Research Article

Raciolinguistic Entanglements and Transraciolinguistic Transgressions: A Collaborative Autoethnography of Three South Asian TESOLers in the US

Rashi Jain [*] ⓘ
Montgomery College

Madhukar KC ⓘ
Arizona State University

Tirtha Karki ⓘ
Purdue University

Drawing upon elements of collaborative autoethnographic inquiry and shared narrative inquiry, this trioethnographic inquiry reports on how three transnational-translingual pracademics from the Global South with diverse personal-professional trajectories in the Global North critically examined their experiences being transracialized across transnational contexts. Although we, the co-authors, represent raciolinguistic majorities in their countries of birth (i.e., South Asia), we, ironically, have also experienced transracialization within minoritized communities of fellow immigrants in the US. Furthermore, building on Alim's (2016) proposition that transracial subjects' "raciolinguistic practices have the potential to transform the oppressive logic of race itself" (p. 34), this collaborative inquiry proposes that actively agentive transnational transracialized participants question and challenge the systems of essentialized racial categorization across geographical, national, and linguistic contexts, especially when their fluid racial identities become salient and/or they are racialized in transnational contexts. The overarching goal of this trioethnographic inquiry was to engage in a critical dialogue and examine overlapping racializing experiences as well as to constructively challenge the raciolinguistic marginalization of minoritized 'transnational-translingual pracademics' from the Global South in the Global North. Our collaborative inquiry underlines how this can be achieved through critical dialogue, professional practices, critical pedagogies, and advocacy work within and outside the classroom, ultimately leading to a more socially-just, decolonized, and anti-racist applied linguistics.

1. INTRODUCTION

R: Hi! Could you please take our photograph (holding out my phone)?

A: (Stopping and looking at me as she took my phone) Do you mean, take your picture?

R: (Startled) Sure! Could you take our picture?

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[*] Rashi Jain, Department of English Language for Academic Purposes, Linguistics, & Communication Studies, Montgomery College, 51 Mannakee St, Rockville, MD 20850, the U.S.A., rashi.jain@montgomerycollege.edu

A: (Obliged and spent several minutes making sure she took good photographs/pictures with our cellphones. As we—Rashi, Madhukar, and Tirtha—walked to stand against a railing at the Convention Center, with a river and a bridge in the backdrop for one of the shots, she asked us.) Where're you from?

R: I'm from India.

M and T: Nepal.

R: Where're you from?

A: I'm from [a country in Latin America], but I've been in the US for several years—more than in [the Latin American country].

We thanked A as she returned our phones to us.

The above incident occurred on March 23, the second day of the 2022 TESOL International Convention in Pittsburgh, Pennsylvania. We had just wrapped up a long and interesting conversation where Rashi had learned about Madhukar and Tirtha's doctoral journeys and professional goals and shared some insights from her own pracademic trajectory (Jain, 2021) as a fellow South Asian at a more advanced stage of her professional career in TESOL. Tired from walking around in the Convention Center all morning, Rashi had kicked off her shoes and was sitting comfortably in a cross-legged position on a wide platform, with Madhukar and Tirtha on either side.

Image 1. (From Left to Right) Tirtha, Rashi, Madhukar at 2022 TESOL International Convention

As we neared the end of our chat, we were talking about taking some selfies on our phones to capture the moment when another attendee walked past us, and Rashi requested that she–we call her simply A here–take a photograph of the three of us. The

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conversation reported at the beginning ensued, and immediately afterwards Rashi, Madhukar, and Tirtha hurried away in different directions to attend presentations that had already started. Rashi, however, made a mental note of the conversation as something to make sense of later, after the conference. In early April, Rashi reached out to Madhukar and Tirtha to invite them to collaborate on two joint proposals–one for 2023 TESOL International Convention and one for 2023 Annual Conference of the American Association for Applied Linguistics–and she recalled the incident with A in the email conversations that followed, filling in some of the gaps with the help of Madhukar and Tirtha. As Rashi wrote to Madhukar and Tirtha in her email:

> The reason why I'm recalling this passing incident is that it was an instance where we were likely being transracialized (see Alim, 2016) by a colleague [in TESOL] who could also be identified as a "person of color," and exemplified the deep connections between race and language (or raciolinguistics). I'd like to analyze this incident more deeply with you both since we shared that experience together and see if it could start a conversation between us about our experiences being transracialized as transnationals in the US… (email communication on April 5, 2022).

Both Madhukar and Tirtha responded affirmatively, and from that shared moment of possible raciolinguistic entanglement (Jain, under review) emerged the collaborative autoethnography (CAE) that we report here. Our collective explorations in this report are guided by a central generative research question (Agee, 2009): How have we, individually and collaboratively, been negotiating raciolinguistic entanglements along our overlapping personal-professional trajectories as transnational and translingual pracademics?

2. RACIOLINGUISTICS, TRANSRACIALIZATION, AND COLLABORATIVE AUTOETHNOGRAPHIES

In the introduction to their TESOL Quarterly 2006 special issue, Kubota and Lin (2006) engaged in "one of the first attempts" in the field to address "race and related concepts" (p. 471). Highlighting the fact that the "idea of race, racialization, and racism are inescapable topics that arise in the contact zones created by teaching English worldwide and thus are valid topics to explore in the field" (p. 471), the scholars argued:

> Rather than being silenced by the discomfort of discussing race, racialization, and racism, the field of TESOL could initiate unique and vibrant inquiries to build on these topics and investigate how they influence identity formation, instructional practices, program development, policy making, research, and beyond. (p. 472)

Since that seminal special issue, several "scholar-practitioners" (Kubota & Lin, 2006, p. 472) have responded by continuing to contribute to the growing body of scholarship on race and race-related issues in TESOL (see Savski, 2021) as well as in the overlapping field of Applied Linguistics (see Motha, 2020).

