

RECENT TRENDS IN POWER AND IDEOLOGY, CURRENT CHALLENGES
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Abstract

One may argue that the lack of focus on ideology in the dominant theory and research of ESL education is to blame for the widespread acceptance of long-held ideas and practices in the field. The purpose of this article is to bring attention to some of the literature on power and ideology in ELT that has not received enough attention from researchers, with the expectation that this will help to clarify some critical concerns within the field. To help bring the tiny but vociferous community of English language teaching (ELT) researchers and practitioners closer together, this paper takes as its starting point the idea that ideology underlies all social activities. A brief definition of "ideology of language" (education) will follow, and then will provide a worldwide outline of this very tiny but very active school of ideology in ELT. The overarching goal of this discussion is to urge for ELT that is ideologically and politically conscious in its philosophy, research, and practice.

INTRODUCTION

Many people's first impressions upon hearing the term "ideology" are that it "has often been conceptualised as false-consciousness". The widespread assumption that ideology is often a dangerous belief system is probably the root cause of the seeming dualism of ideological leanings and neutral scientific facts [1]. It may be oversimplifying things to see the word only as a descriptor for the other as imposed on the rest and to view it as a biased view of reality, despite this generally held opinion. Because they are too ignorant to see ideology in a broader context, many established fields of knowledge may hide behind the pretence of non-ideological universals [2].

The culturist pro-nativeness ideology known as native speakerism has been causing havoc in the English language teaching (ELT) ecology throughout the

world. Over the last three decades, an overwhelming amount of literature has examined this worldview and the damage it has caused. Most research have concentrated on issues related to ESL teachers, although a few have looked at this culturalist perspective in depth [3]. Drawing on relevant research, this article seeks to provide a picture of native speakerism in ELT by exploring its ideological foundation and associated fallacies in four areas: ELT curriculum, cultural orientation, teaching methodology, and English language standards. We are really hoping that by participating in this dis-invention endeavour, ELT stakeholders would acquire a deeper understanding of native speakerism and, more particularly, the error of relying on native speakerist methods in routine ELT [4].

The purpose of this article is to bring attention to some of the literature on power and ideology in ELT that has not received enough attention from researchers, with the expectation that this will help to clarify some critical concerns within the field. To help bring the tiny but vociferous community of English language teaching (ELT) researchers and practitioners closer together, this paper takes as its starting point the idea that ideology underlies all social activities.

Recent trends in power and ideology

An ideology is a "system of entrenched beliefs about aspects of the lived experience which structure one's relationship to that experience" according to linguistic anthropology. But in the end, he goes with a meaning of the word that's close to van Dijk's. When we consider the significant social roles that ideologies play and the fact that "a definition of language is always, implicitly or explicitly, a definition of human beings in the world" as saying that language ideologies are "shared bodies of commonsense notions about the nature of language in the world" and "self-evident ideas and objectives a group holds concerning roles of language in the social experiences of members as they contribute to the expression of the group" respectively [5]. It provides a new perspective on language philosophy with his quadruple conception. The belief that speakers' sociocultural experiences shape their language ideologies, which include "(1) ideas about the nature of language itself; (2) the values and meanings attached to particular codes; (3) hierarchies of linguistic value; and (4) the way that specific linguistic codes are connected to identities and stances. It invite readers of this overview to examine the discussions offered here through the prism of language ideologies, the most fundamental framework for epistemological belief about language, in light of these complexities and in accordance with van Dijk's general ideology. These fundamental concepts may impact linguistic norms, attitudes, practices, and education in both informal and formal contexts, such as language clubs and schools. In several contexts, such as the US, Japan, Madagascar, and Greece, this potentially all-encompassing philosophy of language (education) has given rise to its own academic discipline. Concerns concerning the ideologies of language education have been the starting point for discussions of the sociopolitics of

