

# Plurilingualism for Transformative Social Justice in Language Education: A New Perspective

Marina Antony-Newman

---

*The question of social justice in language education (LE) became prominent due to increased linguistic and cultural diversity fuelled by globalization and migration, which exacerbated social inequality in this neoliberal era. The critical “turn” in education resulted in the emphasis on issues of social inequality, racial discrimination, and decolonization of curriculum, among others. Nancy Fraser’s tripartite theory (3Rs), where social, cultural, and political injustices are compensated for by redistribution, recognition, and representation, has the potential to address social justice issues in LE. This theory has already been applied to education research, but not extensively. The purpose of this paper is to explore plurilingualism for social justice in LE by analysing its possibilities for cultural recognition, economic redistribution, and political representation and present a new understanding of the concept of social justice in LE through recognition, redistribution, and representation.*

*L’enjeu de la justice sociale dans l’enseignement des langues a gagné en importance en raison de la croissance de la diversité linguistique et culturelle alimentée par la mondialisation et la migration qui ont exacerbé l’inégalité sociale en cette ère néolibérale. Le « tournant » critique en éducation a mis l’accent sur les questions d’inégalité sociale, de la discrimination raciale, et de la décolonisation des programmes d’études, entre autres. La théorie tripartite (3R) de Nancy Fraser, selon laquelle les injustices sociales, culturelles et politiques sont compensées par la redistribution, la reconnaissance et la représentation, permettrait d’aborder les questions de justice sociale en enseignement des langues. Cette théorie a déjà été appliquée à la recherche en éducation, mais de façon limitée. L’objectif de cet article est d’explorer le plurilinguisme pour la justice sociale en enseignement des langues à travers l’analyse de son potentiel pour la reconnaissance culturelle, la redistribution économique et la représentation politique et de présenter une nouvelle compréhension du concept de justice sociale en enseignement des langues par le biais de la reconnaissance, la redistribution et la représentation.*

---

**Keywords:** plurilingualism, recognition, redistribution, representation, social justice in language education

---

## Social Justice in Language Education: Problematizing the Concept

Despite historical inequality in the linguistic exchanges in most societies (Bourdieu, 1977), it is only in the last three decades that the field of language education (LE) has showed interest in social justice (Duchêne, 2020; Kubota, 2004; Osborn, 2006; Otsuji & Pennycook, 2011; Piller, 2016; Randolph & Johnson, 2017). Questions of social justice in LE came to the foreground in the 1990s–early 2000s due to an increased linguistic and cultural diversity fuelled by globalization and migration (Vertovec, 2007), which exacerbated social inequality in the neoliberal era (Kubota, 2016). In LE, this movement led to the emergence of Critical Applied Linguistics (Pennycook, 1990, 2001, 2022), which, in contrast to the traditional applied linguistics focus on language acquisition, instruction, and learning (Simpson, 2013), centres the problems of power and discrimination. Increasingly, language education researchers of multi-/plurilingualism (Cenoz, 2013; Cenoz & Gorter, 2021; Coste et al., 2009; Council of Europe, 2001; Lau & Van Viegen, 2020; Piccardo et al., 2021b) and translanguaging (García & Li, 2014; Lewis et al., 2012a; 2012b; Li, 2018) have been calling for equity, diversity, and social justice in LE, raising the questions of linguistic and cultural inequality experienced by plurilingual individuals (Dela Cruz & Galante, 2019; Galante et al., 2022; García & Leiva, 2014; Li, 2023).

Educators and researchers globally have long been invested in solving the problems of discrimination (Pérez-Leroux & Glass, 2000), marginalization (Darling, 2021; Li, 2023), linguistic hierarchy (Mehmedbegovic, 2017), racism (Kubota, 2004, 2021), lack of linguistic and cultural awareness (Cortina-Pérez & Andúgar, 2017). On the levels of classroom practice, policy, and research, they have been developing and implementing new pedagogical approaches (Chen et al., 2022; Fidler, 2006; Lau & Van Viegen, 2020), redesigning curriculum and policy (Drachmann et al., 2023; Gardiner-Hyland, 2021), teacher education (Erling et al., 2021; Esteve et al., 2017; Hawkins, 2011; Otwinowska, 2014), language policies (Monzó-Nebot & Mellinger, 2022), and suggesting new approaches to research (Phillips Galloway et al., 2022; Prasad, 2020). These efforts have not yet led to the permanent solutions of multiple social injustices in education (Brisson, 2021; Drachmann et al., 2023).