Adding to this growing body of work, Thu and Motha (2021) and Jain (under review) connect the issues around racialization with Alim's (2016) theorizations regarding reimagining race through the lens of transracialization, wherein transracialization is understood as "a dynamic process of translation and transgression" (p. 34). Alim (2016) describes crafting:

> the autoethnographic narrative of [his] own experiences of repeated racializations to show how transracialization is not only about translating oneself but also being translated in radically different and unexpected ways— and with an unbelievable amount of certainty on the part of those doing the translation. (p. 36)

Collaborative autoethnographic accounts of transnational pracademics (Jain, 2021; Jain et al., 2021) in TESOL, including those who have traversed Global North and Global South contexts are still rare, with a few notable exceptions (e.g., Selvi et al. 2022; Jain & Canagarajah, under contract; Yazan et al., 2022;). Even more rare are autoethnographic accounts — individual or collaborative — that examine the intersection of race and language for transnational pracademics (Fallas-Escobar & Pentón Herrera, 2022). This lack persists despite the "power of racialization in shaping language teacher identity [in the West]" (Varghese et al., 2015, p. 546) in the words of Suhanthie Motha, a fellow South Asian who was describing her own journey of discovery of the importance of race as a key theme in her critical scholarship.

Additionally, within the growing field of raciolinguistics (Flores & Rosa, 2015; Alim, 2016; Rosa & Flores; 2017; Leung, 2019), adequate attention has been given to instances of outright racism and linguicism that language teachers and language teacher educators 'of color' and immigrant backgrounds may face and navigate in western contexts (Pham, 2021), especially from the raciolinguistically 'dominant' groups in those contexts (often those identified as 'white' and/or 'native English speakers'). However, there is a need for more nuanced understanding of entanglements that occur when the racialization happens within 'non-dominant' groups between members who share one or more facets of intersectional identities with those they (trans)racialize and linguicize, such as a fellow immigrant, a 'person of color', a multilingual speaker of English, and so forth. As Thu and Motha (2021) point out, "transracial acts can … be deployed even by people of color to advance the agenda of upholding White supremacy that runs deep in the USA and similarly in the rest of the world" (p. 18).

In this article, we collaboratively examine four such critical incidents of problematic in-group transracialization – or raciolinguistic entanglements (see Jain, under review) – comprising one that all three co-authors experienced together, and one each that the three co-authors experienced individually. In her seminal exploration of raciolinguistic entanglements, Jain (under review) focused primarily on entanglements that occur at the intersection of race and language when the interactions occur between people of different races, specifically when one of the interlocutors belongs to a dominant race and the other is raciolinguistically minoritized or othered in the immediate context. We now extend Jain's (under review) conceptualization of raciolinguistic entanglements to

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inquire into 'in-group' raciolinguistic microaggressions (Nair et al., 2019) and to highlight the complex, complicated, layered, and non-simplistic nature of such interactions when they occur between people who have overlapping intersectional identities as fellow immigrants, 'persons of color', and multilinguals. As Nair et al. (2019) argue:

> A focus on this kind of microaggression is warranted, since much of the microaggression literature thus far has tended to focus on microaggressions directed by someone in power or of higher status toward those with perceived less power or lower status ... [Such] slights or rebukes [are] perceived by recipients as being far more damaging to their self-worth than if they came from an out-group member, as the blow from within hits at the very identity they share with the perpetrator of the microaggression. (p. 880)

As we argue, the critical incidents we experienced and analyze in this article exemplify recurring incidents of raciolinguistic entanglements that we tend to experience as part of our journey as transnational-translingual pracademics in the US, and such incidents shed light on similar in-group microaggressions that others may encounter and struggle to make sense of in their own personal-professional spaces. This is an area of inquiry that has not been adequately examined within either applied linguistics or TESOL scholarship so far. However, as we endeavor to demonstrate, we go beyond simply labeling the critical incidents as instances of in-group microaggressions; we unpack some of the inherent complexities of such interactions by examining them through the lens of 'raciolinguistic entanglements', and we offer a way forward that humanizes the discourse around in-group (i.e., within similarly minoritized communities) and out-group (i.e., by members of a dominant group toward members of minoritized communities) discrimination that occurs at the intersection of race, language, and nationality. In doing so, we also hope to create a transnational and a transracial community of narratives with the "objective to more clearly understand each other and ourselves as racialized individuals living and thriving in community" (Laughter et al., 2015, p. 590).

