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Decolonising Language Teacher Education: Understanding Practices through Collaborative Ethnographic Dialogue

Darío Luis Banegas (corresponding author)

Roxani Faltzi

Panagiota-Penny Karanasiou

Educating language teachers to serve multilingual learners sits at the nexus of personal, professional, and political dimensions of teaching and teacher education. To conceptualise and understand this nexus, scholarship in language teacher education (LTE) has examined language teachers' intersectional identities, professional knowledge, social justice, and curriculum development. Building on this scholarship, and our practice as language teacher educators in master's programmes that prepare people to teach languages, in this collaborative ethnography-based article, we reflect on our practices aimed at decolonising the expected and enacted curricula in our teaching through collaborative autoethnography or autoethnographic dialogue. First, to situate our discussion we provide an introduction in which we engage in an overview of decolonisation in language teacher education and curriculum development. Second, we describe our methodological framework. Third, we present our edited dialogues through which we share and (de)construct our views, experiences, and understandings.

Key words: decolonisation, language, translanguaging, practice, curriculum

1. A Minimalist Point of Departure

This contribution is our way of celebrating the ELTED Journal.

Research on language teacher education highlights the intersection of personal, professional, and political dimensions of teaching and teacher education (e.g., Zolin Vesz et al., 2024). Within those debates, emphasis has been also given to language teachers' intersectional identities, professional knowledge, social justice, and curriculum development (e.g., Banegas & Sanchez, 2025; Granados-Beltran, 2022; Macedo, 2019; Tarrayo, 2025; Ubaque-Casallas, 2021).

Responding to an invitation to contribute to a special issue on decolonising the curriculum in teacher education at Scottish universities, we engaged into an ethnographic dialogue to reflect on our practices for decolonising the language teacher education curriculum in three master's programmes at a Scottish university. It should suffice to say that these programmes are situated within (1) teaching English to speakers of other languages (TESOL), (2) language education, and (3) language, interculturality, and culture.

2. Methodological Choices

To achieve our aim, we agreed on conducting an ethnographic dialogue consisting of autoethnography followed by trioethnography i.e. us three in conversation. The literature offers several examples of educators employing auto/duo/trioethnography as a research method which enables educators to prioritise conversation as the space through which they share, reflect on and make sense of their professional practices in interaction (Chang, 2021; Sawyer & Norris, 2013; Tajeddin & Watanabe., 2022).

This is a summary of the steps we followed:

1. We held a meeting online to discuss the aims, shape and organisation of the article. We set up a shared folder on Google Drive that would allow us to share our explorations, individual texts (see below) and conversation.
2. We agreed to individually write/audiorecord a text of around 1,000 words guided by the following questions: How do we understand and practise decolonisation? What do we do or not do? What challenges and opportunities have we encountered in attempting to decolonise language teachers' education curriculum? How does our background affect our practices and understanding?
3. We decided to include our individual texts in the article to allow a more direct interaction between our writing and readers.
4. We read each other's texts to find commonalities and differences.
5. We held a second online meeting to share reflections from these readings. The meeting was recorded and automatically transcribed.
6. We edited our own contributions in the transcription to ensure clarity, coherence, and cohesion. The original text was about 8,000 words. We added references to help readers understand how we have used some terms.
7. We agreed to also include the edited conversation in the article without further analysis, since our goal was to reflect on our understanding and practices around decolonising our teaching rather than presenting a polished prototypical Discussion section. Therefore, the reader can make the interpretative work if so they wish.

3. Our Individual Self Reflective Texts

3.1. Roxani's Self Reflection

The process of writing this self-reflection was organic rather than structured. Over the past month, I took time to reflect on my teaching practices, noting down my thoughts as they emerged. Sometimes, I recorded my reflections as audio notes while walking. I allowed my thoughts to develop naturally before compiling them into a coherent piece. This enabled me to engage deeply with my experiences and practices, ensuring that my insights were critically examined and articulated in a meaningful way.

