Deconstructing Imperialism in English Language Teaching with Alter-Globalization Community in Education

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ABSTRACT: The positioning of the English language as the world's lingua franca has led to the prioritization of an English monolingual ideology, which has, over the years, promoted the English language as a product to be manufactured, sold, and continuously promoted in capitalistic spaces and neoliberal markets as a tool of upward mobility. This paper presents a university teacher-educator project that is continuing to implement an alter-globalized framework in language education. The project focuses on utilizing translingual practices to create more context-based and liberating learning environments for students and teachers, with a recognition of how these practices can empower people beyond schooling. The paper maintains that by shifting away from globalized perspectives rooted in imperialism in language education, the English language can be repositioned as one tool among many for international cross-cultural communication.

KEYWORDS: Translingualism, Alter-globalization, Education

INTRODUCTION

While the English language serves as the current lingua franca, its role as a dominant language ideology is increasingly at odds with the expanding translingual/multicultural world we live in. The field of English Language Teaching (ELT) needs to be expanded beyond its existing framework of monolingual ideologies towards a translingual and multicultural reflection of the world. Doing so has the potential not only to trim English language education from imperialistic roots, but, ultimately, to transform how all language users experience the world.

Educational communities must critically understand where ideals of globalization may harm language learners and examples are given in the background section. The discussion of positive educator community building continues throughout the paper, with emphasis on how evaluative understanding of multiple language use in schools and societies can create a more just world. Educator communities with a vision of an interconnected world both in and outside the classroom can bond and be guided by a shared commitment to an alter-globalized paradigm. Alter-globalization is a political social movement that is understood here as "a movement that emphasizes global cooperation and interaction by opposing the negative effects of economic globalization" (European Center for Populism Studies, 2020). This mindset offers educators a chance to re-examine long-standing imperialist ideologies in current globalized language practices in ELT. By using alter-globalization as a paradigm to shift imperialist underpinnings in ELT, networks of teachers can create emancipated approaches to teaching, learning, and using languages through the inclusion of translingual and comprehensive teaching practices. Guiding and encouraging fellow educators and students to utilize alternate-globalization perspectives in their own fields makes this an active collaborative effort towards trust and deeper learning.

Through an alter-globalized viewpoint, we have found, it is possible for educators to develop teaching materials and methodologies that are egalitarian, just, and inclusive, by ameliorating and rectifying the limiting monolingual / English - only ideologies often prevalent in ELT. Thereby teachers and students are able to work with one another, and with learners, towards the promotion of a translingual/cultural engagement with the world (Hogg et al., 2021). Drawing on examinations of dialectical issues in ELT, this paper discusses possibilities for transformational changes to ELT and beyond, through the committed efforts of educators who work through an alter-globalized paradigm with translingual praxis.

Background: Imperialism in ELT and Globalized / Neoliberal Realities

The roles and functions of imperialism in ELT have been clearly delineated (Köksal & Ulum, 2018; Macedo et al., 2003; Williams, 2017) and yet, ELT spaces continue to operate under imperialist ideologies, many of which are disguised through various allusions to the ideals of globalization. Under egalitarian ideals of connection, the idea of a world language holds the possibility of global friendship and camaraderie. However, in reality, English has been commodified and elevated to the detriment of minoritized languages, which are in turn rendered unprofessional by many school systems, and become othered, a phenomenon that contributes to discrimination (Kobayashi, 2002).

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One underpinning of globalization in this context is imperialism, a prime example of which is the 500-year history of exploitative colonization of countries by the U.K. through which the English language was forcibly spread. Specifically, linguistic imperialism (Skutnabb-Kangas & Phillipson, 1994), should be acknowledged as a top-down structural profiteering over countries of minoritized cultures and languages. Institutions such as the British Council have long promoted the spread of English as a fundamentally good thing for the global market when language teaching is not neutral and, especially in the case of teaching dominant languages, can perpetuate linguistic and cultural hegemony.