3. METHODOLOGY

There have been recent instances of immigrant scholars 'of color' agentively adding their voices and perspectives to existing literature through individual and collaborative autoethnographies (Canagarajah, 2012; Jain, 2021; Lawrence & Nagashima, 2020; Sánchez-Martín & Seloni, 2018; Solano-Campos, 2014; Trinh & Méndez, 2020; Yazan, 2019; Yazan et al., 2022) as well as calls for using autoethnography as a research method, especially in TESOL (Mirhosseini, 2018). Examining the ethicality of using such an approach, Lapadat (2017) articulates:

> [Autoethnography] method is rooted in ethical intent, yet autoethnographers nevertheless face ethical challenges. Collaborative autoethnography [is] a multivocal approach in which two or more researchers work together to share personal stories and

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interpret the pooled autoethnographic data, builds upon and extends the reach of autoethnography and addresses some of its methodological and ethical issues. In particular, [it] supports a shift from individual to collective agency, thereby offering a path toward personally engaging, nonexploitative, accessible research that makes a difference (p. 589)

While we have framed our overarching research methodology as a triethnography (Gagné et al., 2018), we also drew upon elements of both CAE (Chang et al., 2016; Yazan et al., 2022) and shared narrative inquiry (Peercy et al., 2019) in completing the processes as well as composing the written product of this collective inquiry into our experiences with raciolinguistic entanglement and our own transraciolinguistic transgressions. The first critical incident, reported at the beginning of this paper and discussed in detail in the 'Discussion' section, was experienced collectively by the three co-authors (see Figure 1). We subsequently narrativize and examine three critical incidents that were experienced individually by the co-authors, but we continue using collaborative autoethnographic tools for meaning-making, co-construction, and co-composition.

Figure 1. A visual representation of our shared and individual experiences with raciolinguistic entanglements in the US
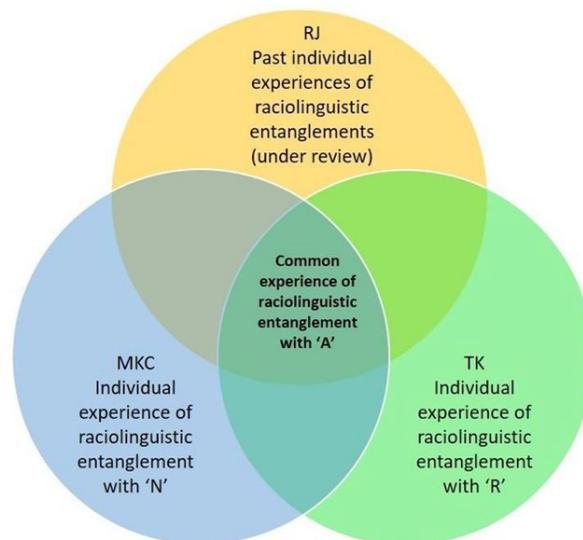
Similarly, during the collaborative inquiry process, we as autoethnographers employed listening and storying guided by Bakhtin's notion of listening as a framework for telling, retelling, and representing stories in non-linear ways (Kinloch & San Pedro, 2014). The purpose of drawing on Bakhtin's notion here is to make meaningful connections in our individual and shared racialized experiences, especially when (re)telling our racialized

stories among ourselves. For example, we utilized Bakhtin's dialogic circle to meaningfully share our transracialized lived experiences by attentively listening to each other's stories as part of the overlapping shared narrative and collaborative autoethnographic inquiry processes. Likewise, we shared and/or exchanged our own stories in turns and engaged in ideas and reflections together through listening and storying to make deeper connections and meanings in our conversations related to the individual and shared stories in the space between listening and storying during the moments of silence. In so doing, we used vignettes to engage in the process of listening and storying as we shifted our roles from being a mere researcher to listener, learner, advocate, collaborator, and participant, while also building trust and ethics in (our) relationships during this collaborative research and co-authoring process.

In making meaning of our individual and shared stories, we expanded our understanding of those stories and utilized multimodal channels of communication, such as written texts, spoken, gestures, and the space between. For instance, we shared our individual stories in the form of written texts in a shared Google document. Then, we read each other's stories before meeting periodically on Zoom for further discussion. During the meetings, we read our individual stories out loud in turn, while listening attentively to each other to have a better understanding of the racialized experiences. During the listening, storying, and writing of the stories from our lived experiences, all three of us experienced a range of emotions—vulnerabilities, happiness, relief, perseverance, moments of silence that provided us with the richness of data in our CAE inquiry. For example, while Madhukar shared his lived (racialized) experiences, he felt uneasy and vulnerable in the beginning. However, the collaborative inquiry provided him with a safe space to share his vulnerabilities with the fellow collaborators: as a more senior pracademic, Rashi empathized with Madhukar and encouraged him to freely express his feelings, while Tirtha nodded in affirmation.

As part of the process of collaborative meaning-making, we met multiple times via Zoom spread over the period of a year—typically once a month for about an hour each time, in addition to working on a live shared Google Document together and corresponding with each other via emails as well as instant messaging. We used the Zoom meetings to collectively discuss and inquire into a number of critical incidents (which we then narrowed down to three specific incidents, described next as individual narratives), unpack the incidents, and bring out the complexities within. We recorded each of the Zoom meetings, which then became additional, extended data for our collaborative autoethnographic inquiry, and the written correspondence served as data as well. In using CAE, we align ourselves further with Lapadat's (2017) view on the ethical issues of using this methodology in our collaborative inquiry.

Aligning with Lapadat (2017), we, autoethnographers, were also aware of the ethics of self (ourselves) and ethical towards others (people we implicate in our stories/writing), while "being critically reflexive about oneself…. being ethical with/for our readers…[while] engaging and dialogic and inviting them into [our] world" (Dahal &

Luitel, 2022, p. 2681). As we collectively listened to, exchanged, read each other's thick narratives, and reflected on our lived experiences as translinguals, "people of color", and multilinguals from the Global South living in the Global North, we became more aware about (our) selves, about each other's, and others that we bring in our narratives of our individual and shared lived experiences. The autoethnographic elements embedded in CAE encouraged us to systematically analyze and make sense of our personal and shared narratives by listening, telling, and writing the stories of ourselves as well as cultural experiences (of teaching and research) (Sánchez-Martín & Seloni, 2018), where we, as autoethnographic inquirers, write retroactively and selectively about our past experiences (Ellis et al., 2011). In sum, through the data generation and collection from the thick narratives of our lived experiences along with their analysis, we became an integral part of the research and the writing process. The data for this study come from the narratives of our individual and shared lived experiences—that is, transracialized experiences involving individuals from fellow non-dominant groups—and were collected between April 2022 and January 2023 through monthly meetings we held on Zoom that typically lasted an hour along with written exchanges via email, shared Google Document, and Facebook Messenger.

