ADAPTING AND TRANSFORMING ELT DURING AND POST COVID-19 ERA: PEOPLE, PLACES, AND PURPOSES

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Abstract: This article discusses the adaptations and possible transformations in ELT during and post COVID-19 times. The traditional focus for ELT is often a narrow perspective on teaching methodology, epitomized by the "3 Ps" in ELT- Present, Practice, Produce. We argue for a realignment of focus to "People, Places, and Purposes" in ELT and a focus on addressing social issues. We frame our discussion on the notion of being ultra-social and illustrate the creativity and adaptability in language use during the pandemic. Questioning the deeply held assumptions in ELT, we propose transformative action on social issues: speaking, shifting boundaries and sustainability.

When considering the adaptations and transformations of ELT during and post COVID-19 era, it is incumbent upon us to remember the multiple agentive powers and actions which exist in constructing the notion of ELT. English Language Teaching, conceptualized as a neat noun, nicely acronymized, can appear as a monolith, something naturally occurring which exists in and of itself. However, in much the same way that early discussion on linguisitic imperialism was concerned with the 'spread of English', the metaphorical mappings of our understandings and our noun formation can make us forget the human activity which holds such concepts in place. Asking questions about **who** adapts, **where** the transformation is, and **why** we are doing this, allows for a deeper understanding of what futures are possible for the better, and for all.

The global pandemic of COVID-19 demonstrates how physically connected our 21st century societies are, and it has also shed light on the many deeply-rooted inequalities which exist the world over. It has also highlighted the human reactions and joint attention to these matters, with cross boundary collaborations and comparisons becoming a feature of daily public news discourse and private communication.

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This article discusses our collective ultra-social nature. It draws on examples of language in use in real contexts, i.e., an English language classroom, a family conversation, and social media posts to illustrate our connectedness in multiple spheres of life -from our classroom discourse, family discourse, to our computer-mediated public discourse. In doing so, it attempts to increase awareness of why and how we need to align our attention more closely towards "People, Places, and Purposes" in ELT.

The aim of this article is to draw attention back to our taken-for-granted ultra social nature and materiality to consider how we might transform our possible futures in ELT in that light. The article concludes with a proposition for all the social actors in ELT to consider active transformation in ELT. We take responsibility for this proposition and outline how we can reposition people, places and purposes in ELT with a focus on speaking, shifting boundaries, and sustainability These themes hold the most challenge for ELT but they are also where there is the most opportunity for us to transform the status quo in ELT and to work towards ensuring quality education (United Nations, 2020).

BEING ULTRA-SOCIAL

It is clear that adapting and transforming are not options; they are essential. As human evolutionary scientists such as Tomasello (2019) tell us, we are ultra-social in our adaptations. We work together within and across family, local, regional, national, and international groupings. Understood from Vygotskian perspectives on human development, participation in our sociocultural contexts is key to our "uniquely human forms of thinking".

Embedded within our activity in sociocultural contexts is our use of cultural artefacts and tools, of which language is one. These mediate our experiences of the world and with others. The language that is used in language classrooms is often considered to be simultaneously the object of study and the vehicle through which language learning emerges. However, very often it is the language in textbooks, dictionaries, and tests that seem to make up most of the materiality of English language teaching. Meanwhile, our language use in classrooms offers us situated material to examine how we learn with and through one another. Tomasello (2019) argues that as ultra-social beings we interact in joint goal-directed activity, drawing the attention of others and identifying their intentions. To illustrate these fundamentals in action, let's consider the following example from a university English language classroom. Extract 1 is transcription of a classroom activity in which learners worked in groups to complete a task. The task was to create a series of discussion questions for another group based on a short text on environmental issues which they had just read. See Extract 1 (O'Boyle, 2006) and Figure 1.