In practice, language teachers, researchers, and policymakers view social justice through the lens of diversity, equity, and inclusion related to identity and culture, whereas economic or political domains are often sidelined. Moreover, social justice education is frequently associated with the concepts of diversity, equity, and inclusion in relation to race, class, gender, and sexuality, while language is often overlooked in this debate (Piller, 2016). Despite numerous critical studies focusing on decolonial and Indigenous approaches (Li & García, 2022; McKenzie, 2022; Meighan, 2022), intercultural responsibility (Cummins, 2015; Guilherme, 2021), critical literacy and pedagogy (Lau et al., 2021), critical language awareness (Achugar, 2015; Lau et al., 2023), among others, the concept of social justice in LE merits further elaboration and strengthening of its theoretical underpinnings. The purpose of this article is to contribute to this discussion and suggest a new understanding of the term *social justice* in LE and advocate for plurilingualism for transformative social justice.

### How Does Research Address Social Justice Issues in LE?

Scholars in the field of language education and applied linguistics have been debating the aims of language education, advocating for more critical versions of *bilingualism* (Cummins, 2000; Nieto, 2017), *multilingualism* (Blackledge & Creese, 2010; Conteh & Meier, 2014; May, 2014; Meier, 2016), *plurilingualism* (Corcoran, 2019), and *translanguaging* (García & Leiva, 2014; Li, 2023) to achieve the goals of socially just language education (Phillipson, 1992; Piller, 2016). Advocates of *critical multiculturalism* in LE support an open-minded attitude to people of diverse linguistic, ethnic, and racial backgrounds (Kubota, 2004; Kubota & Lin, 2009). Similarly, *critical multilingualism* (Gramling & Warner, 2012; Moraru, 2020; Shohamy, 2022) calls to shift our understanding of multilingualism as individual mastery of autonomous languages and reconceptualize it as linguistic practices of agentic multilinguals in “the linguistic markets” (Moraru, 2020, p. 97) with their power relations. García and Leiva (2014) introduced *translanguaging for social justice*, suggesting that translanguaging pedagogy would lead to socially just

LE with potential for overall social justice (see also Li, 2023; Wang, 2022). *Critical plurilingualism* scholars developed plurilingual pedagogies that adopt critical approaches to LE and socially just plurilingual education (Corcoran, 2019; Erling et al., 2021; Erling & Moore, 2021; Galante et al., 2022).

Despite the emphasis on the critical aspects of plurilingualism throughout the years (Chen et al., 2022; Cummins, 2015; Dela Cruz & Galante, 2019; Lau & Van Viegen, 2020), there is currently no research that explores plurilingualism for social justice using Fraser's "comprehensive and multi-dimensional approach" to addressing social-justice issues in education geared "towards greater economic, cultural and political parity for all" (Keddie, 2012, p. 277).

More emphasis on the cultural, economic, and political aspects is needed, because according to Fraser (2005), all three domains of the social justice concept are necessary to achieve transformative change. Using the notion of plurilingualism as one of the key concepts that emerged during the critical "turn" (Conteh & Meier, 2014; May, 2014) and plurilingual research developments, I am advocating for plurilingualism for transformative social justice (or critical plurilingualism) through the lens of recognition, redistribution, and representation (Fraser, 2005).

## **Nancy Fraser's Critical Social Justice Theory and Its Application in Education: An Alternative Lens for Language Education?**

To critically engage with the problem of cultural and linguistic inequality in the field of language education, relevant theories that intersect with issues of social justice are crucial—for example, Critical Race Theory (Kubota, 2004), critical theory (Pennycook, 2001), and postcolonial theory (Bhabha, 1988; Said, 1978). Nancy Fraser's tripartite critical social justice theory (Fraser, 1995, 1998, 2005; Fraser et al., 2004), which focuses on the possibilities for social justice in economic, cultural, and political domains, could be suitable for exploring the problem of social justice in LE. Associated with distributive justice since the times of Greek philosophy (Ayers et al., 2009), the concept of social justice was still being debated in the twentieth century. As a feminist and critical theorist, Fraser first advocated for a more critical understanding of recognition and redistribution (Fraser, 1995, 1998) and further enriched it with representation (Fraser, 2005; Fraser et al., 2004) in response to philosophical discussions and critique (Butler, 1997; Fraser & Honneth, 2003; Robeyns, 2003), which formed a "sociologically rich" social justice theory (Lovell, 2007).