4. CRITICAL INCIDENTS

In this section, we briefly describe our individual experiences with raciolinguistic entanglement. Due to space constraints, we have selected one incident each from the many such incidents that came up during our collaborative meetings and communication. Specifically, we narrativize one incident each of in-group raciolinguistic entanglement. However, these critical incidents collectively exemplify our recurring encounters with microaggressions we experience at the intersections of race and language with those who share in-group identities as fellow immigrants 'of color' with us.

4.1 Rashi's Individual Experience with Raciolinguistic Entanglement: "You Should Think about Returning to India and Looking for a Job There."

One of my earliest experiences with 'in-group' raciolinguistic entanglement happened when I was a second-year doctoral student in the US at the International TESOL Convention held in New York City in 2008, the same year I received a Leadership Mentoring Program award at the conference, with Dr. Suresh Canagarajah as my mentor (Jain & Canagarajah, under review). Among the conference events, I attended a presentation where two presenters presented individual research studies and collectively discussed 'native' and 'non-native' English accents in terms of intelligibility and cultural competence of international graduate teaching assistants (IGTAs) at US

universities. As part of the data in one study, one of the presenters played audio clips of IGTAs repeating phone numbers and the person they were speaking with had apparent trouble grasping a part of the numerical series for the first time. The presenters analyzed the ways in which 'non-native' IGTAs negotiated the hurdle in communication, stating that 'native English speakers' would normally pause at the point of confusion and emphasize the number(s) that the listener seemed to have trouble understanding, while the 'non-native English speakers' were repeating the whole numerical series in exactly the same tone as before without pauses or differing emphases.

As I listened to the audio clips of the IGTAs that included two Indian IGTAs as part of the data, however, I noticed something odd—the speakers were speaking stiltedly, as if reading a script (and not participating in an actual conversation), something that the presenter had failed to mention. During the Q&A following the presentation, I and some other attendees questioned the data generation method and description. When asked directly, the presenter acknowledged that he had asked the research participants to read aloud from pre-written scripts, which raised some legitimate questions about the reliability and validity of the data analyses and resulting conclusions. The second presenter, who sat silently through this exchange, was originally from South Asia (as I gathered from the scholar's name). She was among a handful of fellow scholars from the Indian subcontinent in TESOL I had come across at that point (but possibly someone who had been in the US for many years by that time—an assumption on my part as the scholar seemed to speak with what sounded like a 'strong' American accent to my Indian ears). The following day, the scholar approached me at the conference, and—after we exchanged introductions and engaged in some friendly small talk—she asked me about my future plans.

> R: I've just started my Ph.D. studies. I'm not sure yet about my plans after I'm done.
>
> S: You know, there're not that many TESOL positions for non-native English speakers here in the US. You should think about returning to India and looking for a job there.
>
> R: Really? Well, thank you for the suggestion.

Taken aback at the unsolicited and not-entirely-supportive piece of advice, I made a mental note of the conversation. Afterwards I shared the incident with my PhD advisor who was also attending the conference and with whom I felt comfortable discussing the matter. My advisor—a Caucasian American who had traveled around the world and was an established voice in the field in her espousal of multilingualism and multiculturalism through her later scholarship—verbalized her surprise at the advice I had been given and reassured me that the TESOL community in the US was a linguistically diverse one, and that I was making and would continue to make a welcome addition to it.

I decided not to discuss the incident with anyone else, as I saw it as an aberration in otherwise overall positive and supportive experiences at the International TESOL Convention, especially since Dr. Canagarajah—another South Asian scholar—had graciously agreed to serve as a TESOL-appointed mentor for me. Still perturbed,

however, by the conversation with the fellow female South Asian scholar and experiencing some cognitive and emotional dissonance in terms of the contrast between the scholar's 'advice' and the otherwise extremely positive experiences at the conference, I stored the entire incident away in my memory, sensing that it was something I needed time to process and make meaning of at a deeper level, as I am doing now with my colleagues—some fifteen years later.

4.2 Madhukar's Individual Experience with Raciolinguistic Entanglement: "You Could Rather Switch to Some Short-Term Technical Course or Get into Business…"