An example of linguistic imperialism in ELT is seen in the intentional spread of English for both economic and cultural purposes over time. This can be observed in the viewpoint of the British Council for Relations with Other Countries, who posited that, ''Our object is to assist the largest number possible to fully appreciate the glories of our literature, our contribution to the arts and sciences, and our pre-eminent contribution to political practice. This can be best achieved by promoting the study of our language abroad'' (White, 1965 as cited Pennycook, 2017, p. 145). Following this sentiment, the post-war Drogheda Report (1954) suggested that the Council shift its emphasis from cultural to educational affairs, and from developed to developing countries, in effect moving from exploitation through direct government to exploitation through global markets (Pennycook, 2017). In 1968, the British Council viewed the development of English as a World Language as a welcome means of expansion: "We should welcome this as furthering English as the language of international commercial promotion, opening the world more readily to our salesmen. There is a hidden sales element in every English teacher, book, magazine, filmstrip and television programme sent overseas'' (British Council Report, 1968 as cited in Pennycook, 2017 pp.10-11). This injection of ELT into the global market led to other avenues of similar ideological functions within programs such as the BBC, and U.S. organizations including the Peace Corps, the Center for Applied Linguistics, and the Ford Foundation, which, under an egalitarian gaze, promote mutual understanding between cultures, but, in function, contribute to maintaining English as a world language and a major export (Marckwardt, 1967, Berman, 1982; as cited in Pennycook, 2017).

Neoliberal rhetoric in ELT includes ideas such as accent reduction and business English, as well as university classes like English for Academic Writing / Purposes. This rhetoric further elevates English as a progressive, professional, and global language. And classes and concepts are exported around the world by university departments, international conferences, and research on ELT. In this way, the spread of English and ELT has become linked to cultural exchange, ''development aid,'' and to a view of the global marketplace as a site of transaction, fusing imperialist ideologies with linguistic imperialism. These ideologies manifest themselves in numerous ways in the field, including in the commodification of English in neoliberal economies (Bock Thiessen, 2021), dominant language gatekeeping in academic and scientific spaces, diglossia (such as in Pakistan, where the upper class is educated in English and the lower class is educated in Urdu) (Saleem et al., 2015), and class inequalities (such as in Japan, Egypt, and India, where effective English instruction usually requires wealth and occurs in private schools or private after-school programs) (Motha, 2014). Regarding the commodification of languages, global capitalism promotes the idea of upward mobility for anyone who invests in, or monetarily participates in, the learning of English, which has become legitimized in the capitalistic dream of progress. These functions of ELT attempt to validate linguistic imperialism by maintaining ELT in a capitalistic loop (Gerald, 2020).

As these ideologies contribute to discrimination in workplaces (Timming, 2017), deculturalization (Anderson, 2015), and lasting physical, psychological, and cultural violence against speakers of languages other than English (Boston25News, 2020; Isaad, 2019), language loss and cultural ethnocide (Bhugra & Becker, 2005; Iglésias, 2019; Xiong & Yuan, 2018), there is a clear need to address the imperialistic origins and unexamined attitudes inherent in teaching English in educational spaces. On campus's collaborative effort to critically examine the ways that globalization and imperialism have affected teacher and student view of language and identity has led to our collective shifting from viewing language teaching as a tool and commodity, towards viewing languaging as a verb and a modality of being. As will be discussed, our educator group has utilized translingual praxis towards motivating a deeper understanding of intercultural communication that is contributing to a more inclusive and equitable form of globalization.

Creating an Alter-Globalized Community of Educators

A community of university educators has been initiated, emphasizing an alter-globalization framework as a way to counter the neoliberal functions of ELT and English monolingual ideologies prevalent in our field. Shared values in global cooperation and interaction, and united opposition to the negative effects of economic globalization, have shaped our educator community's vision for what and how alter-globalized mindsets can be explored in ELT. Figure 1 displays a table of long-term implications of this framework.

Imperative to the alter-globalization framework is a vision of redistribution of wealth pertaining to language study, protection, and actualization of minoritized languages, and linguistic justice, so that students' total funds of knowledge (language, emotional expression, cultural capital, etc.) are supported and facilitated in the classroom and ultimately, in society.

As a community of educators, we have engaged in ongoing collaborative efforts to address the various issues that arise within the field of ELT through an alter-globalized framework. By utilizing translingual praxis as a lens through which to view these issues, we have been able to re-conceptualize them in light of the opportunities and possibilities that an alter-globalized perspective affords. The results of our efforts are presented in Figure 2 and are further elaborated upon in the following section. As an auto-

ethnographical study, this paper is a reflective account of personal experiences and perspectives, rather than a codified research study with a standardized methodology.