Fraser (2005) views social justice as equitable participation in social life, which is not available for all: "In my view, the most general meaning of justice is parity of participation... Overcoming injustice means dismantling institutionalized obstacles that prevent some people from participating on a par with others, as full partners in social interaction" (p. 73). She pinpoints that social justice entails combating social injustice inherent in cultural, economic, and political domains.

Social injustice in the *cultural* domain is related to the problem of the status order corresponding to its cultural dimension, when people are "prevented from interacting on terms of parity by institutionalized hierarchies of cultural value that deny them the requisite standing; in that case they suffer from status inequality or misrecognition" (Fraser, 2005, p.74). Such cultural inequality and misrecognition can be overcome by *recognition* of cultures with non-dominant as opposed to dominant status. Social injustice in the *economic* domain is represented by economic inequality, 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; in that case they suffer from distributive injustice or maldistribution" (p. 73), which is also related to the class structure of society. Such forms of injustice can be alleviated by socio-economic *redistribution* of resources. Social injustice in the *political* domain is reflected in misrepresentation on various levels. Misrepresentation is manifested when "political decision rules wrongly deny some of the included the chance to participate fully, as peers" (p. 76), excluding some citizens from participating in political decisions. Thus, *representation* is necessary to fight social injustice in the political domain, regarding the matters of social belonging, "inclusion in, or exclusion from, the community of those entitled to make justice claims on one another" (p. 75), as well

as regarding the “decision rule aspect, [when] representation concerns the procedures that structure public processes of contestation” (p. 75).

The combination of all three dimensions of social justice—economic, cultural, and political (Fraser, 2005; Fraser et al., 2004; Power, 2012)—in its application to plurilingualism, will help to further develop venues for economic redistribution, cultural recognition, and political representation for genuine social justice in LE. There is generally a lack of research exploring application of Fraser’s tripartite theory in education. There are a few theoretical and empirical studies in areas of education policy (Power, 2012); pedagogy and curriculum (Lingard & Keddie, 2013); Indigenous education (Petoukhov, 2013); refugee education (McIntyre, 2020; Reddick, 2023; Reddick & Dryden-Peterson, 2021); and language education, particularly translanguaging (Block, 2018). The following examples are the most relevant for this discussion.

Block (2018) raises a problem of economic and cultural social injustice in the politics of LE research. In his view, contemporary LE research privileges recognition that fights “racism, gender bias, religion bias, and LGBTQ-phobia” (p. 237) and overlooks economic injustice. Block takes an example of translanguaging pedagogy research and analyzes it in terms of its potential for transformative social justice through Fraser’s lens. He questions the potential of translanguaging theory in LE to achieve “recognition-based transformation” (p. 251), in part because addressing ethnolinguistic racism by means of raciolinguistics is rather “a surface-level change in practices to redress an injustice” (p. 251). Additionally, according to Block, translanguaging pedagogy research is not providing opportunities for transformative redistribution from Fraser’s perspective either.

Lingard and Keddie (2013) report on the findings from an Australian government-funded longitudinal study of 24 schools in Queensland, documenting their classroom pedagogies. The authors develop the model of “productive pedagogies,” based on Fraser’s social justice theory, and conceptualize the “redistributive, recognitive and representative justice possibilities of ‘productive pedagogies’ towards more equitable outcomes for marginalized students” (p. 427). Such “productive pedagogies” include adopting a critical stance on diversity and its representation in classroom examples and materials, with the focus on pedagogies of inclusion respectful of the languages, cultures, and history of diverse learners to achieve recognitive justice. According to Lingard and Keddie, the emphasis on intellectually rigorous education that includes development of students’ critical thinking and teachers’ belief that students are capable of being academically successful will help achieve distributive justice. Positioning students, especially marginalized ones, with voice and autonomy in classrooms that represent inclusive, non-authoritarian spaces that foster student agency and autonomy in the atmosphere of mutual respect would reflect representative justice.<sup>1</sup>

Similarly, Reddick (2023) examines the relationship between economic, political, and cultural participation as the elements of social justice leading to parity of participation in refugee education. She analyzed the interviews with Sudanese refugees living in Uganda, Ugandan teachers working with refugee and local children, policymakers, and program leaders responsible for refugee education and outlined the tensions between English-dominant education policies providing economic opportunities for Sudanese refugee children and the current and future needs of refugees for economic, cultural, and political participation. The implications include a policy framework, a “language-as-resource approach to language planning to support social justice for refugee and national students” (Reddick & Dryden-Peterson, 2021, p. 226), to achieve parity of participation for both refugee and national students through (a) “recognition of difference” by “official school practices, supporting healthy identity development”; (b) “redistribution of resources” for refugee and national students to “access comparable post-school opportunities”; and (c) “representation in decision-making” “at similar rates” for both refugee and national students “facilitated by the inclusion of home languages at school and systematic instruction of international/dominant languages” (p. 226).