I have had innumerable experiences of being racialized since I arrived in the US in 2014. Some of these racialized experiences include unexpected questions, unsolicited advice, discomforting remarks about my language use, the way I look, my nationality, and my way of being. While people from the dominant groups, especially white Americans, asked, "What brought you to America?" and "Why America?", some commented, "Your English is good!" and "How did you learn English?" Similarly, some friends and colleagues from the non-dominant, marginalized, "people of color" community commented in more or less similar fashion. Their comments were basically related to unsolicited advice tainted by the discriminatory deficit (language) ideologies, native-speakerism (Holliday, 2006), and linguistic racism which Baker-Bell calls an ideology of an internalized complicity (Baker-Bell, 2020). Here, I retroactively and selectively write (and share) about (my) past experiences (Ellis et al., 2011) to make meaning of my lived experiences of being transracialized, especially from a non-dominant, fellow immigrant in the US. Out of many such experiences, the following incident, in particular, strikes me most as I continue to become a member of academia in the US context. It all occurred on December 5, 2017, when three fellow Nepalis and I joined for dinner at a restaurant owned by a fellow Nepali. I recall this incident because we managed to take a day-long trip together to popular places in Northern California (Santa Rosa, Napa Valley) and hung out in and around the San Francisco area during the day. Our group included a guest: a renowned director/producer of Nepali Kollywood movies. Because of our national, linguistic, and cultural affinity, our conversation mostly occurred in Nepali with the occasional use of English. As we were all waiting for the dinner and sharing our experiences visiting Napa Valley and the Bay Area as well as some of our past experiences in Nepal, the restaurant owner joined the conversation. Our conversation became more interesting when the restaurant owner started sharing his vivid memories of watching Nepali Kollywood movies directed by the guest. We were all sharing our movie experience in excitement. In the meantime, I happened to have a conversation with the restaurant owner about my study plan. The conversation somehow took an unexpected turn as the restaurant owner, who had some experience working at a law firm, started asking me some questions that made me feel a little awkward, which I vividly remember. Below is a dialogue between me and the restaurant owner that

occurred in Nepali during the conversation, which is presented here using the Roman alphabet, along with English translation in the square brackets.

> N: Tapaiko umer kati bhayo? ["What's your age?"]

> M: ३५ [35].

> N: Tapaile kun degree ko yojana banaunu bhayeko cha? [What degree are you planning to take?]

> M: Maile aaune Fall session ma TESOL bisaya ma Master's garne yojana banaudai chu. [I am planning to pursue a master's degree in TESOL in Fall 2018].

I also shared my plan to continue with a doctoral degree afterwards:

> N (laughing): Teso bhaye tapaile PhD sakne bela samma chalis barsa umer pugnu bhaisakne rahecha. Yesto umer ma ke garnu huncha tapaiko degree le. [So, you would cross forty by the time you would graduate with your doctorate. What would you do with your degree at this age?]

N's questions made me feel awkward. But I shared my post-graduation plans calmly. I told him explicitly that my goal was to become a TESOL professor and teach at a university or a college in the US. Then N started sharing his story.

> Maile pani Nepal ma Master's gareko chu Angrezi sahitya ma, tara maile aafno bisaya, kshetra yeha America aaye pachi paribartan gare, aafnai byapar suruwat gare yeha safal hunako lagi. Tapai le pani yestai chhoto samaya ma pura garna sakine prabidhik bisaya padhnus athawa aafnai byapar ma lagnus yesto TESOL bisaya ma degree linu bhanda.

> [I also had a Master's degree in English literature from Nepal, but I changed my field/subject, and took a different course, started my own business to be successful in America. You could rather switch to some short-term technical course or get into business rather than undertaking a course in TESOL (English)]

Further, N emphasized:

> Hamro Nepali angrezi le America ma kaam gardaina ra yesto angrezi le yeha ko college ra university ma padhaune jagir pauna garo huncha.

> [Our Nepali English (especially accent) doesn't work in the US, and it would be difficult to get a teaching job at a university or college with Nepali English.]

But I was firm in my decision to pursue a master's in TESOL and continue to pursue a doctorate and find my way into academia in the future. However, the conversation kept me thinking a lot about my own capability and my future goals. Although these were very much like everyday conversations among Nepali friends and families, they were in some ways experiences in being transracialized. My conversation with N seemingly involved the discrediting of my linguistic capability and prior experiences of teaching English for more than a decade by my own Nepali community member, someone who is also minoritized and/or racialized in the US. The unsolicited advice from a fellow Nepali makes much sense now as I recollect those transracialized experiences in an individual

and shared endeavor with my colleagues in academia and recognize those experiences as being guided at a much deeper level by the deficit (language) ideology and linguistic racism, such as native-speakerism (Holliday, 2006).

4.3 Tirtha's Individual Experience with Raciolinguistic Entanglement: "You Can Practice Standard English Accent."

It was a gloomy Minnesota afternoon in October 2019. A couple of months after my arrival in the US as an MA TESOL student, I met a friend from South Asia in my apartment. I was delighted to meet him because he was an advanced master's student at the same university. He had been in the US for about four years, and he had legal status with a work permit. He had already completed the master's course work and taught undergraduate students for two years. With more exposure to and interaction with multilingual and "native-English speakers", he seemed fluent, proficient, and confident in English. Considering his lived experiences of graduate student life and undergraduate teaching, I was interested in hearing his perspectives and experiences in the US in general and as a graduate student in particular. I wanted to learn the strategies to succeed as a graduate student and teaching assistant, along with tips to survive in the Minnesota winter. We also talked about cricket; since he is also from South Asia and both of us like cricket, we discussed a lot about current and past cricket events, players, and their performances. I was curious to learn the expert-like conversation about cricket because he played cricket in his country and in the US. We also had a chat about prospective careers after the master's degree. Then, we had the following interesting conversation.

> R: You speak good English.

> T: Thank you!

I felt awkward, but I did not express that. I just wondered why he commented on my English in the first place. But I felt that his intentions were good as a fellow immigrant. I remained calm and did not react to his comment because I wanted to hear about his experiences that could be significant to me and help me to survive as a grad student and TA.

> R: How did you learn English?

> T: School. I started learning English in grade 4.

> R: That's great! You know, good English is important here.