Extract 1. Classroom Group Talk

> Ali : Your question… maybe we should discuss it *first. Lulu, what do you think?*
> Lulu : What's the main (*unintelligible word with initial sound /p/*) in the developing countries?
> Ali : in what what?
> Kit : a group of people, he means the <u>developing</u> countries…
> Ali : What what are the <u>privilege?</u>
> Kit : …he means the developing countries
> Lulu : Yeah

Li : This this data will ask you about… is to show us the problem of the poor countries by the developed countries.
Kit : Yeah
Ali : Wait wait to clear the the question, do you want to ask what are the the the benefits?
Lulu : It doesn't seem like he is talking about the benefits
Kit : What's the…? Whats your question?
Li : Could you repeat the question?
Lulu : Yeah what's the… the problem… in that countries?
Ali : Oh, I see! You want to say uh what are the problems in developing countries because of the developed countries. Sorry I didn't hear uh I didn't understand.
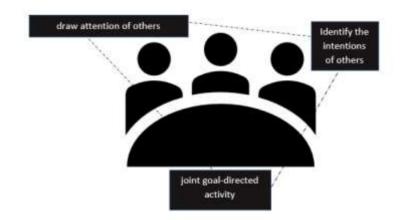

Figure 1. Classroom Activity

In Extract 1, the speakers, who share space and time in a physical classroom, participate in a **joint goal-directed activity**. In this case, it is the creation of discussion questions, but in any English language class this could be the completion of a task set by a teacher or presented in a textbook, e.g. a discussion task, an information-gap activity, or a sorting task. When we participate in joint activity, such as this, we need to **draw the attention of others.** We do this through our interactional moves and utterances shared with one another. In this classroom activity for example, we draw the attention of others by choosing the next speaker by name, (e.g., *Lulu)* and we can create utterances which directly invite a response (e.g. questions: "*Lulu, what do you think?").* Drawing the attention of others also takes place through our use of gestures (e.g., pointing, head tilts) and gaze (e.g., eye contact). Not only is drawing each other's attention key to participating and coordinating joint activities, but it is also essential in coming to an understanding of a shared intentionality or a shared purpose. According to Tomasello (2019), our ultra-social way of being includes **identifying the intentions of others**. In our classroom example, speakers need to know what each other thinks about the topic, about the questions that they create, about how they can best communicate their ideas in English. From the extract this is most linguistically evident through the use of phrases such as *"So you mean…, that means…, what your saying is... could you repeat…? Do you want to ask what…, do you*

mean…?" requesting clarification or seeking confirmation. What this extract and discussion illustrate are the ultra-social notions in action in an everyday English class. Although we may consider the task, the teacher, the test, English/es, as driving forces in ELT, there is much more potential for post-pandemic ELT to be about the interactivities between places (shared spaces and time), people and purposes.

As ultra- social beings who operate with joint intentionality in a collaborative, collective activity, we have, as Tomasello argues, "evolved a suite of species-unique cognitive and social skills for coordinating with others" (2019, p. 10). In language classrooms, it is some of our most fundamental goals to engage these skills in a language that is new to learners. As ultra-social beings we are innovative and creative in our tool use, we do not always follow prescription, we seek alternatives, and we engage in "various novel forms of cooperative interaction" (2019, p. 10).

One such example of a novel or new form of cooperative interaction is the "Zoom" call. Prior to the global pandemic such interactions via online computer mediated synchrous communication were not necessarily widespread. Indicative of how firm this novel cooperative interaction has become incorporated into our suite of skills, is the impact and change that it has had on our language use. Through increased regularity and frequency of use by significant bodies of people, the word "zoom" (to refer to online computer mediated synchrous communication) has become routine and conventionalized, situated by our use and our need in contemporary social practices. This is exemplified in Extract 2 below, taken from a recording of a family conversation. What is interesting to note, is the sphere of life where this use is observed. This is not in the professional communication of business meetings of formal education contexts of online classrooms, but rather, the intimate setting of family life.

Extract 2. Family conversation

> Mum   : Are we zooming this evening?
> Child   : Granny doesn't know how to zoom.
> Granny : I do so, I zoomed your uncle yesterday!

Certainly, the communication company "*Zoom*" existed pre-COVID era, (as did the word "zoom" to mean move quickly) but "*zoom*" is no longer just the name of a company, or something that fast cars do. It is an action that contemporary human beings meaningfully undertake. As is part of our evolution of language and languaging abilities, meaningful human actions are given some form of linguistic packaging in order to be shared with one another. We do/see/hear/experience it, then we name it. Language students know the processes of word formation; language users derive words through converting one thing into another and bringing them into everyday use, as Extract 2 from a family conversation demonstrates. The wider point being signalled here is that changes in discourse practices, such as these, are an important indicator of wider social and cultural change (Fairclough, 1995; Krzyzanowski, 2016). And as the speaker identities (i.e. child, mum, grandmother) in Extract 2 illustrate, these changes can occur across generational boundaries.