First, I sought to understand what decolonisation in language education and decolonising the curriculum is about. Decolonisation involves questioning established assumptions, recognising diverse linguistic and cultural perspectives and rethinking classroom relationships and power dynamics. It also calls for reflection on our own practices and positionalities as educators, both in terms of the teaching content and our attitudes and implicit biases. I realised that I had never been intentional about decolonising my teaching practices, yet many of my choices reflected elements of decolonisation. I couldn't help but wonder: was I decolonising my practices unintentionally, and through this process, decolonising my role too? And what was my role in the first place?

Since early 2020, I have worked primarily with students from a range of backgrounds, including many from Asia. This experience was transformative, revealing a completely different way of thinking and learning, a different philosophy that was both fascinating and unfamiliar, especially as my experience had been mostly with Greek students. This prompted me to reconsider my role as an educator too. While working with postgraduate students and future language teachers, my goal has always been to prepare students for the realities and challenges of a multilingual, multicultural world, while inspiring them and ultimately making an impact on their lives. Working in education for many years has deepened my understanding of education as a transformative process and reinforced my role as an educator who has a unique opportunity to facilitate fundamental change, a journey in which students gradually become who they are. In this view, education would not be a mimetic or transmissive process but rather become a transformative, lifelong and liberating experience in the way Thoreau (1854) sought to critique and describe in Walden. I compel my students to view language education not as an end goal but as an ongoing journey, a continuous process of reflection, questioning, and adaptation. By fostering a classroom ethos rooted in a dynamic, liberatory outlook on education and intellectual freedom, I aim to equip students with a critical mindset that extends beyond the classroom, one that emphasises their agency and empowers them to engage meaningfully with the world.

Following a human-centred approach to everything I do, I seek to create an inclusive learning space where students feel that their linguistic and cultural identities are acknowledged as valuable resources for inquiry and reflection. While promoting an inclusive environment, I always encourage my students to reflect on their own contexts, their complexities, and challenges. For example, during workshop activities students would often reference Confucianism, the philosophical teachings on education, the role of self, and collective identity, and teaching practices they were familiar with (e.g., those favouring rote memorisation),

In one optional course in Language Education, students worked in groups to present weekly topics. I was delighted to see students drawing on examples from their own contexts. One group analysed a scene from a Chinese TV series, Empresses in the Palace, using Speech Acts Theory and compared the power dynamics with those found in Game of Thrones. This led to creative reinterpretations of Searle's (1976) taxonomy, with students suggesting that indirect speech acts in hierarchical societies require additional categories to account for status, intention, and cultural nuance. Reflecting on this activity, I found it reinforced the importance of exposing students to diverse cultural materials in linguistic analysis. It challenged them to question the universality of Western linguistic theories and empowered them to contribute to knowledge construction by reinterpreting theoretical models through their own cultural perspectives. Ultimately, this fostered a learning environment where their linguistic and cultural backgrounds were equally valued.

Decolonising the curriculum often involves revisiting course content. Reflecting on my role, I realised I had not radically changed or diversified core materials, likely due to institutional constraints. As a workshop tutor, and not a course organiser, I lacked the authority to modify core readings or tasks. However, I took other steps, such as recommending scholars (e.g., Jenkins, 2007; Kachru, 1992; Widdowson,1994) who challenge Native Speaker norms and validate World Englishes. I also provided material and examples that would capture their interest and/or slightly adapt the workshop tasks to make them more relevant and engaging.

In other courses, students were encouraged to evaluate SLA theories through the lens of their own learning and teaching experiences. They shared reflections, exchanged views, and engaged in meaningful discussions. This encouraged critical engagement and a deeper appreciation for reflection as a valuable part of their education. I avoided plenary discussions in favour of small group discussions, as I realised that students felt safer and more comfortable this way. I supported and respected my students' collective identity and encouraged them to see their groups as "circles of trust", a term they appreciated and embraced.

Decolonising teaching also means rethinking traditional authority structures in the classroom. Given that students from Asian educational contexts may be familiar with an educational culture that

emphasises teacher authority and hierarchical learning, I allocated more time for group discussions and managed to create a space where they felt comfortable voicing their perspectives. Furthermore, in some courses, students took turns leading the workshop by preparing presentations and discussion activities. The way these two courses were structured by my colleagues allowed for a decentralisation of classroom power dynamics and possibly a move away from a traditional lecturer-student model. Creating space for their voices helped students feel that their knowledge and experience contributed meaningfully to our academic discussions.