R seemed confident, content, and proud of his English proficiency while making these utterances.

> T: Really? Why do you think so?

I did not react to his perception, nor did I accept it as it is, but I questioned his perception.

> R: You know what? I think, I have a good rapport with my supervisor because of my good English.

> T: Really? Is it due to your English skills only? What about your hard work?

I did not embrace his belief as granted nor did I react negatively, but I wanted to draw his attention to his agency.

> R: Yes, hard work as well. But mostly good English (I mean standard English) helped me form a good rapport with the professor and teach an undergraduate course. You know you should have good English to teach the White native English-speaking students.

> T: Oh, really?

I was not accepting his perception as face value. I was not convinced by the standard English ideology, and I was thinking about my agency and identity. Rather than responding to him negatively, I wanted to learn from him as a senior and more experienced grad student.

> R: Umm, also I usually get good tips from the Uber riders. This is also due to my good English.

> T: That's great! What do you suggest to me?

> R: You speak well. I think you can practice standard English accent. It can help you teach the students. I mean native English speakers.

> T: Thank you!

I appreciated R's comments and suggestions, but I did not embrace his suggestions to master a standard (American) English accent. In the first place, I was thankful for his kindness and willingness to share his experiences as a senior grad student and TA. But I was not content with his unsolicited advice to improve my accent as I firmly believed it is a myth that an American accent is necessary to excel in academia in the US. Also, I was surprised to observe how he appropriated the dominant ideologies and presented himself in an authoritative position to impart deficit ideologies to me. After he left, I reflected on my interaction with him. I questioned myself—do I really need "standard" (American) English to strengthen rapport with the supervisor and teach (in) English effectively in US institutions? Do I need to master standard English? If so, which English(es)? Does it help me academically and professionally? What about my multilingual identity, agency, and voice? I could not stop thinking and reflecting.

5. DISCUSSION

We now elaborate upon the two key themes that emerged from a cross-analysis of the critical incidents we experienced individually and collectively. We include in this section the connections that became evident across the four critical incidents described prior to this section and situate our discussion in existing literature.

5.1 In-Group (Trans)Racialization and Raciolinguistic Entanglements

In the conversation reported at the beginning of this article, 'A' subtly questioned Rashi's linguistic practice by reframing her request to "take a photograph" as "take a picture", preceded by "do you mean", a standard strategy that language teachers use to give corrective feedback to young(er) language learners in their classrooms, especially in Western K-12 contexts. That such a strategy was neither necessary nor appropriate in the context of an international conference among fellow attendees and language experts is self-evident, and yet the fact that A reframed Rashi's request suggests that she momentarily took the position of (higher) linguistic authority in that situation, which seemed to connect with A's emphasis on the fact that she had spent more years in the US than in her country of birth.

Perhaps A assumed that Rashi was a foreigner visiting the US for the conference (based on her sitting cross-legged in a conference venue and wearing Indian attire—see Image 1) along with Madhukar and Tirtha—all three of whom could also be identified as 'persons of color' within the US context. This then provided the possible context for her subsequent question, 'Where're you from?' – a standard question asked of perceived visitors that simultaneously 'others' them as 'outsiders' and positions the person asking the question as an 'insider' in the raciolinguistically dominant community. As Motha (2020) articulates, "in the US, the linguistic practices of various racialized groups continue to be framed as deficient...to be assessed in relation to a White listening subject" (p. 129). Additionally, one could argue that in asking about the visibly South Asian authors' countries of origin, A was demonstrating how "Asian folks are more likely to experience perpetual foreigner microaggressions, which assume that they are foreign-born, regardless of their immigration status" (emphasis in original, Eschmann et al., 2020, p. 2).

The irony—and hence the raciolinguistic entanglement—is that as a Black Latina from a South American country, A herself was an immigrant and a 'person of color' in the US, someone who likely also spoke English as an additional language. A was thus a fellow translingual and a transnational; yet, in that moment of questioning the three co-authors, A seemed to step into the role of the 'White listening subject' (De Costa, 2020; Flores & Rosa, 2015; Motha, 2020; Rosa & Flores, 2017), as she indirectly questioned and directly reframed Rashi's linguistic practice, as well as asked all three of us where

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we were from. Nair et al. (2019) describe such in-group microaggressions as incidents "where there is an othering or a put down, slight or snub directed by a person of a marginalized group, toward another person within the same marginalized community or identity group" (p. 877).

As we recount in our individual experiences as well through the act of a dialogic circle, where we listened to one another utilizing multiple channels of communications, all three of us experienced similar raciolinguistic microaggressions in other settings as well. Rashi experienced being 'othered' as a 'non-native' English speaker by a fellow South Asian who had presumably been in the US for many years at that point and who seemed to assume an insider status in the US academic and English-speaking community. Madhukar also experienced being racialized as a "non-native" English speaker by a fellow countryman who self-racialized his own English as a fellow Nepali English speaker. Finally, Tirtha experienced racialization in the form of a fellow South Asian international/immigrant student who had seemingly internalized the 'white listener' practice of commenting—via a seeming compliment—on the linguistic skills of a fellow English speaker. As Rosa and Flores (2020) note, there are various "ways in which whiteness functions as a structural position that can be inhabited by whites and non-whites alike depending on the circumstances" (p. 94).