FOR	VISION
Learners	who understand that they make our schools global. who know they're engaging with different types of texts– multimodal, etc. who employ innovations that happen in a transdisciplinary fashion across content classes (researching topics across languages, contextual understanding of topics, etc.) who embrace a translingual approach and work with teachers to negotiate meaning making (and who cultivate their multilinguality and their trans linguality and their translingual spaces).
Educators	who view intelligence and language as processes. who utilize a strength-based model. who see the classroom as a space of negotiation, where they embrace and highlight the linguistic and cultural repertoires that learners bring; (a mindset shift from learners bringing differences (othering), to bringing strengths (with-ness).
Communities	That understand that translingualism is a positive process. That can maintain and share their cultural heritage, while also fostering cross-cultural understanding and connection. That operate from a viewpoint of cultivation versus accumulation.

Figure 1. Visions of alter-globalization for learners, educators, and communities.

Working backwards from these long-term visions, our campus educator group investigated and highlighted key issues in ELT through the aforementioned alter-globalized framework. We identified five key issues resulting from coalescing issues in globalization, compared them to our pedagogical vision through an alter-globalized framework, and collaborated on creating practical applications to help move our classes from operating under globalized mindsets to alter-globalized ones. Figure 2 summarizes these five key issues and the practical applications we envisioned and tried to utilize to shift our praxis towards more liberated approaches. Figure 2 is a detailed discussion of each.

Globalized Mindset / Perspective / Action (Current Situation)	Practical Application(s) Used by University Educator Community Members Towards Alter-Globalized Mindset / Perspective / Action	Alter-Globalization Possibilities / Outcomes
The English Language, as the lingua franca, contributes to maintaining a neoliberal economic system.	Teaching translingual strategies in schools and professional settings helps to fully value and utilize individuals' linguistic repertoires and translingual practices in society, promoting inclusivity and understanding, and fostering a more diverse and dynamic society. Legitimizing different forms of cultural capital in education and professional settings. Critical understanding of economic benefits of multiple language use through education.	All people are able to access multiple, dynamic ways of thinking and meaning making through multiple language use resulting in more ideas, more applicants to more projects; more ways of solving problems. Valuing linguistic capital in schools and societies would acknowledge and value the multiple communicative knowledges that students already come to school with, including oral histories, cross-cultural awareness, and even civic and familial responsibilities. The creation of more robust and multilingual economic marketplaces.

English-only classrooms, which reinforce monolingualism and dominant language ideologies in schools.	Critical understanding of metalinguistic awareness, and of the psychological, cultural/social, and economic benefits of multiple language use through education. Critical understanding of oppressive functions of dominant language ideologies and how this works to disadvantage certain groups. Translingual praxis in teacher education, school, and businesses. Multilingual education and an understanding of critical multiculturalism. Teaching / witnessing multiple varieties of the lingua franca in order to recognize the multilingualism of the English language itself	Students' total funds of knowledge (their languages and translingual practices) are utilized and nurtured in the classroom. More empowering and transformative language use through an understanding of how language affects and shapes our realities (Chawla, 1991) and how to more effectively leverage language use for planetary change. Empower teachers, students, and communities with trans/multilingual communication and self-actualization skills for the promotion of a more empathetic, just, inclusive, and global world. Improved academic scores, empathy, and social-emotional skills for all students, not only language learners.
A prioritization of "Native" language teachers in English-learning spaces.	Valuing multiple languages and recognizing multiple languages as a skill. Application of translingual strategies to teacher education. Critically understanding and defining who classifies as a Native and Non-Native speaker in a globalized world and recognizing the tenuousness of such labels.	Prioritizing the value that "Non-Native English-Speaking Teachers" bring to schools. Equitability for teacher applicants and learners.
Hierarchy in teaching	Recognizing multiple roles that teachers play in the classroom (facilitator, involver, mentor, etc.) (Cambridge Teaching Knowledge Test, 2021). Recognizing the knowledge that students bring into the classroom. Negotiation between teachers and students (where linguistic and cultural resources both learners and teachers bring are acknowledged). Project-based learning (whereby students learn to apply critical thinking, communication, collaboration, and creativity to reach specific learning goals rather than following systematic constructs).	A recognition of teachers as facilitators and of teachers and learners as co-meaning makers of knowledge. Optimal space for knowledge growth through recognizing and valuing diverse perspectives. Alter-globalized and truly intercultural communicative abilities and skills can flourish as trans/multilingual and multicultural competencies develop. Creativity, academic skills, community engagement and social and environmental sustainability can mature.
Multiculturalism, which in practice, often blankets the differences between people under a "colorblind ideology".	1. Content integration (incorporating content from different cultures and perspectives). 2. Bias reduction (helping students and teachers combat prejudice). 3. A pedagogy based in equity 4. An empowering school that is committed to social transformation	Critical multiculturalism (Differences can be examined and understood empathically)

Figure 2. Moving from Globalized to Alter-globalized frameworks in ELT.