Further examples of creativity in language use in the pandemic are evident in the public discourse of newpapers, magazines, and popular websites (see references, e.g. *dictionary.com*, *NewYorker Magazine*). These publicly available texts written for a wide range of audiences, are

talking about language matters, new words and novel uses. Such examples of creativity in language use during a time of crisis in a global pandemic invite us to consider how our English language learning material reflects or is responsive to shifts in human activity in contemporary social contexts. It is worth considering that not only does a lack of shared physical classroom space force educators to consider new modes of pedagogic engagement, it also invites us to consider some points: how such texts/examples of language in use could be adapted to make for topical classroom lessons; how they could be used in teaching and learning material for English Language lessons on word formation; whether or not they are appropriate for vocabulary lists; how they could be used as examples to search online corpora answering questions such as: *how frequent are these 'new words'? Are they used in both spoken and written language? Who uses them? Where? In which contexts? And why*? And, contrary to our technologically induced anxieties of online teaching, such considerations might ensure that our own pedagogical creativity can flourish too.

These pedagogical suggestions and references to articles (see references, e.g. *dictionary.com*, *NewYorker Magazine*) are not merely presented here as examples of materials for fun activities to motivate language learners, or indeed the result of journalists producing 'interest' comment pieces on the fashion of language use when stuck indoors. The field of English Language Teaching needs to take greater cognizance of how to support the development of critical language learners and language users. Such materials have the potential to be used in ways which illustrate social and language change in progress. They have the potential to be used to draw out an awareness that all language users and learners need, that is, to be active and critical investigators of language use.

As the philosopher Antonio Francesco Gramsci noted, it is in the rise of interest in language-related issues that changes in cultural, political, and social realms become evident:

> every time the question about language surfaces, in one way or another, it means a series of other problems are coming to the fore: the formation and enlargement of the governing class, the need to establish more intimate and secure relationships between the governing groups and the national popular mass, in other words to reorganise the cultural hegemony (Gramsci, 1985, pp. 183-184).

The history of human development tells us that it is through our cooperative interaction that we have survived and thrived as a species, because we work together (Tomasello, 2019). However, it is sometimes very hard to think of us humans in this way, particularly when surrounded by the discourse of neoliberialism. In education, this circulates as the notion that only competition and the interests of the individual, rather than cooperation, are required for survival (e.g. Giroux, 2015, 2020), much to the contrary of what history and studies of human ontogeny evidence, and indeed, the politics of solidarity, suggest (Ieven & Overwijk, 2020). Therefore, any educational discussion on adapting and transforming ELT during and post COVID-19 pandemic era is necessarily entwined with a dialogue on collective global challenges and critical engagement with changes in social order, social capital and resources. Attempting to do so requires critical language learners and language users.

The final example in this article of our collective ultra social nature focuses on human technology relationships and the analysis of language use in social media posts. History tells us

that meaning-making tools and technological developments go hand in hand. Research in contemporary technology use shows that using some form of technology typically starts from a very young age, and is a part of family life, school life, and most other spheres of life (Danby et al., 2018). Mediating our life experiences with technology combines both challenges and affordances.

On a basic material level, one such challenge is cost. Technology costs. It is not free nor naturally occurring, neither in terms of materials and machinery, nor the means of connectivity. UNICEF pointed out in June 2020, the impact of unequal access to remote schooling amid COVID-19 deepened a global learning crisis (UNICEF, 2020). Across the world, a lack of access to technology entrenches inequality in education and in health (e.g. Flack et al. 2020; Obiakor & Adeniran, 2020; Watts, 2020).

On the materiality of technology, another challenge to consider is energy source to power more widespread use of technology. The International Energy Agency reports a global decrease in demand for energy over the initial COVID-19 pandemic period (2020-2021) and the related fall in global CO_2 emissions; however, predictions based on previous global crises suggest that rebound in emissions may return greater than before "unless the wave of investment to restart the economy is dedicated to cleaner and more resilient energy infrastructure" (IEA, 2020:4). This serves as a reminder in any discussion of human-technology relationships that contemporary human life is surviving on a relatively thin surface of a planet whose ecosystem places the history of human existance as a speck on earth's tremendous timeline.