In all four critical incidents, the internalized and entangled raciolinguistic ideologies of the commenters became visible through their uninvited commentary on our identities as English users, especially in their use of the artificial, outdated 'native/non-native' binary or their problematic perceptions around accents. As Alim (2016) postulates, drawing upon his own experiences with being racialized across transnational spaces, "transracialization is not only about translating oneself but also being translated in radically different and unexpected ways" (p. 36), as evidenced in our own collective and individual experiences with raciolinguistic entanglement. This entanglement deepened further because in each of the four instances, the commenters—who shared intersectional identities with us as fellow immigrants, persons 'of color', and multilingual English speakers—ironically stepped into the deeply problematic position of 'white listening subjects' (Pham, 2021) in their direct and indirect conflation of 'whiteness' with 'nativespeakerness', and of both of these constructs with what would be considered as correct/standard English. Thus, they demonstrated how their ideologies were getting tangled up at the intersection of race and language in the immediate US context but with transnational identities of the interlocutors creating the backdrop for the entanglement.

Additionally, by framing their comments in terms of employability, the commenters further demonstrated entangled raciolinguistic ideologies, across transnational spaces—in Rashi's case, when the commenter positioned her as a 'non-native' English speaker who would have a hard time finding a suitable position in the US, the country of reception, and thereby should return to her country of birth; in Madhukar's case, when the commenter positioned him as a (fellow) Nepali English speaker whose 'Nepali

accent' would make it difficult for him to get a teaching job at a US university or college; and in Tirtha's case, when the commenter, a fellow South Asian, apparently admired Tirtha's English language skills and at the same time seemed to advise Tirtha to reduce his Nepali accent and replace it with a 'standard' English accent. While the intent of the commenter in Rashi's case was questionable, in the cases of Madhukar and Tirtha, one could assume that the commenters meant well and were grounding their (unsolicited) advice in their own lived experiences and struggles as fellow immigrants who spoke a variety of English that was disprivileged in their country of reception and who thus changed their professional aspirations (in the case of Madhukar's critical incident) or sought an in-group status with perceived 'native English speakers' in the host context (in Tirtha's case).

Figure 2. The internalized deficit discourses and entangled raciolinguistic ideologies of the three commenters
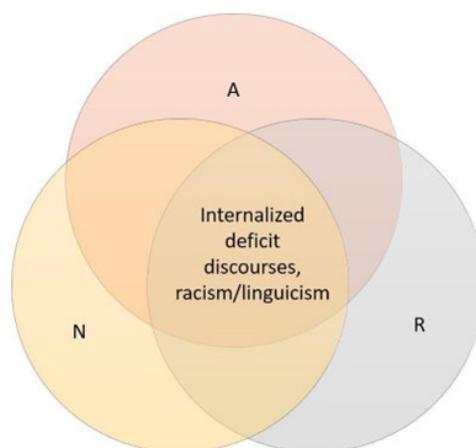
5.2 Transraciolinguistic Transgressions

When A emphasized the fact that she had been in the US longer than her country of birth (thereby positioning herself as an 'insider' and a non-foreigner in the North American context), Rashi transgressively (and gently) repeated A's question back to her by asking A where she was from. Thus while A ironically racialized a fellow female colleague 'of color' by 'translating' (Alim, 2016) Rashi's English as deficient and therefore, in need of 'correction' and then 'othered' all three co-authors by asking them 'where they were from', Rashi quietly flipped the narrative when she agentively 'transgressed' (Alim, 2016) as part of critical transracialization by responding mindfully instead of reactively to A's assumption-laced comments and questions. However, such a non-reactive and gentle push-back was also made possible by the fact that while engaging in questionable commentary, A had spent several minutes making sure that she took good photographs of the three of us in the midst of a busy conference and was

friendly in her demeanor otherwise—perhaps a sign that she realized that she had possibly overstepped decorum and was trying to make up for it through her actions. This allowed Rashi to feel comfortable enough to push back in a non-confrontational manner by leaning quietly on her own growth as a transnational-translingual scholar in that moment as part of her effort to 'untangle' the 'messy', raciolinguistically loaded exchange.

Figure 3. Engaging in (trans)raciolinguistic transgressions as critically oriented transnational-translingual pracademics

Raciolinguistic transgressions as critically-oriented transnational-translingual pracademics
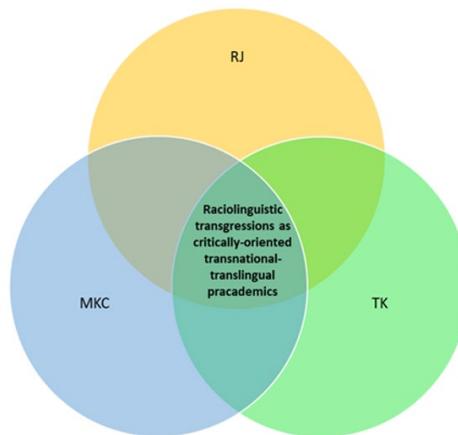
Similarly, in the individual incidents of raciolinguistic entanglement, all three of us took an agentive role and pushed back politely through non-reactive silence and by quietly refusing to internalize the deficit discourses, even as we grappled with having to make sense of those problematic episodes. Rashi politely responded to the established South Asian scholar's advice to return to India and find a job there by thanking the speaker for the unsolicited advice and continuing to stay in the US, successfully completing her doctoral program a few years later and creating her own professional trajectory as she filled a succession of positions across higher education institutions. She is currently deeply engaged in her pracademic work as an English language practitioner in a high-needs community college context and a scholar who continues to participate in mainstream academia in myriad ways (see Jain, 2021; Jain & Canagarajah, under review). Madhukar also quietly ignored the advice to move away from TESOL and is continuing his doctoral journey and envisions himself on an inbound trajectory (Wenger, 1998) vis-a-vis academia. Tirtha has additionally refused to internalize the native speaker fallacy espoused by 'R' and continues to work towards creating his own voice and identity as a multilingual participant in his field of Language and Literacy Education. Finally, in firmly embodying our own identities as South Asians who can participate successfully in professional spaces in the US and continuing to problematize our experiences with raciolinguistic entanglements (including in this CAE) we have