DISCUSSION
Transitioning from Neoliberal English and Dominant Language Ideologies to Translingual Practices in Schools
Research finds that monolingual ideologies negatively impact learners' negotiation of self (Motha, 2014), learners' access to qualified teachers and education (Gándara, 2018; Skutnabb-Kangas & Phillipson, 1994), and to families and cultures / cultural identities (Bhugra & Becker, 2005). Persistent language biases in society that contribute to ongoing violence against speakers with

accents and non-English speakers necessitate language-awareness and language cultivation from a humane perspective (Skutnabb-Kangas & Phillipson, 1994; Timming, 2017).

This necessity is bolstered by research showing that two-language or dual-language instruction in schools is linked to numerous positive and long-term academic benefits, including stronger literacy skills and higher rates of graduation for both language learners and students who only speak the dominant language at home, as well as greater social-emotional benefits for all learners (Anderson, 2015). For example, bilingual children have been found to maintain both a stronger sense of their identities and greater empathy and understanding towards others than their monolingual counterparts (Reyes & Azuara, 2008). In our currently globalized world, ELT spaces' insistence on a monolingual ideology not only oppresses minoritized language speakers, but also oppresses monolingual speakers, who are at a cognitive and empathetic disadvantage, globally speaking. In fact, for speakers of the dominant language, bilingual programs help develop proficiency in two languages with no adverse effects on literacy or fluency development in their first language (Cummins, 2009). For all students, bilingual programs yield great academic success (Cummins, 2009), greater cognitive flexibility (Filippi et al., 2022), and focus (Fitzgerald & Schutte, 2010). Towards these goals, under an alter-globalized vision, all classrooms would become multilingual spaces.

Therefore, a practical application towards an alter-globalized vision of trans/multilingualism as the accepted norm in schools and societies is to change the way that schools teach languages, moving from one-language policies (and in some schools, English-only methods), and monolingual ideologies, to a trans/multilingual approach that teaches all learners how to expand and use their full linguistic repertoires in schools and societies.

Moving away from one-language policies are programs such as bi/multilingual programs, which operate from different pedagogical and instructional approaches than traditional ESL/EFL programs. ESL classrooms may use bilingual instruction for a time before switching into English-only classrooms with the goal of educating students entirely in English, lending to an imperialistically based, monolingual society. Bilingual programs, on the other hand, recognize the importance of students' home languages and work to support the development of two languages simultaneously, one of which is ideally the home language (Cummins, 2009). There exist a range of various programs blending bilingualism, including English as an Additional Language (EAL) classes, heritage language programs (which teach heritage and home languages to students in recognition of the importance of preserving and growing languages), and multilingual education (which pedagogically recognizes the inherent value of all languages but often does little by way of teaching trans/multilingual skills). Although these programs exist and flourish in some places, without teachers practicing crucial skills in translingual praxis, these courses may exhibit the same shortcomings that English-only classrooms do. Our team of educators has been engaged in an ongoing effort to actualize an alter-globalized vision of education that inherently addresses these issues. As seen in Figure 2, this vision emphasizes truly trans/multilingual learning environments that empower and are relevant to learners in our increasingly connected world. We have been implementing a range of translingual practices in the classroom in an effort to actualize practical ways of achieving this vision, discussed throughout this section.

Translingualism refers to the process, or cultivation, of multiple languages, and to the ability to synthesize these languages. In our interconnected world, we integrate multiple languages and/or dialects into our daily meaning-making. Translingual practices understand language as a dynamic process rather than as an independent entity separate from other languages. It is related to the act of languaging, namely, language users' "deployment of all the available language resources at their disposal (Jørgensen, 2008, p. 169 as cited in Räisänen, 2018). Translingual practice allows negotiation between interlocutors, so that individuals orchestrate meaning making together, and can communicate across resources, linguistic repertoires, and languages (Pacheco et al., 2019). Translingualism is understood in the field of language education as a non-Western approach, focused on cultivation versus accumulation, another key stance in our alter-globalized framework. In a translingual learning space, there may not be a final product (for example, C2, C1), but instead, there is a metalinguistic awareness of what language actually is, how we language, and how people can negotiate meaning making.