English language teaching (ELT) for more than 30 years [6]. Scholarly investigations on the social and critical aspects of ELT discreetly include ideological considerations. Applied linguists and language educators have often shied away from ideology in ELT, keeping it as a separate discipline. Taking ideological understanding of language education challenges seriously might send signals that are now being ignored, but this article will explore this neglected yet crucial field of research nevertheless. Political and ideological factors are either disregarded or minimised in the majority of prevailing theoretical and empirical accounts of English as a second language (ESLT) practices and policies. This includes, but is not limited to, second language acquisition, pedagogy, curriculum design, curricular resources, assessment tools, etc. This is why the more popular ELT books seldom touch on these topics. Editorials cautioning against ideology-sensitive arguments that have made it to the field's recognised scenes often continue to spark controversy. Arguments of this kind may take several forms, including designated special issues, debates and reply-type discussions, or even specialised journals. Thus, although there may be an increase in publications delving into the subject's ideological and sociopolitical dimensions, the percentage of these articles compared to the overall volume of articles published in the leading journals in the field remains disproportionate. The quality and nature of the (mis)understandings of ideas like ideology and criticality in these types of publications is an even more complex problem. Therefore, it can be said that ideology is not an issue that is often brought up in ELT arguments [5,6]. Academics and authors dispute significantly on the exact nature of the issue. The fundamental misunderstandings of ideology within the discipline are discussed in this study, along with the aspects that get more emphasis and those that are typically neglected. There are a few examples of this in the field's publications, such as when critical viewpoints are flatly rejected or when there are calls to serve students by going beyond ideology. Naturally, this will not discuss these excluded or conflicting elements of the literature unless there have been exceptionally productive disputes about them. After the critical notion entered language education from critical linguistics and critical education [7].

An integral aspect of his perspective is his notion of ideology as fundamental ideas, around which he built his criticism of the instructional acts of changing language forms in the process of meaning construction and presentation, writing at the same time as Tollefson's subsequent books, ignited debates on "ideologies of English in Japan," reiterating the same inequalities connected to the dominance of the English language and its effects on Japanese culture and identity [8]. It would seem that Kubota, in contrast to Tollefson, considers language ideology more broadly as social worldviews that are incorporated into language instruction, rather than narrowly focused on specific belief systems inside English language courses. Critical thinking and multilingualism in English were therefore her primary points of focus. Japanese discourses, says Kubota, "reside in the hegemony of the West and represent both resistance to Westernisation and accommodation to English." What's more, he claims that these talks hardly take non-Western languages and cultures into account. It focused on ideology in relation to ELTs and the link between linguistic imperialism and ELT concerns in Europe. It continued by investigating the links between "ideology, politics, and language policies" in relation to the English language. Ideology, according to Modiano as well, is the collection of ideas that permeate and are forced onto the domain of language teaching, whether they linguistic or rooted in sociocultural standards [9].

Language ideologies and current research

Cultural pluralism and globalisation are the right ideals that he said should be spread via an ELT lingua franca viewpoint on English. Using a similar but more explicit Marxist ideological framework, raised the question of the "interconnections between neo-liberalism and English," arguing for clearly separate aims [9]. It made the point that the dominant English language presents neoliberal ideology, its doctrines as common sense. In a similar vein, highlighted how "English in the global world has mesmerised its victims in the classrooms through the operation of curriculum, material, and teaching methodology", bringing up the issue of neo-imperial ideology being imposed on ESL programs. The delved into ideological and linguistic variations in his most recent

writings, exploring the topic of whether diversity is more effective for teaching and learning. The fact that "the term ideology is used in many ways" in ELT is a concern, he started by talking about. Then it hit him: linguistic ideologies are just some people's commonsense views on what language and communication are all about. "First, acquisition of English in many contexts is crucial for educational and economic opportunities... A second point of agreement is that maintaining the home language of many learners of English... has enormous importance for individual and group identity", Tollefson noted, analysing the ideological aspects of English as a medium of instruction in ELT. In addition to discussing globalisation, ideology, and language generally, Seargeant has written a great deal on the ideological foundations of ELT research. The importance of ideology in ELT regulation and research was examined, who focused on two perspectives: English as a diversified local variant and English as a worldwide variety. As he put it, "contextual determinants for the observation and regulation of the subject (the ethical framework or agenda which motivates the research programme)" are external ideologies, whilst "internal ideologies" relate to the language used [10]. When talking about ELT research, these beliefs are considered. A common ideological thread runs across both cases: how "language in general" and the "English language" are conceptualised. The Idea of English in Japan: Ideology and the Evolution of a Global Language, Seargeant detailed several of his ideological readings of Japanese English. His two chapters on the subject of ideology, "Rival ideologies in applied linguistics" and "Language ideology and global English," focused on this subject. Within these chapters, Seargeant explores Japanese misconceptions about English and its teaching and study practices, using his idea of the "shape of the language" as a basis. In his book-length contribution "Ideologies of English in South Korea," discussed an array of cultural, social, and political concerns related to the English language in South Korean culture; nevertheless, he fails to specify which ideology he adheres to. Applied Linguistics, a leading publication in the field, released an influential piece that critiqued "ideology in applied linguistics for language teaching," highlighting the issues with ELT ideologies generally [9,10].