The integration of technology in teaching and learning can be a challenge for teachers across the world. Not only is this a practical challenge often accompanied by a lack of technical skills and/or formal training but how technology used in pedagogical contexts is influenced by teachers' pedagogical beliefs and perceptions (e.g., Dewi et al., 2019). Understanding teachers beliefs and experiences of technology can inform future developments, as much as understanding their perceptions of their knowledge, skill and confidence in responding to emergency online teaching, and importantly, how they understand the barriers their students face (e.g., Mailizar et al., 2020; Saubern et al., 2020).

On a social level, technology is used to connect and engage with one another across geopolicital locations, to make world smaller, more accessible, more connected. However, the use of technology mediated communication gives great affordances to both good and bad. 'Fake news' and cyberbullying are two such examples with severe negative consequences. Countering these consequences, technology mediated responses have been developed, such as, the Media Literacy Index for fake news (Lessenki, 2019) and educational awareness and intervention programmes for schools (e.g., Cassidy et al., 2013). As use of new media and technology expands and becomes more frequent in pedagogical contexts, as will the opportunities for all kinds of affordances.

It is incumbent upon educators, therefore, to remember that the same processes through which humans engage with others and use for emancipation and empowerment of the individual, are also influenced by globalization, consumerism and economic interest. The digital technology of social media offers a range of possibilities for meaning-making processes, which evolve in their use by people over time. Take "selfies" for example. As Veum and Undrum (2018) observe in their critical analysis of "the selfie as a global discourse" these once personal history-sharing

communications are now shared through new social networks and have more in common with communication designed for advertising and commercial purposes. Thus, it seems selfies have moved from functioning as self-documentation to selfies functioning as advertisement. As highlighted through our earlier "Zoom" example, such changes in discourse practices are an important indicator of wider social and cultural change (Fairclough, 1995; Krzyzanowski, 2016).

In the previous section, this article has discussed the ultra-social nature of being human, illustrated through a close examination of examples of language in use in real contexts, i.e., an English language classroom, a family conversation, and social media posts. By doing so, it has uniquely demonstrated the interactivities in multiple spheres of life – from classroom discourse, family discourse, to computer-mediated public discourse, and highlighted their relevance to contemporary English Language teaching.

In the career of any English language teacher, it is likely that the famous abbreviation "PPP" has been encountered, representing a short-hand for a language teaching method: Present, Practice, Produce (although others have advocated an alternative triad for more inspired teaching, e.g., Illustration-Interaction-Induction (McCarthy & Carter, 1995)). The following section of this article takes the opportunity to recycle PPP to represent **People, Places, Purposes** (as demonstrated earlier with our "Zoom" example, adding layers or new meanings to our artefact of language is, after all, what language users do**.**) It poses questions for English language educators across the globe to consider redrawing the positions of what is important in the world of ultra-social beings. It is argued that re-presenting the intersecting entities of People, Places and Purposes offers the possibility of renewing priorities and driving change for the better in ELT in pandemic and post-pandemic era.

PEOPLE-PLACES-PURPOSES

Our lack of movement, our social and physical distancing, our human suffering as a result of a global pandemic can only but cause us to think deeply- about our interactions with people, our interactions with our lands and places, and the purposes we attribute to or drive our actions. Our reflections on how we have responded to crisis have the potential to help guide the transformative processes required for change in the longer term.

Pre-COVID 19, the impetus for much of the field of ELT has been driven by the notion of a socially and globally mobile population for whom English language is key to personal, professional, and physical journies. Embedded centrally in this notion is the prioritization of English language itself. More specifically, it is the conceptualization of English as a stable and standardized entity which dominates. This singularity disguises much of the uncertainty and complexity underlying notions of English, and indeed understandings of language proficiencies (see for example, Makoni & Pennycook, 2006; Hulstjin, 2011).

To initate transformation in ELT, we need to consider repositioning the priorities and power given to static notions of language, idealized language users, and perceptions of neutral or objective assessments thereof. It is an undoubtedly difficult task to question entrenched beliefs and assumptions in ELT. But it is a necessary step towards transformative action on the deeply embedded social, ontological and epistemological justice issues in ELT.

In the next section of this article, we engage in critical reflection and pose critical questions which are aimed at prioritising people, places and purposes in ELT. It is our view that critical reflection is amplified when followed by moves toward transformative action. To that effect, we conclude our discussion by exemplifying what action might be taken for transformation in ELT.

