



Macedo, D. (Ed.) (2019), *Decolonizing Foreign Language Education: The Misteaching of English and Other Colonial Languages*. Routledge (287 pp.), \$42.36 (US) (Paperback), ISBN: 978-1138320697

Interdisciplinary pedagogical interventions in second language education take time to be produced. Reading Mignolo's *Local Histories/Global Designs* and Gloria Anzaldúa's *Borderlands/La frontera* more than ten years ago in my doctoral studies, I would start envisioning curricular and pedagogical interventions among future generalist and bilingual teachers in Texas. There is no doubt that the critical scholarship published in English on the teaching and learning of English and other additional colonial and Indigenous languages taking issues of power has been producing important contributions in the last twenty years. In this urgent envisioning journey, we find that newer scholarship in our field continues deconstructing these issues of power and language, now framing these interventions considering a decolonial turn in the social sciences and humanities, and which incorporates noncolonial epistemologies in this dialogue (Dos Santos, 2014).

Summary

Decolonizing Foreign Language Education: The Misteaching of English and Other Colonial Languages (hereafter DFLE) deconstructs hegemonic constructions that reify monocultural and monolingual ideologies associated with foreign and second language teaching of colonial languages in the Western world, and provides approaches that value and dignify the multicultural and multilingual identities of students (with an implicit focus in the United States).

The volume starts with a foreword by Michael DeGraff and is divided into eleven chapters. Bringing his linguistic and activist expertise as a US-based Haitian scholar, DeGraff calls for educators in the world, in particular the Global South, to join forces for the promotion of linguistic human rights of decolonization, opposing hegemonic oppression such as the Linguicism which is a New Racism in Haiti where Kreyol-dominant children receive instruction in French. It is urgent to decolonize the formal education of 40 percent of the world population that receives education that is foreign to them (xxii). DeGraff believes that the teaching of foreign languages should incorporate the value and history of children's entire linguistic repertoires, framed in a new transdisciplinary paradigm in which different local and international institutions actively participate.

In chapter 2, ("Between Globalization and Decolonization: Foreign Languages in the Cross-Fire"), Claire Kramsch argues that critical applied linguistics, and cultural translation can create a bridge between the social sciences and the humanities and doing so foreign language education, positioned between national and global orders, can be disconnected from colonialism and neoliberal-

ism. To decolonize the field dominated by Anglophone epistemologies, Kramsch argues, will mean a collective effort to question notions from English into another language, to reconstruct historical meanings, and to engage with theories and concepts in other educational and linguistic spaces without judging them as less relevant, and start conceiving these concepts in terms of another, framed in a process called cultural translation.

In chapter 3 (“Time for a Paradigm Shift in U.S. Foreign Language Education? Revisiting Rationales, Evidence and Outcomes”), Timothy Reagan and Terry A. Osborne contend that in order to get a new perspective in the field, we need to start considering societal and linguistic factors to monitor two different types of programs: Language Fluency Focused Programs (LFFPs) and Language for Educated Persons Programs (LEPPs). These programs reconsider the value of studying a foreign language at the K–12 level and will prepare students to become multilingual in the target language, as well as to be cognizant of better understanding their first language and welcome other epistemologies that construct realities in different ways.

In chapter 4 (“SLA for the 21st Century: Disciplinary Progress, Transdisciplinary Relevance, and the Bi/Multilingual Turn”), Lourdes Ortega details the recent disciplinary trends of epistemological diversity, usage-based understanding, interpretive and qualitative research methodologies, and the eclectic contexts for different types of learners found in the field of second language acquisition. Based on this review, Ortega foresees transdisciplinary intersections drawn from empirical evidence across late second-language learning from situations that are monolingual and bi/multilingual and thus sees the potential of the field to foster bilingualism as a societal asset not just for elites but also for linguistic minority populations.

In chapter 5 (“Toward Decolonizing Heritage Language Education”), using the lenses of her own *testimonio* as a heritage language learner and educator and of a heritage language teacher, Theresa Austin provides a reflective and needed understanding for this least researched academic field of language education in the US. Detailing issues of language ideologies, literacies, and cultural extinction or revitalization associated with community heritage languages, Austin believes that HL educators can counteract intergenerational linguistic and cultural heritage losses and thus make a contribution to decolonizing language education in the nation.

In chapter 6 (“Decolonizing Foreign, Second, Heritage, and First Languages: Implications for Education”), Ofelia García argues that because autonomous languages have been used as a tool for colonization throughout history, it is important to consider them as systems of complex and dynamic language practices that speakers engage in, and a process named translanguageing, in which they deploy their full linguistic capacities to make meaning without regard to the boundaries of hegemonic languages. Advocating a climate of expanding and encouraging the translingual opportunities for Latinx students in the US., García finds that these decolonizing efforts can have effects on our knowledge of how language education programs can be restricting opportunities for minoritized language learners.