In practice, translingual praxis in the classroom can include:

- Using / integrating students' home languages, or envoicing (Canagarajah, 2013). By using learners' languages, regardless of the privileged or dominant language in each context, teachers can envoice a linguistic identity in which students respond to. In turn, this creates an effective proximity to students, who can come to feel "comfortable sharing their in and out of school experiences" (de Oliveira et al., 2016 p.16). As bi/multilingual educators, many in our educator group feel they utilize this skill.
- Entextualization through resources and translation. In instances where teachers cannot understand learners' languages, leveraging materials to support translation, or entextualizing resources to achieve rhetorical and esthetic goals by using minoritized languages or home languages (David, 2017; Zapata & Laman, 2016), and collaboratively construct text meanings through entextualizing personal experiences (Mediana, 2010) are effective strategies.
- Recontextualizing strategies to help speakers establish shared understandings of communicative goals. Some ways this can play out in the classroom include affirming students' other languages while explaining why it is important to practice the target language at that time (i.e., ''I'm impressed that you are translating English and Japanese. Let's practice the target language now, so that you can…''), helping students recognize which resources are in alignment or opposition to dominant language

ideologies through recontextualizing linguistic resources as valuable (for example, by using translingual curricula, witnessed in Escamilla, 2013; Jiménez et al., 2015), and linguistic hybridity through other creative works as seen in Yoko Tawada's novels written in Japanese and German (and appearing in English with a mix of all three languages), and Junot Diaz's novels which incorporate many Spanish words into the English text.

- Utilizing bi/multi/trans literacies within dominant language-centered spaces by recognizing and praising students' multiple languages as markers of success and meaning making, rather than as markers of deficiency.

Each of these strategies has been implemented by members of our educator-group. Uplifting multiple languages opens new possibilities for supporting the linguistic realities of students. This approach strengthens students' language development and values their experiences as multilingual (multicultural) beings, rather than diminishing their identities and cultures through monolingual English programs.

English and the maintenance of neoliberalism in a multilingual global market

Our educator group has been making the shift from working under a globalized view of ELT that contributes to maintaining a neoliberal economic system towards an alter-globalized perspective that utilizes and values trans/multilingualism. Practical applications that move ELT from neoliberalism towards this goal start with teacher-education that shifts a monolingual-centered means of communication towards an understanding in the value of multiple languages (and ways of thinking, making-meaning, etc.) By encouraging teachers (and then students) to examine monolingual biases and integrate multiple languages into schools, societies, and economies. We can create more robust and multilingual economic marketplaces with English as one tool, alongside many other languages, to be used in business, higher education, etc. This kind of critical examination can be done through official teacher-training programs, such as those offered at the Institute for Humane Education[1] (Garnett, forthcoming), or in informal communities of educators, such as those involved at our university.

Another practical application towards multilingual markets is translingual work training opportunities. Research has already found that local languages can exist side by side with English on the corporate level (Angouri, 2013; Lønsmann, 2014). However, the research has only started to explore how workers employ translingual practices (Räisänen, 2018). Rather than focusing exclusively on Business English courses, employers can cultivate translingual practices and trainings that teach workers how to utilize their own trans/multilingual methods of communication, as well as work with others. Relatedly, in the globalized marketplace, cultural capital is reproduced as a valued standard by privileged groups in society (Yosso, 2005). In the U.S., and elsewhere, English is one of these valued norms, as it presupposes upward mobility through its association with scholarship and economics (and in other countries, other dominant languages hold a similar role).

A practical way to expand the view of capital is to include dynamic processes such as linguistic capital, which could refer to the intellectual and social skills used in more than one language or style (Yosso, 2005), rather than monolingualism. Legitimizing linguistic capital in schools and societies would acknowledge and value the multiple communicative knowledges that students already come to school with, including oral histories, cross-cultural awareness, and even civic and familial responsibilities.

With the global majority speaking more than one language already, having the communicative skills to move between languages allows us to access more ways of thinking, more ideas, more applicants, more ways of solving problems. The future of language in economic markets naturally trend towards multilingualism, and the ongoing efforts of educator groups to maximize translingual competence in teacher-education can provide support for that shift.