Many students initially felt pressured to speak only in English during workshops, as they associated English with academic legitimacy. By encouraging the use of multiple languages, including allowing the use of Mandarin, in small group discussions (e.g., in groups where Mandarin Chinese was the shared L1), I encouraged translanguaging, a practice that proved highly beneficial. Together we explored how it facilitated communication, as students could brainstorm in Mandarin, and then translate and structure their ideas in English before sharing them with me. As a result, they gained confidence in expressing complex thoughts. The use of their L1 also validated their multilingual identities. At times, students shared Chinese proverbs and cultural insights, enriching class discussions. By allowing them to draw on their linguistic repertoire and by integrating translanguaging practices, I sought to build a sustainable model of language learning, enabling students to maintain their multilingual identities rather than feeling restricted to an English-only norm. In doing so, I encouraged them to challenge linguistic hierarchies that often diminish the richness of their native languages.

While several actions and decisions showed evidence for decolonising my teaching practice, some challenges remain. Perhaps the greatest challenge of these is finding balance and allowing multiple knowledge systems, attitudes and beliefs to coexist harmoniously. I've come to realise that finding balance is probably an ongoing process and a negotiable one. A process that is constantly shaped by myself, as the tutor, and the students.

3.2. Penny's Self Reflection

How do I understand decolonisation?

Decolonisation in the context of language education, includes critically examining the curriculum, our positionality as teachers, the teaching methods, and the dominant knowledge systems that are embedded within education. Decolonisation involves using ongoing reflection, dialogue, and action to create more equitable, inclusive educational environments and teaching materials which utilise universal knowledge and experiences.

Decolonisation is not a static process. It is rather a process of constant reflection and embeddedness of knowledge, symbols and experiences with the aim of including and promoting diverse perspectives and knowledge. The process of decolonising the curriculum is ongoing because power dynamics and ideologies are constantly shifting and thus education must be regularly re-examined and adapted to reflect these shifts. This helps ensure that the curriculum stays relevant, inclusive, and responsive to the needs and perspectives of all, in a constantly evolving society.

Drawing on critical literacy and symbolic competence (Kramsch, 2006), we can examine how various implicit or explicit symbols reinforce colonial values and power structures but also how the inclusion of differentiated practices and materials can affect the learning process, knowledge, the power dynamics, the ideologies and societies in general.

How do I practice decolonisation?

- With the constant application of critical thinking, critical literacy practices and the exploration of symbolic competence are central to equip students with the tools and techniques needed in order to be able to unravel, uncover and understand the ideologies and power dynamics within the materials discussed.
- I incorporate diverse sources of information—such as storytelling, popular music, advertising material etc—in order to allow students to engage with the curriculum in a way that honours their own symbolic competence and traditions of learning.
- By encouraging translanguaging in class for group-work purposes. Translanguaging and code-switching can support deeper understanding, analysis, free expression and boosts students' sense of belonging. By using their linguistic repertoire, students can unravel their identity and bring the material or ideas discussed closer to their context and understanding.
- By bringing examples from different pedagogical practices and trying to contextualise concepts, theories and ideas. The use of multiple languages as well as multiple contextual examples are enriching the lesson and provide multiple points of view to the students, which in turn enhances their critical thinking and interculturality.
- I critically examine my positionality when expressing ideas and thoughts in order to be more inclusive and welcoming of ideas. I deliberately challenge assumptions and evaluate the relevance and validity of ideas, concepts and theories in our context and in other contexts.

What challenges, support, and/or opportunities have I encountered in my decolonisation efforts?

I am fortunate to be teaching in an institution that is comprised of staff with a diverse educational and cultural background. That diversity is also reflected in the bibliography that we suggest to students and the ideas discussed. Even though some ideas discussed in the workshops are inherently euro-centric or originate from the UK, the freedom that tutors have when teaching allows them to bring multiple lenses into their discussion and evaluate the ideas' relevance and suitability beyond the western world.