In chapter 7 (“From Translanguageing to Translingual Activism”), Alastair Pennycook extends the political implications drawn from the recent research on translingualism by favoring a more activist dimension in the decolonization of foreign language education. Focusing on English language teaching (ELT), Pennycook argues for the need to understand the local uses and exclusions of English as a global language, proposes to see language education as multimodal semiotics, polycentrism and the development of critical activist resourceful speakers, and embraces a critical pedagogy of the

commons, based in recent anarchist studies, and in which new forms of expression and political action are possible and embraced to decolonize public spaces such as schools, and languages such as English.

In chapter 8 (“A Multilingual Perspective on Translanguaging”), Jeff MacSwan, stressing the importance of translanguaging as a pedagogical framework that fosters the use of language in school as they are used in children’s homes and communities, offers empirical linguistic evidence to present an integrated multilingual model on individual multilingualism within the context of universal multilingualism. Drawing from codeswitching research, and distancing from the unitary model of multilingualism in which bilinguals have a single undifferentiated grammar system, supported by Ofelia García and associates, MacSwan posits that bilinguals have a single system with many shared grammatical resources but with some internal language-specific differentiation as well. Thus, in this integrated perspective, codeswitching and translation can be seen as instances of translanguaging, as the research has already documented.

In chapter 9 (“English Language Learning in Globalized Third Spaces: From Monocultural Standardization to Hybridized Translanguaging”), Donald Hemphill and Erin Blakely provide an analysis of the colonial effects of deficit-based English language learning programs in the world to then offer a detailed account for promoting learning as identity-making process. Doing so, students will re-create new meanings and identities, bring their funds of knowledge drawn from using English beyond the classroom, and bring conflict, translanguaging practices or common engagement as examples of creating hybridized third spaces for versatility and agility in the potential construction of their transnational hybrid identities.

In chapter 10 (“Mapping the Web of Foreign Language Teaching and Teacher Education”), Hatice Çelebi, drawing from her experience as a nonnative English language educator, reviews the educational policies for EFL Education and Teacher Education in her native Turkey. Intersecting concepts related to governability in Ethnography Policy Studies, the devaluation of teachers’ salaries in the knowledge-based economy, and the effects of “native speaker policy” in the teaching field, Çelebi implies that there need to be more educational courses on how these issues of identity formation are investigated and explored in foreign language teacher education programs.

Finally, in chapter 11 (“Decolonizing World Language Education: Toward Multilingualism 2”), François Victor Tochon proposes a change of mindset in critical foreign language education: it fosters a peaceful cross-cultural evolution through multilingualism and a clash of identities in which teachers question notions such as hegemony and the language market issues, and their indoctrination for reducing languages to structures and standardized assessments. This decolonization of Foreign Language Education will depart from the monocultural and monolingual box by educating students not only to reflect on their own culture, but also to get involved with other cultures in prolonged immersion experiences, collaboration among local bilinguals and transnational program experiences that prioritize mutual connections.

Evaluation

After reading this edited volume, I find the following important elements. The first one is that the book is a call to activist efforts to teachers for recognizing the multilingual practices students bring to school from their communities. A second important element is the inclusion of some authors’ *testimonios* (Austin and Çelebi) and academic trajectories in the field (DeGraff and Macedo) in the development of ideas in their academic contributions. The presence of translanguaging pedagogies and research as well as the explicit or implicit need for transdisciplinary work (that includes epistemologies

generated in other languages than English) in language education and second language acquisition in the content of some chapters constitute the last important elements that interweave the chapters.

On the other hand, there were three features that might have been better approached. First, the term *decolonization* was not clearly defined in the introductory chapter; readers were invited to associate decolonizing with deconstruction, and critical analyses of current second and foreign language education give priority to white western thought and programs. Though references to the works on coloniality and power by Mignolo (2007) and Quijano (2007) (in Garcia's chapter) and decolonization as metaphor by Tuck and Young (2012) (in Çelebi's chapter) were mentioned in individual chapters, a brief account of these terms and others, such as Global North and Global South in decolonial studies, in the academy along with other authors such as Boaventura de Sousa Santos could have been a key element interwoven throughout the chapters. Second, it would have been helpful to have a conclusions or afterword chapter that brings together the unique contributions and gives an overview of the next decolonial challenges in the field. Lastly, a very important missing component of the edited volume was the lack of multilingual scholars based in the Global South (who work with other colonial languages and with other minoritized or Indigenous languages) and who adopt different types of reporting their decolonizing visions and research, including *testimonios* and academic trajectories through translanguaging in English and other (colonial) languages.

Conclusion

In short, this book on DFLE edited by Donald Macedo fills an urgent void in the decolonial foreign and second language education literature by providing critical analyses drawn from the visionary scholarship of transformational authors such as John Dewey, Paulo Freire, Gloria Anzaldúa, bell hooks and Lila Bartolomé, and inspiring us as readers to continue the decolonizing turn with the pathways created by the contributing authors. United by a common call for the recognition of multilingual speakers' identities and their translanguaging practices in this neocolonial world, the book is a must read for anyone interested in new transformations in teaching and learning English and other colonial languages in contemporary times. The authors have inspired us to deconstruct our house of languages and start imagining *nuevos futuros*.

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