pedagogical contemplation to decolonize English language education in Canada.

The conceptual framework (Chapter 2) incorporating cultural capital and CRT provides a sound foundation for an in-depth analysis of the relationship between language and race in English education. Importantly, Huo points out how racial affiliations and linguistic repertoires can be seen as different forms of cultural capital that are endowed with differential levels of market value in the social fields in which they lay claim (see also Carrington & Luke, 1997). By highlighting the fundamental issues of legitimacy, power, social stratification, and identity shared by the two theoretical constructs, Huo successfully implements both in the dissection of her teaching experiences in postcolonial and post-secondary English programs. Furthermore, Huo gives a systematic literature review on WE and teaching EIL (Chapters 3 and 4), offering multiple angles for book readers to approach crucial topics such as native-speakerism, linguistic imperialism, ideology of standard English, and multifaceted challenges (e.g., linguistic, sociopolitical, and occupational) confronting non-native English-speaking instructors in EIL. Additionally, the methodological demonstration (Chapter 5) aids readers to contextualize research sites in which the study was conducted, connect research questions to data collecting strategies (i.e., reflective journals, autobiographic interviews, and fieldnotes), and better understand the author's and other participants' positions in this autoethnographic project.

Findings of the study enunciate two types of voices. The outer voices (data collected through interviews) first present six selected students' socio-historical locations in Canadian society (i.e., familial background, sociocultural and sociopolitical identities) and then investigate their perceptions of the role of

English and English language instructors' characteristics (Chapter 6). Unsurprisingly, students' accounts reflect dominant ideological values that link "good" and "standard" English language to the white race, which sustains social prestige and privileges of white English speakers while relegating users and teachers of English from other ethno-racial groups. Nevertheless, Huo discovers that students' perceptions on the matter of the ideal English language instructor has been constantly evolving during the research period, showing how practices at the micro-discursive scale (i.e., Huo's teaching and interaction with students) carry transformative potentials of reforming individuals' belief systems and subverting dominant social structures. Moreover, the inner voices of the author provide abundant vivid examples of her experiences working at three different sites in a higher institution's writing centre (Chapter 7). Reflective journal entries analyzed in this section provide striking findings that make the ideological tie between English language, race, and legitimate English speaker/teacher. While most excerpts demonstrate essentialization, marginalization, and discrimination against racialized non-native-speaking English instructors, Huo successfully utilizes her skills, academic knowledge, and over a decade of teaching experiences to route her professional trajectory, moving her from the periphery to the centre in the community of practice and eventually becoming a recognized "legitimate English instructor" at the writing centre.

This book pushes boundaries in English language education, for it unveils a non-native-speaking instructor's stories of being confined and simultaneously challenging structural constraints against her racial and linguistic identities while working in a post-secondary institution in postcolonial Canada. It also foregrounds the critical role of higher institutions and their responsibilities to address discriminatory processes targeting racialized instructors in English education. Huo argues that universities should value and respect non-native-speaking teachers and recognize the benefits they bring to multicultural and multilingual classrooms; furthermore, training in intercultural competence for non-native English-speaking instructors is urgently needed to help them develop "responsive cultural pedagogy" (p. 153). Lastly, Huo's experiences, reflections, and agentic actions documented in this book could be valuable for English teaching practitioners, as they stimulate deeper thoughts on multifaceted challenges restricting racialized English teachers in Canada and provide great examples of how practitioners can strategically adopt agency to address ideological and interpersonal constraints and produce counter-discourses in their everyday practices.

Despite the advancement of knowledge this book has yielded, I see three points that could potentially enrich its theoretical analysis and educational implications. First, a sociolinguistic approach to intersectionality that emphasizes communicative intersection and assemblage among social identity constructs in language practices (Rosa & Flores, 2017) could be embraced to untangle the ideological connection between race and language in everyday teaching practices. Second, multimodal discourse analysis (e.g., Jones, 2012) could be considered as a supplementary data-analytical approach (especially for fieldnotes of the autobiographical interviews that were mentioned but not delved into deeply) to provide more angles and perspectives for both the author herself and readers to interpret data presented in the two chapters on findings. Lastly, the focus of this book could be expanded from the contestation of racial injustice for non-native English-speaking instructors to the problematization of colonial powers that are the root causes of racial and linguistic discrimination in today's world, thereby contributing to the larger structural project of decolonizing English language education in Canada (see also Shin, 2022).

The Reviewer

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