Even though there are presently not many examples of Fraser’s social justice theory applied to education, the studies mentioned above, alongside the edited volume by Vincent (2019), open up a

---

<sup>1</sup> More examples from this study that speak to all 3Rs are given in the next section.

fruitful venue for further exploration in the field of LE and plurilingual research in particular, because, as Barakos (2020) aptly remarked, Fraser's critical social justice theory is currently underrepresented in LE.

## Plurilingualism for Transformative Social Justice in LE

Fraser's theory of social justice (Fraser, 1998, 2005; Fraser et al., 2004; Vincent, 2019) has the potential to shape theoretical underpinnings of critical plurilingualism or plurilingualism for social justice. I suggest that more emphasis on gradual achievement of recognition, redistribution, and representation in plurilingual research and practice will contribute to fulfilling the aims of transformative social justice in LE (Fraser, 2005).

### *Step 1. Plurilingualism for Recognitive Justice: Who Participates? Who Is Culturally Recognized?*

Diversity and difference in all its forms, including language, culture, ethnicity, Indigeneity, gender, sexuality, disability, and social class pertain to the questions of *who participates* and *who is culturally recognized*. Recognitive justice is achieved through seeing, accepting, and valuing diversity and engaging with it to connect with the students' "funds of knowledge" (Rios-Aguilar et al., 2011). Teachers can use marginalized students' frames of reference, cultural and linguistic knowledge, and experience in ways supportive of their learning (Lingard & Keddie, 2013). Teachers can adopt a critical stance on diversity and intersectionality and make sure that marginalized students are represented in classroom examples and materials (Lingard & Keddie, 2013). Such pedagogical approaches include ways of engaging with diversity respectfully of the languages, cultures, and history of learners in a non-binary form ("us" versus "them"), weaving them together in a patchwork of differences and similarities. Such pedagogies support cultural justice by disrupting inequitable "status hierarchies" or "patterns of cultural value" (Lingard & Keddie, 2013, p. 437), acknowledging and protecting different linguistic and cultural practices, and ensuring institutional parity of cultural participation by all community members, fostering a sense of belonging.

What does plurilingualism offer regarding recognitive justice? Some problems of cultural misrecognition discussed in empirical studies are the following: (1) identity issues: shame around language, culture, demotivation, or low academic motivation (Séror & Gentil, 2020); (2) low or no awareness of plurilingual identities and plurilingual repertoires reported by students and teachers regarding their individual or classroom plurilingualism (Prasad, 2018); and (3) conforming to the normative expectations, for example, regarding monolingual academic English or English/French only policies (Marshall & Moore, 2013).

Research studies also offer numerous solutions: (1) developing plurilingual pedagogical or methodological approaches (Corcoll López 2021; Galante, 2022); (2) suggesting examples of plurilingual activities, events, tasks, and artefacts (Fernández Sánchez et al., 2021; Lotherington et al., 2019; Prasad, 2015; Woll et al., 2022); (3) raising language and culture awareness (Corcoll, 2013; Fidler, 2006); (4) using language for interaction purposes in a flexible, dynamic, context-sensitive way (Celaya & López-Flores, 2021); (5) using various plurilingual practices and approaches: pedagogical translanguaging to integrate students' languages and cultures (Llanes & Cots, 2022), translation (González Davies, 2014, 2017; González-Davies & Soler Ortíz, 2020), and intercomprehension (Arenare et al., 2021); and (6) developing plurilingual and pluricultural competence as a complex repertoire that is an asset, resource, and holistic phenomenon (Stotz & Cardoso, 2022).

In spite of research developments, these plurilingual pedagogical practices and approaches are still not widely used in classrooms due to lack of awareness of plurilingualism among students and teachers (Prasad, 2018) or challenges with implementation of plurilingual pedagogies in the high-stakes assessment and norm-conforming environment of higher education (Marshall & Moore, 2013). Plurilingualism is a broader societal and individual condition rather than a mere pedagogical approach,

and awareness of plurilingual and pluricultural diversity, as well as of plurilingualism as a complex repertoire and a holistic phenomenon (Piccardo, 2019; Stotz & Cardoso, 2022) in the classroom and beyond, is an achievement of recognitive justice and the first prerequisite for moving forward to Step 2.