Continuing in the same vein as his earlier work on the topic, he aimed to protect established methods of education against what he saw as ideological attacks. "Because a good deal of its discourse promotes or proscribes language teaching ideas on the basis of ideological belief rather than pedagogical value", he argues, which means that applied linguistics in language education is not living up to its promise. Waters raises an important point here—perhaps a typical assumption in the field that educational traditions are not based on ideological ideas[11]. This is a big issue. It is feasible that Waters's whole argument, including this assumption, has to be reevaluated in light of van Dijk's understanding of ideology as the fundamental concepts driving prevalent social behaviours. Waters asserts that ideological and non-ideological pedagogical stances are fundamentally different, and she backs up her argument with quotes from both traditional and non-traditional educational scholars. "Equipping students for "successful communication" by giving them "a repertoire of well selected vocabulary, sentence patterns and grammar, as well as a stock of communication strategies. He said that Waters failed to see the inseparable relationship between ideology and schooling[12]. In his following response to restated his prior critique of his position, using it as a further example of the problem. Irrespective of the presumption of ideology. "English as a lingua franca: Ontology and ideology" essay, neglected to provide sufficient justifications for the issues plaguing contemporary ELT. Swell argues that the idea that English, aside from all other forms of the language, is a lingua franca is too simplistic. An call for an ELT project that views the English language through a more dynamic lens is based on his rationale. It seems, then, that he is adopting a liberal interpretation of the term, applying it more broadly to social circumstances than to any one ideology. A possible interpretation is that the term is undergoing reduction and simplification, while another is that it is gaining prominence in the theoretical debates of the area [11,12].

Current challenges for modern aspects

Studies of ESL Ideology The aforementioned presentations resemble more academic discussions than practical research. In addition to these lectures,

there is a wealth of literature that addresses ideological concerns while taking an empirical approach to ELT. Not even these studies manage to define ideology with any precision; instead, they often rely on Marxist interpretations or ones similar [13]. Examining ELT from an ideological and social/political perspective, we provide a selection of these worldwide research. These concerns are considered in the referenced works from dozens of countries, spanning almost the whole world where English is not the *de jure* language. When compared globally, East and Southeast Asia have the highest concentration of English as a foreign language (EFL) schools. You may say that the policies and viewpoints of some of these countries are "more English than England itself". "Scholars in Southeast Asia are now paying attention to the research implications of a shift in paradigm and are investigating features associated with new Englishes, and analysing mutual intelligibility and communication in English among Association of Southeast Asian Nations users. Since communicative language education is insufficient, contends that Southeast Asian countries' ELT policies and practices should include a more critical viewpoint. Although the history of English ideology (teaching) in Japan has been the subject of much research and discussion, The shared these concerns, often discussed and addressed the ideological aspects of ELT in Japan [13,14].

The social psychological concerns of attitudes, awareness, and identity were explored in relation to English's status as a global language in Japan. Rivers has more recent work that focusses on identities in Japanese ESL classrooms and students' acquisition of the language. Many studies have focused on South Korea because of its English language education programs and philosophies. During the period of Japanese colonial rule in Korea, focused on English language teaching (ELT) and identified connections between ELT concerns in Japan and Korea by reviewing the history of the first English school in the country, which opened as early. She also examined the language policies and English education policies of the colonial governments [14]. The writing in the contemporary period, followed a similar line of thinking when he investigated the arguments for English as South Korea's official language. English has become the dominant language in South Korea, according examined the president's strategy for

English immersion in public schools. In particular, she highlighted the following four tenets of the four revealed philosophies: (1) English increases a country's competitiveness; (2) English as a first language; (3) English by itself; and (4) English fosters equality. The study's overarching goal was to expose the ways in which Korean society has come to rely on English as a second language and how institutions like universities, media outlets, and language regulations have either imposed or appropriated ideology connected to English. Aspects of English language policy and the teaching of English as a major within the framework of globalisation were explored in a Chinese setting, while Lee (2010) demonstrated how these ideas are repeated locally and how they support English's hegemony in South Korea. While mentioning the influence of globalisation. By citing certain studies on the subject in the context of second language acquisition, De Costa raised attention to the discursive component of linguistic ideologies and their effects on the learning process. At the same time and in a related vein, released a book-length piece in which he elaborated on the ideological aspects of the identities of ESL students in Singapore [15].