deliberately positioned ourselves as critically oriented transnational-translingual pracademics embodying Southern epistemes with the intention to disrupt monolingually oriented inequitable Northern frameworks. In doing so, we align ourselves with Alim (2016), who uses his own autoethnographic narrative to "take the trans in transracialization beyond conventional definitions of translation and toward a mode of being where the translation functions as transgression" (p. 45, emphases in original) as we articulate next in suggesting a way forward to our readers.

6. THE WAY FORWARD: DIALOGIC TRANSRACIOLINGUISTIC TRANSGRESSIONS IN ACTION

Building upon current scholarship on more equitable constructs and terminologies that more effectively capture the multi-faceted raciolinguistic identities and trajectories of immigrant TESOLers (Jain, 2018, 2021; Jain et al., 2021; Thu & Motha, 2021), we suggest that immigrant TESOLers reimagine themselves (and their students) as translingual, transnational, and transracial (see Jain, under review) as a form of transraciolinguistic transgression (Alim, 2016) as well as transraciolinguistic justice (Smith, 2022). In doing so, we support Pham's (2021) assertion that "racially literate speakers creatively interpret and transform meanings of race while navigating the contradictions of power, a process which also informs how their social identities are spatially, locally, and linguistically co-produced" (p. 3). In her seminal work, Jain (under review) states:

> The English I speak goes beyond the oversimplified, colonial, race-based, and/or nationality-based categorizations of 'Indian English', 'British English', or 'American English'. Similarly, in emphasizing that the labels 'native/nonnative' become salient only in certain contexts, and even then, they remain deeply problematic, I decenter them and move the conversation beyond, to decolonized transnational and transracial users of English. (n. p.)

We now extend this decentering and decolonizing stance to problematize perceptions around English spoken in and by those from other South Asian contexts as well, including 'Nepali English' as illustrated here in the lived experiences of Madhukar and Tirtha. Jain (under review) proposes a tridirectional process of racial translation—building upon Alim's (2016) ideas around racial translation as a bidirectional process. Jain (under review) (re)conceptualizes:

> raciolinguistic translation as a tridirectional process: (1) being positioned by others as a speaker of a (mis)racialized English and/or as a "NES/NNES" and, thereby, experiencing both racism and linguicism; and (2) positioning oneself as a speaker of a racialized variety of English … or a 'NES/NNES' embedded within ongoing colonial sensibilities; to (3) decolonizing and reimagining oneself as transnational, translingual, and transracial. (n. p.)

As Jain (under review) posits, it is in this third 'direction' that the work of transraciolinguistic transgression for such pracademics as ourselves truly begins. Occupying this third direction where we decolonize our own thinking and reimagine ourselves as transnational, translingual, and transracial thus allows us to constructively deal with tensions we may face as practitioners and scholars. This is especially the case when we need to negotiate and critically disentangle the contradictory spaces of engaging in critical pedagogies of postcolonial Englishes while operating within monolingually-oriented personal-professional spaces where colonial mindsets coexist with postcolonial sensibilities. This ongoing and evolving meaning-making is becoming increasingly relevant at a time in the US when anti-immigrant (especially anti-Asian) sentiment is high and immigrants from postcolonial multilingual contexts continue to be perceived as languageless (Smith, 2022) despite the rich translinguistic identities we bring from our lived experiences across transnational contexts into our host countries. In agentively engaging in our transraciolinguistic transgressions (see Figure 3) as those who originally hail from Global South contexts, we hope that our activism becomes part of the "new wave of raciolinguistic reckoning" (Smith, 2022, p. 3) currently taking place in the Global North.

THE AUTHORS

Rashi Jain is a Professor in the Department of English Language for Academic Purposes, Linguistics and Communication Studies at Montgomery College in Rockville, Maryland. Rashi has published her research in practitioner-oriented journals, including the *TESOL Journal*, contributed to edited volumes, and edited (with Bedrettin Yazan and Suresh Canagarajah) the recently published *Transnational Identities and Practices in English Language Teaching: Critical Inquiries from Diverse Practitioners* and *Autoethnographies in ELT Transnational Identities, Pedagogies, and Practices*.

Madhukar KC (Madhu) is a PhD student in Linguistics and Applied Linguistics Program and a first-year writing instructor in the writing programs at Arizona State University, Tempe. His research interests broadly include World Englishes, multilingualism, second language teacher/learner identity and emotions, non-native English Teachers' identities and professional development, language ideologies, advocacy for professional equity, L2 writing, TESOL, teacher education, critical pedagogy, and social justice. He served as the Coordinator for the *Advocacy, Community Building, and Inclusion Strand* at the *TESOL International Convention* in 2023 and 2024. Currently, he is serving as the Vice President of *Arizona TESOL*.

Tirtha Karki is a PhD student in Literacy and Language Education Program at Purdue University, West Lafayette, Indiana. His research interests are pre-service teacher education, English Language Learner (ELL), translanguaging, multimodal literacy, funds of knowledge, transnational literacy, and social justice.

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