### *Step 2. Plurilingualism for Distributive Justice: What Makes Participation Possible? What Is Economically Redistributed?*

Equitable access to intellectual resources and to high-quality and intellectually rigorous education will ultimately lead to parity of participation in the economic life of a society based on redistribution of resources (Fraser, 2005; Lingard & Keddie, 2013). Distributive justice in education is achieved through the emphasis on intellectual rigour, including development of critical thinking in students, coupled with teachers' high expectations and belief in their capabilities to achieve academic success (Lingard & Keddie, 2013). When languages and cultures are seen from a "language-as-resource" rather than a "language-as-problem" stance (Ruíz, 1984), plurilingualism is not only viewed as an asset rather than an obstacle (Reddick, 2023) but also actively used in the classroom and beyond through providing access to linguistic and cultural resources, using critical language awareness approaches for enhancing cognition and critical thinking. Absence of intellectual demand, especially in secondary schools in poverty-affected communities, compromises distributive justice by reproducing social inequalities through reinforcing economic barriers, undermining equity for marginalized students with severe social justice implications (Lingard & Keddie, 2013). School environment should equip marginalized students with necessary tools to perform on par with more privileged peers to "eventually gain greater access to the material benefits of the social world" (Lingard & Keddie, 2013, p. 436) and support distributive justice.

What does plurilingualism offer regarding distributive principles? Most empirical research related to this aspect of social justice tackles the following problems of maldistribution as (1) a lack of teacher training in general (e.g., a lack of plurilingual language awareness-raising training) (Otwinowska, 2014); (2) a lack of training in how to engage plurilingual resources, as reported by teachers and students (Chen et al., 2022; Gardiner-Hyland, 2021); (3) language hierarchy or the problems of inequality of languages and "high status" languages (Darling, 2021; Griva & Iliadou-Tachou, 2011; Mehmedbegovic, 2017); and (4) a lack of human and teaching resources and of financial support (Porto, 2016).

Among possible solutions to these problems and facilitators of redistribution are the following: (1) international comparative studies and local plurilingual projects (Álvarez & Pérez-Cavana, 2015; Birello et al., 2021; Piccardo et al., 2021a; Santos Alves & Mendes, 2006); (2) plurilingual teacher education (e.g., developing teachers' plurilingual awareness) (Ellis, 2018; Esteve et al., 2017; Pinho & Andrade, 2009); (3) use of L1 as a resource in the classroom (Galante, 2022); (4) collaborative action research or teacher research projects and platforms (Gardiner-Hyland, 2021); (5) using plurilingualism as a resource (Moore, 2014); (6) developing metalinguistic awareness (Ashraf, 2018; Corcoll, 2013); and (7) developing critical language awareness (Brinkmann et al., 2022; Gasca Jiménez & Adrada-Rafael, 2021; Lau et al., 2023).

Realization of plurilingualism as a complex repertoire leads to an awareness that language is a form of capital (Bourdieu, 1977; Holborow, 2018). Particularly, students' L1s offer a resource for boosting second and consecutive language learning (Epsimari & Mouti, 2021), enhancing cognition and emotion through plurilingual teaching and learning strategies (Le Pichon et al., 2013) and the use of multimodal resources (Lotherington et al., 2019). The main challenge is that teachers often lack the tools or specific training to effectively work with multiple languages in the classroom. Collaborative international redesign of teacher education toward plurilingual reality and a new understanding of the teaching profession is needed. The potential to achieve distributive justice lies within the collaborative efforts among teacher educators, teachers, and academic researchers, who can jointly work on creating more context-sensitive teaching materials to assist teachers in their work in the classrooms.

Collaboration between teachers and researchers on university projects is an opportunity to develop a high-quality teacher education, with teachers becoming critically aware of plurilingual research and practice and its potential to ensure equitable access to high-quality education and intellectual resources for all. Such critical awareness of plurilingualism and its active use as a social resource is the prerequisite for achieving distributive justice and the principles of equity before moving to Step 3.