In the courses I teach, interculturality is a fundamental lens, fostering and respecting engagement with diverse perspectives. We emphasize the contextualization of ideas, we encourage students to critically analyse concepts even when they differ or are not easily applicable to their context. This approach promotes open dialogue, critical thinking, challenges assumptions and cultivates empathy. Rather than viewing difference as a barrier, we encourage students to see it as an opportunity for growth.

The contextualisation efforts do not always seem beneficial to students. At times students insist on learning about the 'Western approach' due to the perceived global prestige and recognition of the western ideas. Moreover, despite the best efforts of tutors to incorporate sources from diverse backgrounds the different languages constitute a barrier for their access and their deeper understanding. Academic papers, books and monographs written in non-European languages are an exception to the linguistic homogeneity of the bibliography. Non-European texts can be accessed through translations or through secondary citations.

How do our countries' historical backgrounds shape our practices?

I grew up in a country with a long cultural, historical and linguistic heritage. Greeks are proud of their heritage and Greece's long periods of foreign occupation and internal struggles shaped the need for linguistic preservation. However, the English language has been well respected and highly valued in Greece for many decades. English was deemed as the language of opportunities and connecting with

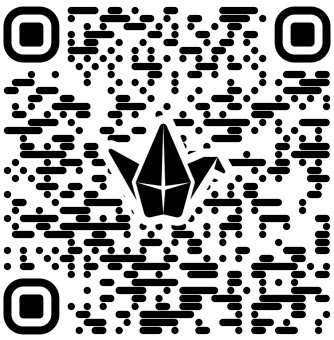
the rest of the world. Exhibiting knowledge of English was not only a symbol of knowledge, but also of intelligence, power and social class. The English language is taught from primary school and a plethora of private English schools also provide extracurricular help to students, in order to excel in the language.

In Greece, English language teaching has historically been framed through a British or American-centred perspective. Most teaching materials, such as textbooks, listening exercises, or examples provided predominantly portray the United Kingdom and the United States. That reinforces a narrow view of the English-speaking world and promotes a colonised view of the language. There is limited representation of other English-speaking varieties or cultures and this narrow view of the language fails to recognise the fluidity and the dynamism of the language.

The recent influx of immigrants in Greece though, has diversified how Greeks view foreign languages in general. English is becoming a lingua franca within Greece for the communication between people of different linguistic origin, but the Greek language is also pushed forward more in an effort of linguistic preservation. English is a prerequisite for most jobs and is still deemed as an important language that carries a symbolic power and culture, however other languages are also becoming prominent.

3.3. Darío's Self Reflection

(Scan the QR code to listen to Darío)



4. Our Dialogue

(Note: DB stands for Darío Banegas, PK for Panagiota-Penny Karanasiou, and RF for Roxani Faltzi)

DB: In terms of commonalities and differences around how we conceptualise decolonisation in relation to the area of language teacher education, what did you find striking or interesting across our individual texts?

PK: All three of us are in agreement on the general definition. We all mentioned that decolonisation involves critical engagement, empowerment. I also drew some parallels with symbolic competence (Kramsch, 2006) and critical literacy (Freire, 2020; Vasquez, 2014). I particularly liked what you mentioned, Darío, on epistemic justice (Medina, 2013). I also noted Darío's comment on 'state of mind'. Developing a more critical state of mind, influenced my positioning as a language educator, prompting me to question dominant representations of English and incorporate more diverse linguistic and cultural perspectives.

RF: I realised that decolonising the curriculum and language education encompasses many different dimensions. The way Darío described it - as a state of mind that strives for agency, empowerment, and epistemic justice - aligns closely with how I conceptualised it as well. I see this process and the

practices it involves, as rooted in my understanding of education as a transformative process, one that could reinforce the role of the educator and offer an opportunity to make a meaningful impact on students' lives and futures. Also, as Penny noted, decolonisation is not a static process, but one of ongoing reflection and the embeddedness of knowledge. Again, this idea also resonates with my understanding of decolonisation. It also involves challenging Eurocentric assumptions, valuing different perspectives, and rethinking traditional power dynamics as I discussed in my reflection. For me, it is also about the criticality we cultivate in our students, this critical mindset that extends beyond the classroom, and holds the potential to empower their agency and shape their future selves.