The examined the intriguing and vital problem of ELT ideological orientations at the policy level in his study on English ideologies in Chinese language education policies. Pan explored different tiers of China's educational system to unearth details regarding the function of English language teaching (ELT) and clandestine educational initiatives, drawing on Gramsci's description of ideology as "the terrain on which men move, acquire consciousness of their position, struggle, etc." The alongside the concept of language ideology. According to his findings, there is no ideological resistance to the promotion of English in the Chinese government's approach to foreign language instruction. Nevertheless, he did bring up the point that there are social concerns about the policies' seeming openness to English as a seventh language [16]. The article defines "ideologies of English" as "systematic assumptions and beliefs about the use and value of English and its varieties." It continues by contrasting the counterhegemonic ideology with the dominant and popular ideologies, noting that the former two groups accept English's hegemony for granted for different reasons. Grammar prescriptivism, inadequate sociolinguistic

explanations, and biased depictions of English's history were identified as the three dominant perspectives in the area by researchers using critical discourse analysis. Anglocentric beliefs that support the concept of English language neutrality and homogeneity, they said, are the source of these ideas. This Chinese research may be better understood when seen in the context work [17].

The ownership of the English language and the mindsets of Singaporean Indians was addressed examined the effects of teaching Thai to refugees on social inequality in Thailand as it pertained to English language instruction (ELT) [18]. Two other nearby countries, Malaysia and Indonesia, have also been considered and studied for ELT-related matters. Related identification concerns were studied in relation to the Malaysian English variant in professional contexts. The incorporation of English language instruction into Indonesian primary schools was the subject. The researcher discusses some aspects of the concern that Indonesia may lag behind other Southeast Asian countries since basic English as a foreign language training was introduced later than expected. Considering that ELT had been introduced in elementary schools in most of these nations many years ago, this makes sense. Oman has been the primary focus of Al-Issa's research on ELT ideologies in the Middle East. He brought attention to the fact that ELT in Oman is governed by colonialist and culturalist ideology when he spoke about the conflicts between local practices and government policy documents expressing these views. He has studied the English language policies of many countries, including the Persian Gulf Cooperation Council, Saudi Arabia, the United Arab Emirates, Bahrain, Kuwait, Oman, and Qatar. English in Saudi Arabia and its relationship to Westernisation, as well as its history and current state in Egypt, have all been the subject of academic study. It discusses Persian English as a new variety, looked at Iranian government documents on education strategy to identify some systemic issues with language programs [16,17].

Research on cultural elements of ELT is also scarce, as is research on the ideological orientation of ELT in commonly used foreign textbooks in Iran [18]. The position of the English language, its role in linguistic imperialism, and transcultural policies pertaining to languages have all been the subject of many arguments

and research, with a particular emphasis on different European nations and the whole continent. Collection Edited, In and Out of English: For Better, for Worse? is quite comprehensive. researched the status of the English language throughout Europe. Further, a more current edited volume. The addressed the ideological aspects of English as well as the phenomenon of Englishization at Nordic universities (such as those in Sweden, Finland, Norway, and Iceland). The among other African countries, have studied English from a variety of angles, including its social stratification, postcolonial development, and relationship to church language and religious aspects. The South American nations that have studied English language instruction and associated concerns. Other countries in the region include Brazil, Chile, Colombia, and Puerto Rico. The examined the ways in which the English for Academic Purposes and intensive English programs at universities lend credence to neoliberalism. Chun contended that there should be a place for people to disagree with the neoliberal ideas that have been forced on language teaching practices. There is also research on ELT that does not limit itself to a particular country or area; for instance, it looked at the idea that ELT materials used internationally may transmit the colonial ideology. A collection of cultural values that are ideologically loaded, "English possesses cultural values which are subtly underpinned and determined by relations of power," as Addison puts it. Almost all over the globe, a wide range of connected issues is shaped by ELT research that is ideology-informed. These research and the one that followed focused on less-studied regions of the world, such as Africa and South America, which have received comparatively less attention from academic institutions [18,19].