### *Step 3. Plurilingualism for Representative Justice: How Is Participation Done? How Is Participation Politically Represented?*

Inclusion entails specific strategies that help to 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—to give voice and position them with autonomy to ensure diverse voices will ultimately be politically represented as active citizens and contribute to decision-making processes (Lingard & Keddie, 2013). Classrooms should therefore represent inclusive and democratic spaces fostering student self-regulation and self-direction in the non-authoritarian atmosphere of mutual respect, which would be reflective of political or representative justice with marginalized students positioned with voice and autonomy (Lingard & Keddie, 2013). Such strategies should lead to political change, which is an ultimate goal of representative justice. For example, developing agency and giving voice to students, especially marginalized ones, will result in students' parents participating more in the daily school functioning or volunteering to join parent-teacher associations, leading to political representation. This could be achieved by using home languages as a medium of instruction at school, which has "implications for representation," according to Reddick & Dryden-Peterson (2021), "including which families participate in Parent Teacher Associations and other school leadership structures" or "individuals' sense of belonging, signalling who has a right to express opinions or participate and who does not" (p. 224). Medium of instruction is a powerful political representation tool that shows "who is represented by or within the governance structure and who contributes to decision-making" (Reddick & Dryden-Peterson, 2021, p. 224). Another strategy for representation entails "language mapping to determine the home languages that are represented within the school" (p. 227) and determining linguistic and cultural skills and resources of students, teachers, parents, and school leaders, so that they, as speakers of different home languages, could be "integrated into classrooms as teachers and facilitators, as can multilingual teachers" (p. 227). Parity of political participation is "achieved through equal representation, both in official governmental capacities as well as in less formal leadership and decision-making roles" (Reddick, 2023, p. 6), with diverse voices contributing to "collective decision-making" processes (Fraser, 2005, p. 251).

What does plurilingualism offer for achieving representative justice? Some examples of political misrepresentation that empirical studies outline are related to (1) monolingual versus plurilingual discursive tensions voiced by students and teachers (Chen, 2019; Marshall, 2020; Payant & Maatouk, 2022; ); (2) compartmentalization of languages (e.g., home versus school languages) (Cutrim Schmid, 2022); (3) discursive constructions of English or French dominance (e.g., English or French monolingualism) (Smythe, 2020); (4) monolingual dissemination of scientific research (Corcoran, 2019); (5) challenges of the CEFR recontextualization (Wernicke & Bournot -Trites, 2012); and (6) conflicting policies that affect inclusive classroom practices (Flom & Young, 2022).

Among the solutions and facilitators of representation offered through plurilingual research are (1) students' and teachers' agency development, including focus on students' voices as plurilingual speakers (Nunan, 2017) or teachers' professional identity (Shank Lauwo et al., 2022); (2) studying students', teachers', and parents' attitudes toward languages and plurilingual teaching (Duarte & van der Ploeg 2019; Masson et al., 2022; Melo-Pfeifer, 2017); (3) developing curricula and curriculum guidelines from a plurilingual perspective (Drachmann et al., 2023); (4) discursive awareness (e.g., challenging dominant monolingual discourses) (Brisson, 2021); (5) focus on "plurilingual world citizenship" or plurilingual identity (Csillagh, 2015); (6) pedagogical awareness of plurilingualism through studying teacher beliefs (Rojas-Bustos & Panniello, 2022); and (7) using the whole school

approach to developing inclusive plurilingual practices (Elorza & Muñoa, 2008; Harju-Autti et al., 2021).

Inclusive practices lead to changes. These studies provide evidence that plurilingual research and practices have great capacity for change, reflected through the diverse voices of students, teachers, and parents embedded in larger discourses (Brisson, 2021; Melo-Pfeifer, 2017; Nunan, 2017; Rojas-Bustos & Panniello, 2022). Even though classroom practices of plurilingualism are still “patchy” (Lamb, 2015), they challenge the dominant ideologies by creating more socially just counter-discourses. Research, policy, and practice of plurilingualism can be found in many countries of both the Global North and the Global South, with various research, practice, and policy solutions (Gardiner-Hyland, 2021; Porto, 2016; Willans, 2017). However, overall, language inclusion practices around the world are still inconsistent and context dependent (Smythe, 2020). The ultimate goal of representative justice in LE is social inclusion of diverse learners with the ability to make social impact ensured by plurilingual policy enactment. Therefore, parity of political participation becomes central to cultural recognition and economic redistribution to realize the idea of social justice in a society (Fraser, 2005). According to Fraser (2005), “no redistribution or recognition without representation” is possible to give social justice its transformative power (p. 243).

## Conclusion

To achieve transformative social justice in LE, it is paramount that redistribution, recognition, and representation build on each other, shifting from more surface-level cognitive principles to broader and deeper redistributive and representative aspects of social justice. Even though, in some contexts, achieving cognitive justice is already revolutionary in nature, and other contexts require more focus on representative or distributive justice, it is important to be aware of the complex interrelatedness of recognition, redistribution, and representation.