PK: When reading all of our three reflections, I couldn't help but go back to the concepts of critical literacy and symbolic competence. I felt there were so many connections that we could draw there. Critical literacy can be utilised as a framework, or an approach to develop symbolic competence. And symbolic competence is actually that ability to understand, to decode and then recode messages that you perceive. It's understanding beyond just linguistic accuracy. It's about understanding what is actually there in what you read or what you see. I feel symbolic competence is central to what we are discussing.

DB: So, would we say that we enact decolonization in different ways to enable our students, future teachers, to develop this symbolic competence, even when Roxani and I don't explicitly use that term?

PK: I believe so. Symbolic competence involves understanding how symbols carry multiple meanings depending on the context, the medium of communication, on the history, on the power relations, and, not just in texts. It could be images, sounds, and everything else that carries meaning. Therefore, symbolic competence is the ability to decode and encode back. You can use that type of 'intelligence' if you like, in order to comprehend, deconstruct and reconstruct with the information you've got. That's why I drew links between symbolic competence and decolonising the curriculum while I was writing. I found that the two are connected.

DB: One thing that we share is our understanding of language, teacher education and education in general, but language teacher education in particular as a political act. For the reasons that we have mentioned so far, you know, critical engagement, empowerment, symbolic competence, and reflection, I think it's clear to us that the practice of education is political. We know about decolonisation and so we are able to conceptualise it and to maybe think about it in theoretical terms, but we also enact that decolonisation, how we decolonise the curriculum and our practices, and how we try to decolonise the discourse around language teacher education.

RF: Darío, I really like what you said about your understanding of decolonisation and teacher education as a political act. It is indeed a political act and perhaps even a revolutionary act. That perspective carries a distinct and powerful kind of value. I believe it might stem from a deeply personal desire to see education as a transformative process. That is why I referenced Thoreau in my reflection - because he was, after all, a revolutionary thinker and a visionary of his time. His work in Walden, or Life in the Woods (1854) has been transformative for me as well. It resonates with a different kind of strength - one that continues to inspire how I view education and its potential.

PK: Can I just raise a point here? Nowadays, both in academia and in life in general, we are very keen to talk about revolutions and to implement changes. However, I was wondering whether in our efforts to decolonise the curriculum, we may sometimes overdo it and we reach the other side of discriminating against Western ideas and philosophies. We should not forget the benefits and the advantages that these ideas and philosophies have also brought. These ideas have influenced the sector theoretically and practically. For instance, the ancient Greek Socratic method of probing questions in order to challenge assumptions and question widely accepted beliefs formed the basis of western 'critical thinking'. In our effort to decolonise, we may refer to Confusious or the more recent work of Paulo Freire (2020). Decolonisation should not be about replacement or reverse marginalisation, but rather an expansion on the range of voices that are being visible to our students.

DB: Which reminds me of Dasli's (2024) critique of social justice and critical pedagogy, in which she suggests that these may not always be inclusive of dissent. So is that what you are thinking of, Penny?

PK: I mentioned earlier that decolonisation is a process. We can never fully decolonise the curriculum, that would be a utopian belief. We, as educators, should be critical and have the competencies to be able to decode, to understand behind what we see and what it is said. But to what extent is that feasible? How can we make sure we achieve that? We can only offer some perspectives that we know of and we understand through our own knowledge and understanding. We cannot be aware of all the perspectives that are out there. Therefore, what we can do is to equip our students with the competencies and skills, in order to be able to do that themselves. In that way, by being careful of our positioning, we are also equipping our students to be able to do that for themselves. We can only provide some perspectives but our students could also apply their own decolonial processes.

DB: We are raising their awareness of decolonisation as practice, while still being vigilant of the issue of colonising the concept of decolonisation and what decolonisation means in the context of UK higher education (Gopal, 2021). In relation to our practice, I would perhaps disagree with you, Penny, because I think that judging by what we have shared, we are developing our students' skills and raising that awareness, and I totally agree with you there. But I think that in our own practices we are decolonising, within the institutional parameters, affordances, and constraints that we have.