From Diversity to Critical Multiculturalism in the Classroom

To avoid what have become floating signifiers like diversity, (but not to undermine diversity's importance), we must distinguish between multiculturalism and critical multiculturalism. While the former is often used in ELT spaces as an acknowledgment of equality, this term often covers the differences between people, when these differences ought to be examined and understood empathically. There is a colorblind element at work in this ideology (Efron, 2020). Alternatively, Motha (2014) emphasizes critical multiculturalism, which, in relation to critical pedagogy, analyzes the ways power is related to culture. Banks & Banks (as cited in Motha 2004, loc. 1342), consider the following perspective towards multicultural education:

1. content integration (incorporating content from different cultures and perspectives)
2. the knowledge-construction process
3. bias reduction (helping students and teachers combat prejudice)
4. a pedagogy based in equity
5. an empowering school that is committed to social transformation

By genuinely engaging with these dimensions, our group has begun to address many of the issues that emerge when discussing multiculturalism and can apply these to ESL/EFL (multilingual) classrooms.

For example, utilizing content integration has allowed our students to interact with rich varieties of Englishes, dialects, and accents in the world. Videos of speakers with different dialects, texts written in non-standard English, social media posts written in

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[1] created by a member of our group and forthcoming in 2023.

translanguaged forms, linguistically plural novels, and content provided by bilingual or non-English speaking people, have been collaborated on and used by members of our group to begin to shift some of that Standard English power in classrooms. The inclusion of materials like these also promotes the value of languages other than English.

The knowledge-construction process can support language students' examination of social structures and help guide their learning through critical analysis. This is essential to transforming self and schools, and so a genuine emphasis on critical reading and critical analysis are crucial in understanding multicultural perspectives, and in honoring them. For example, our students have been guided towards examining why they are learning English. Is it a remnant of imperialism? Is there a way to reclaim this schooling? How can they use Englishes for their own purposes and develop their identities as bilingual / multilingual speakers?

Bias reduction through language classes is also essential for more equitable and peaceful societies. Classes on accent-bias and language bias examination have also been shown to successfully reduce language biases in students and teachers (Keysar et al., 2012; Wiese et al., 2017).

Prioritizing "Native" language teachers towards a prioritization of "competent teachers with multilingual/cultural skills".
Our educator group's approach maximizes equal opportunity for teachers and students. We believe that language teachers (and ultimately, all teachers) should be able to employ trans/multilingual communication skills, which demonstrate the value (ontological/human value, but also cost value) of multiple languages, intercultural communication skills, and global competencies.

This prioritization of competent and skilled teachers over the label of a "Native" teacher opens the door to applicants who have accents and who can utilize multiple languages. Currently, accent bias in the hiring process (Timming, 2017), and a prioritization of Native English-Speaking Teachers (NESTS) negatively impacts applicants with accents through a monolingual ideology. The development of language and literacy studies has largely focused on monolingual communities, even though, "for most communities around the world. language and literacy socialization take place in bilingual and multilingual settings" (Reyes & Moll, p.147). There is an assumption that a "Native" speaker of English is not bilingual and hails from a Western country. Even at our international campus, we address these biases in educators and students. It is imperative for Western teachers to advocate for their bilingual counterparts and for their "non-native" English-speaking colleagues. We have also been redefining who counts as a "Native" or "Non-Native" speaker in our translingual/transcultural world, as these terms are becoming increasingly irrelevant.

CONCLUSION

Educators need to unite with students to elevate voice and agency, not by focusing on reductivist language functions in the classroom, but on translingual and transcultural cognition and practice, on integrating students' lived experiences. When language is used, active formations and perceptions occur, and in mindfully transforming linguistic and social conventions, language and meaning making can cascade into alter globalization. Language is a tool of self-expression and identity and translingual praxis under an alter-globalization paradigm presents a view of a fairer, sustainable and more democratic co-existence of human beings.

The system of education itself needs to become a collective investment towards an alter-globalized world. Collaborating together as a larger movement enables us to act in community with teachers and students who are choosing more liberated directions for education and beyond. Teacher communities like ours are compelled to engage in the sharing of knowledge through the gap of language, by utilizing translingual praxis. By encouraging and guiding inquiry and taking the time to continually reflect and improve the process, our educator community is engaging in these translingual strategies outlined in the previous sections. Ultimately, educators are encouraged to be open to the multilingual/multicultural/translingual/transcultural environments we are all a part of as we collectively engage in a progression towards multiple ways of understanding, acting, and being.

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