Implications for research, policy, and educational practice include a need for the framework of plurilingualism for transformative social justice with suggestions for classroom practice and language-in-education policy recommendations based on solutions of misrecognition, maldistribution, and misrepresentation. These three obstacles to justice are usually intertwined, and attempts to overcome injustice need to strategically address all three dimensions (Fraser, 2005).

## Acknowledgements

I would like to express deep gratitude to Dr. Stephen Bahry for his support and encouragement during my initial work on this manuscript and to anonymous reviewers for their insightful feedback.

## The Author

Marina Antony-Newman received her Doctor of Education from the University College London Institute of Education. Her research focuses on the problems of social justice in language education, plurilingualism, language policy, and discourse analysis.

## References

- Achugar, M. (2015). Critical language awareness approaches in the Americas: Theoretical principles, pedagogical practices and distribution of intellectual labor. *Linguistics and Education*, 32(A), 1–4. <https://doi.org/10.1016/j.linged.2015.07.003>
- 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). <https://doi.org/10.1515/cercles-2015-0004>

- 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>
- 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. (2009). *Handbook of social justice in education*. Routledge.
- 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>
- Bhabha, H. K. (1988). The commitment to theory. *New Formations*, 5, 5–23.
- 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>
- Bourdieu, P. (1977). The economics of linguistic exchanges. *Social Science Information*, 16(6), 645–668.
- 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. (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>
- Butler, J. (1997). Merely cultural. *Social Text*, 52/53, 265. <https://doi.org/10.2307/466744>
- Celaya, M. L., & López-Flores, S. (2021). “I feel like a snake changing its skins”: A plurilingual project. *ELT Journal*, 77(1), 33–41. <https://doi.org/10.1093/elt/ccab086>
- 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>
- Chen, L. (2019). Problematising 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>
- Conteh, J., & Meier, G. (Eds.). (2014). *The multilingual turn in languages education: Opportunities and challenges*. Multilingual Matters. <https://doi.org/10.21832/9781783092246>
- 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. <https://doi.org/10.1177/0741088319861648>

- 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>
- Coste, D., Moore, D., & Zarate, G. (2009). *Plurilingual and pluricultural competence*. Council of Europe.
- Council of Europe. (2001). *Common European framework of reference for languages: Learning, teaching, assessment*. <http://www.coe.int/en/web/common-european-framework-reference-languages>
- 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/ssllt.2015.5.3.5>
- 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>
- 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*, 45(5), 1–15. <https://doi.org/10.1080/01434632.2021.1979014>
- Dela Cruz, J. W., & Galante, A. (2019). *Plurilingual pedagogy for social justice and transformation: Empowering teachers and learners in second language education* [Conference presentation]. EduLang 2019 Conference, Ottawa.
- 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*, 36(3), 1–16. <https://doi.org/10.1080/07908318.2022.2156528>
- 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>
- Ellis, L. (2018). Languaged lives: A new perspective on language teacher identity. *Babel*, 52(2). <https://go.gale.com/ps/i.do?p=HRCA&u=googlescholar&id=GALE|A549157843&v=2.1&it=r&sid=HRCA&asid=4ae2e61d>
- Elorza, I., & Muñoz, I. (2008). Promoting the minority language through integrated plurilingual language planning: The case of the Ikastolas. In J. Cenoz (Ed.), *Teaching through Basque* (pp. 85–101). Multilingual Matters. <https://doi.org/10.21832/9781847690715-008>
- Epsimari, C., & Mouti, A. (2021). 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>
- 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). 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.  
<http://doi.org/10.1558/lst.v3i2.32868>
- Fernández Sánchez, F., Surribas, E., & Menjibar, Y. (2021). Conceptual mediation through translanguistic 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>
- 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>
- Fraser, N. (1995). From redistribution to recognition? Dilemmas of justice in a “post-socialist” age. *New Left Review*, 1/212, 68–93.
- Fraser, N. (1998). *Social justice in the age of identity politics: Redistribution, recognition, participation*. WZB Discussion Paper, No. FS I 98-108, Wissenschaftszentrum Berlin für Sozialforschung (WZB), Berlin. <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.  
<http://doi.org/10.1590/S0102-64452009000200001>
- 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.  
<http://doi.org/10.1177/0001699304048671>
- Fraser, N., & Honneth, A. (2003). *Redistribution or recognition? A political–philosophical exchange*. Verso.
- Galante, A. (2022). 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., Chiras, M., dela Cruz, J. W. N., & Zeaiter, L. F. (2022). *Plurilingual guide: Implementing critical plurilingual pedagogy in language education*. Plurilingual Lab, McGill University.  
<https://escholarship.mcgill.ca/concern/books/0c483q268>
- 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.
- 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.
- Gasca Jiménez, L. G., & 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>
- 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. (2020). Use of translation and plurilingual practices in language learning: A formative intervention model. *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>
- Griva, E., & Iliadou-Tachou, 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>