RF: I think that even the way we conceptualise decolonisation is not related to colonising in any sense. Decolonisation, as we discussed it, doesn't follow that path -because we all spoke about the importance of empowering students, and, as you mentioned, Penny, the process involves constant reflection and betterness of knowledge. At no point did we suggest that we are imposing a different culture, language, or set of practice on our students. The way we conceptualised decolonisation is much more aligned with raising awareness. Now if we consider our practices, again, I don't believe we have 'colonised' decolonisation. On the contrary, we each in our own way decolonised our teaching approaches within the constraints and expectations of our institution.

PK: It's just a philosophical question really that I was asking. Decolonisation is a constant process. We cannot treat decolonisation as a destination, as 'colonised' ideas and materials will always be produced and reproduced, based on new, evolving socio-economic, political views and power dynamics. It's a constant process and I believe that part of our role is to equip our students with the knowledge, and power to decolonise as well, based on their own positionality and their own understanding and role.

DB: That's interesting because it's something that I noted that you two mentioned and I don't think I do. How do students respond? I think it was Roxani who said that sometimes students might be reluctant to challenge a theory or refrain from being more critical about a concept, and how they refuse to do it, and mind you, perhaps it is because they don't feel equipped or they don't feel in a position of authority or knowledge to be able to challenge a theory, so, they don't do it. So, that's one option, and the other option could be cultural where they aren't expected to contradict a coursebook or a tutor.

PK: I feel that we see a huge change in our students from the time they enrol. They are expecting us to teach them the 'Western ways', the 'Western philosophies' and towards the end of the course, their perceptions and ideas change. They seem to unconsciously apply decolonisation strategies, they question and decode. This change of perception was very evident to me in pre-sessional students. I was teaching pre-sessional for many years to both undergraduates and postgraduates. Initially whatever my international students were reading, thought that this is the absolute truth. Therefore, they were quoting or using these ideas without engaging critically with them. There was no sense of criticality because they felt that commenting on someone that is already published, is an act of disrespect. Towards the end of the course though, I could see how they realised that being critical doesn't mean criticising. They were applying a critical and decolonial lens.

DB: I was thinking about what you said about the change that you see in students, and also how that change could be performed in different ways, but also I remember at least two cases from my own course: These students didn't quite like this idea of decolonising or using so many texts from other places because they came to a UK university to learn the "Western" or "UK" ways of researching and doing language education.

PK: It's very interesting because they have connected the US and the UK as the ideal Western world, isn't it? They come to the UK believing that that's all they will learn about. Taking this conversation away from students though and thinking more about our institution, I believe that we are very fortunate to be in an institute where most of us come from different backgrounds and we bring so many different voices within it. We are not constrained in any way -I feel - into what we can bring and how we do our jobs in that respect. So we are very fortunate. We have that 'liberty' to decolonize the curriculum.

DB: Absolutely. I think that we do in terms of support and opportunities, I think that we also have that diversity and people feel safe to share that diversity, to voice dissent, and to be able to do things in different ways.

PK: True. Shall we talk about our different practices?

DB: I was just about to suggest so in terms of practices one commonality that I found is this practice of challenging ourselves and our students and how we reflect on our own positionality, how we challenge our own assumptions or how we try to decolonise our own professional identity. As for practice, we talk about how we encourage critical thinking and the different sources and modes of information such as comics, storybooks, or popular music, as Penny mentions in her text. It's also about how we do translanguaging (Seals, 2021; Wei, 2018), that is, the use of our full linguistic repertoire, and how we prepare future teachers for this multilingual and multicultural world. So that was something that Roxani highlighted, how she talked about unintentional decolonisation.

RF: Well, this is something I realised while working on my reflection. Many of the practices I had already been applying in my teaching were, in fact, acts of decolonisation in various ways. As I reflected on these practices, I was able to provide concrete examples. There were things I had been doing intuitively, without framing them as decolonising acts at the time - and yet, they clearly reflected elements of decolonisation. I had never thought about that before. For instance, I often favoured small group work over plenary discussions because students felt more comfortable participating that way and it also resonated with their upbringing and cultural understanding of education. I also referred to their learning sets as 'circles of trust', a phrase they appreciated and endorsed.