Discussion

This article explores the notion of native speakerism by drawing on a range of sources about the NNEST Movement, multicultural education, post-method studies, and the globalisation of English[7,9]. It exposes the ideological nature of native speakerism and the negative effects it has on the ELT environment by dismantling the tenets of ELT that promote NESTs, NS English, NS culture, and NS teaching style as better. The results of this investigation indicate that "native speakerism" is an

artefact of long-lived cultural norms that have helped shape language use. the dominance of the English-speaking West and the deliberate exclusion of states from the. Furthermore, the widespread belief that native English speakers possess a superior command of the English language and a highly educated society is seen as fundamental to the concept of native speakerism[20]. The illusions of native speakerism remain in ELT globally despite the complex sociolinguistic and cultural environment brought about by contemporary globalisation. Researchers in the field must persevere in dismantling these beliefs if ELT is to become a more egalitarian, democratic, and peaceful ecology. This article and much of the material reviewed here employ concepts like "Inner Circle culture" and "Inner Circle English" as a means of organisation since no language or culture is ever really static or autonomous. No matter what, it may persuade potential readers to uphold the dreary ideology of nation-state-language-culture. It is suggested that these ideas be included into future study to prevent rehashing the conventional essentialised view of language and culture[18,19].

Finally, it may be required to expand language education beyond only functional competency and communication skills, according to an ideology-sensitive perspective on language training because language influences students' subjectivities and is inherently connected to their social relations. Hopes and disappointments, risks and beauty, confrontations and appropriations, brightness and dark sides, disputes and coexistences, and many other real-life problems are all part of ELT research and practice [20]. Since these views and behaviours may need familiarity with the foundational epistemological principles that underpin the conventional wisdom of ELT research, teaching, and theory, it is essential to have a firm grasp of ELT ideologies before attempting to unravel the knotty problems associated with ELT. Along with developing their communication skills, students in ideologically-conscious language classes should make sure to take the time to consider their own communication ideals and objectives. An additional goal of introducing the new linguistic medium in this setting is to highlight the relevance of students' everyday lives to both language learning and authentic communication. "Teachers and pupils start to. Even at the most basic

levels of language competence. "engage their existential experiences to the world of those whose language they are learning," argues Graman, elaborating on the connection between these more abstract pedagogical ideas and the target language of instruction. By adopting this approach to second language acquisition, which highlights the significance of students' active engagement in the process of meaning creation during the early stages of language acquisition, one can critically examine both the ways language is taught and the nature of language[21]. Accordingly, one may argue that language, and the English language in particular, is a phenomenon that is ideologically, socially, and politically charged. It would be more accurate to say that ideology influences English language teaching (ELT) rather than claiming to support pedagogical practice that isn't ideologically sound or denying that ideology influences ELT. Because of this, we may challenge the established beliefs within ELT that are shifting from ideology-aware language instruction to ideology-informed research. Demands for critical sociopolitical and ideological awareness are part of ELT issues globally, according to the article's portrayal of the theoretical and empirical setting of ELT research. If the field's professional and practical arenas are to undergo a transformation, however, more endeavours to reassess the prevailing corpus of ELT theory and research may be required[20,21].

Conclusion

Despite the fact that definitions of ideology vary, it is fair to question whether the leading theoretical and empirical domains in the field such as second language acquisition, testing, instructional methodology, materials development, experimental research methods, etc. are ideologically motivated. Because giving a negative response would weirdly suggest that these areas lack fundamental understanding, we can't provide a negative response to this question. By answering yes, the discipline may at last admit that it is time to clarify, question, reconsider, and maybe reconstruct these fundamental understandings. Opting out of or downplaying beliefs enables the field to keep ignoring them rather than confronting and eliminating them head-on. Changing the fundamental assumptions of ELT and challenging the widely held majority's "the known" are necessary

to prevent the field from degenerating into a seemingly pragmatic discipline beset with theoretical and conceptual obfuscations.

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