- 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.
- Harju-Autti, R., Mäkinen, M., & Rättyä, K. (2021). “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>
- Hawkins, M. R. (2011). *Social justice language teacher education*. Multilingual Matters.
- 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>
- Keddie, A. (2012). Schooling and social justice through the lenses of Nancy Fraser. *Critical Studies in Education*, 53(3), 263–279. <http://doi.org/10.1080/17508487.2012.709185>
- Kubota, R. (2004). Critical multiculturalism and second language education. In B. Norton & K. Toohy (Eds.), *Critical pedagogies and language learning* (pp. 30–52). Cambridge University Press. <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.
- Lamb, T. (2015). Towards a plurilingual habitus: Engendering interlinguality in urban spaces. *International Journal of Pedagogies and Learning*, 10(2), 151–165. <https://doi.org/10.1080/22040552.2015.1113848>
- 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). <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>
- 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*, 57(2). <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>

- 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>
- 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>
- 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* (pp. 66–87). Routledge.
- 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>
- 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.
- 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). <https://doi.org/10.1515/opli-2017-0027>
- Meier, G. S. (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. (2022). Colonialism: 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. (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>
- 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>
- 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>
- 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>
- Nieto, S. (2017). *Language, culture, and teaching: Critical perspectives* (3rd ed.). Routledge. <https://doi.org/10.4324/9781315465692>

- 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>
- 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>
- 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/10.1080/15427587.2022.2030232>
- Pérez-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>
- 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. (2019). “We are all (potential) plurilinguals”: Plurilingualism as an overarching, holistic concept. *Cahiers de l’ILOB/OLBI Working Papers*, 10, 183–204.
- Piccardo, E., Antony-Newman, M., Chen, L., & Karamifar, B. (2021a). Innovative features of a plurilingual approach in language teaching: Implications from the LINCDIRE 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.
- 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>
- Porto, M. (2016). English language education in primary schooling in Argentina. *Education Policy Analysis Archives*, 24(80), 1–29. <http://doi.org/10.14507/epaa.24.2450>
- Power, S. (2012). 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>
- 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>
- 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>
- 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). <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.
- Rios-Aguilar, C., Kiyama, J. M., Gravitt, M., & Moll, L. C. (2011). Funds of knowledge for the poor and forms of capital for the rich? A capital approach to examining funds of knowledge. *Theory and Research in Education*, 9(2), 163–184. <https://doi.org/10.1177/1477878511409776>
- Robeyns, I. (2003). Is Nancy Fraser's critique of theories of distributive justice justified? *Constellations*, 10, 538–554.
- 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>
- Ruíz, R. (1984). Orientations in language planning. *NABE Journal*, 8(2), 15–34. <https://doi.org/10.1080/08855072.1984.10668464>
- Said, E. W. (1978). *Orientalism*. Pantheon Books.
- 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>
- 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>
- Simpson, J. (Ed.). (2013). *The Routledge handbook of applied linguistics*. Routledge.
- 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>
- 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>
- Vertovec, S. (2007). Super-diversity and its implications. *Ethnic and Racial Studies*, 30(6), 1024–1054. <https://doi.org/10.1080/01419870701599465>
- Vincent, C. (Ed.). (2019). *Nancy Fraser, social justice and education*. Routledge.
- 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*, 24, 473–486. <https://doi.org/10.1007/s12564-022-09795-0>
- Wernicke, M., & Bournot-Trites, M. (2012). Introducing the CEFR in BC: Questions and challenges. *Canadian Journal of Applied Linguistics*, 14(2), 106–128. <https://journals.lib.unb.ca/index.php/CJAL/article/view/19860>
- 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>

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*, 45(9), 3906–3925.  
<https://doi.org/10.1080/01434632.2022.2134398>

Copyright © 2024 TESL Canada Journal

This work is licensed under [CC BY-SA 4.0](https://creativecommons.org/licenses/by-sa/4.0/)



The TESL Canada Journal retains copyright of this work. The TESL Canada Journal, as the original source of publication, along with the original author(s), must be acknowledged in any reuse or adaptation of published material. Reuse includes distribution, adaptation, and building upon the material in any medium or format. The license allows for commercial use. If you remix, adapt, or build upon the material, you must license the modified material under identical terms.