PK: What Roxani is just explaining as 'unconscious decolonisation' links back to what Darío called 'state of mind'. Her state of mind is decolonised. She's not fixed or fixated in certain ideas and hegemonic narratives, and therefore she's unconsciously practicing decolonization. That's her state of mind.

RF: Exactly. And because I follow a human-centred approach in everything I do, I think that became an interactive process because my students guided me towards what I could adapt to better meet their needs, and support them, so that teaching was successful, as well as promoting an inclusive environment which was another thing that I've been doing. I encouraged my students to reflect on their own context, its challenges, and complexities.

DB: If you are, you have normalised decolonisation, and so you just do it. This makes me think of other teacher educators out there in different contexts who have been doing this for years without maybe necessarily knowing that there exists such a concept, you know, decolonisation.

PK: Even if we don't intentionally practice decolonisation, but we include a range of voices, structures, and beliefs in our practice, we still do. We are allowing the different perspectives to be included and thus we decolonialise.

DB: It's a good one. The intentionality of it, of disrupting hegemonic discourses, but then the effect could be decolonial. Do we need to have both, that's to say, the intention and the outcome? Or is it OK to say oh, actually, even if I didn't want to do it, that's what happened. And so at the end of the day, you do get the result.

RF: Shall we talk more about our practices?

DB: Good point. What does that mean in the context of decolonising language teacher education?

PK: Both Roxani and I mentioned translanguaging, which I feel it's central. Translanguaging creates an inclusive environment where the linguistic and cultural background of students is respected. Translanguaging also encourages free liberal thinking. Another element was that of the contextualisation of ideas. I think it's very important to bring all ideas and concepts back home and think about how we can practice them in our own environment and why.

DB: I think that's a very interesting dimension of language teaching education because then we have that linguistic element. But then in our case it is the object of study, so to speak. We have that, but we also have the privilege of having multilingual members of staff in our programmes at our institute.

PK: Do you know that multilingualism is the norm around the world and that monolinguals are the minority nowadays? (UNESCO, 2024) This is very interesting and important for us to know.

DB: I think it's becoming more and more acknowledged and recognised that we have such a superdiverse context in and beyond language teacher education.

5. Main Takeaways

This article has offered a practice-based account of how decolonising LTE is understood and negotiated through collaborative autoethnographic dialogue among three educators within a Scottish postgraduate context. Rather than presenting decolonisation as a completed or unified project, the article illustrates how it emerges through reflection, dialogue, and on-going negotiation within specific institutional conditions.

Across our discussions, we have explored how curricular decisions, classroom practices, and pedagogical orientations are shaped by questions of inclusion, authority, and legitimacy in language teacher education. Our dialogue reveals shared themes around validating multilingual repertoires, encouraging critical engagement, and attending to students' varied educational experiences. Rather than positioning Western theories or traditions as objects of rejection, our discussions point to the importance of contextualisation, reflexivity, and dialogue across knowledge traditions. Central to the discussion is the idea that decolonisation is an evolving and dynamic process, rather than a fixed objective, and that education itself constitutes a political and potentially transformative act.

This article hopes to contribute to the evolving discourse on decolonial praxis in LTE by demonstrating how curriculum can serve as a site of ethical and epistemological transformation; a moral and philosophical terrain where power, identity and knowledge are negotiated. It underscores the educator's role as a reflective interlocutor- one who fosters critical dialogue, embraces complexity and enacts pedagogy as a political act, an act of intellectual and social justice. We recognise that our understandings remain partial and situated, and we offer them not as models to be replicated but as contributions to an ongoing and contested conversation. We also hope to contribute to post-ELTED Journal conversations which may arise in different platforms.

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About the authors

Darío Luis Banegas (corresponding author)
Moray House School of Education and Sport, University of Edinburgh
Darío.Banegas@ed.ac.uk
ORCID: https://orcid.org/0000-0003-0225-0866

Roxani Faltzi
Moray House School of Education and Sport, University of Edinburgh
r.faltzi@ed.ac.uk
ORCID: https://orcid.org/0009-0000-2782-9298

Panagiota-Penny Karanasiou
Moray House School of Education and Sport, University of Edinburgh
pkaranas@ed.ac.uk
ORCID: https://orcid.org/0000-0002-0895-6547