Prioritise 'People' in ELT

Should there be any doubt as to how many people's lives around the world are touched by English Language Education, the Global English Education Policy Portal illustrates the extent to which English language education forms a mandatory element in the public education systems across the world (Global English Education Policy Portal, n.d.). The range of social actors who play a part in the construction of the field of English Language Teaching across the globe include from learners, teachers, school leaders, parents, teacher educators, academics, policymakers, test-writers, publishers, private language teaching companies and many more. Notwithstanding the scale of the phenomenon, at the core of ELT lies the interactivities between people-learners and teachers- and their collaborative focus on the materiality of language use. Although not exclusively, prior to COVID 19 this interactivity typically took place in classroom contexts. However, responses to the COVID-19 pandemic resulted in social and physical distancing measures, school closures, and attempts to rapidly rebuild classrooms in virtual online environments. One of the most pressing questions that arises, when we reposition a focus on people at the centre of ELT, is: how does this swift shift to an online context affect our learner-teacher-material interactivities? How do the relational aspects of pedagogic encounters so crucial to language learning play out in the rapid remote responses to teaching and learning in a pandemic?

Although there are substantial bodies of research to draw upon in relation to online language learning and computer-mediated communication (e.g., Thomas et al., 2013) there are many questions to ask of the new circumstances in which we are interacting. For example, do learners and teachers interact to the same degree or extent as in face-to-face context? How are they managing to share their intentions and jointly focus their attention? At a somewhat procedural level, how are the tools of the new online environment being used to enable interactivity? This leads us to consider, for example, the possible realignment of roles: is the student more knowledgeable in the navigation of a virtual online world, given that most teachers were born pre-millenium and students post-millenium? Compared with a traditional face-to face environment, in pandemic learning environments, does the teacher still hold the traditional position of primary knower? If there is a shift in primacy of knowledge in one domain, will this lead to shifts and movement of roles in other domains? If students are more knowledgeable than their teachers in navigating their online spaces, will they begin to negotiate more control over other aspects of the learning environment, such as the choice of materials, or adaptations to curricula, or assessment and testing? Will there be more shifts or blurring of speaker roles and identities, practices? Will we see stronger moves towards learner autonomy, 'learner-centred' classrooms, or more individualized learning programmes? If there are changes in roles, relationships and interactvities, we may consider to what extent these are temporary or will be

carried forward into a post-pandemic era. Does the return to face-to-face classrooms see greater shared autonomy or sustained changes in teacher-learner interaction practices?

There is still much to understand about the shifting knowledgeability roles enacted in pedagogic encounters, particularly in new and emerging circumstances, and the implications for power relations and inequalities in status of speakers therein (e.g., Berry, 2020).

Consider 'Places' in ELT

The reduction of global mobility resulting from local, national and international restrictions on travel forces us to reexamine the value placed on studying abroad for English Language learning. Is the sojourner experience, the study abroad, the exchange to the place where English is widely spoken necessary or the 'best' for English language learning? Is the notion that going to 'the' place, the 'centre' of ELT is the best for English language learning being reconsidered? That territories of information, 'territories of social order' and geolocations and being 'in' them are the optimum 'conditions' for English language learning is now open for serious challenge. Questions remain to be answered not only about the perceived long-lasting impact of study abroad (e.g. Gleeson & Tait, 2012); the sociocultural background and socioeconominc predictors of who avails of any benefits (e.g. Hübner et al., 2021); but also, the fallacies that such 'Western English-speaking' 'centres' or destinations are linguisitically and culturally homogeneous (Jang, 2020). Thus, we further begin to question the assumptions that materials, approaches, methodologies, thinking, emerging from those geolocations will be best suited to the intentions and contexts elsewhere. Therefore, for the future, how can the decentring of English Language Teaching (Smith, 2018) take place to a much greater extent?

Consider 'Purposes' in ELT

It is incumbent upon educators and researchers to remember the multiple agentive powers and actions which exist in constructing the notion of ELT. Considering transformations and adaptations requires a critical examination of the status quo, it requires the higher order aspects of our critical thinking to ask questions and pursue answers to fundamental questions such as: why are things the way they are? A dialogic approach to answering such a question would lead us to review what has gone before, how it has shaped our present, and how it may prime our future. It is a great myth that language teachers 'just teach language' as if it is somehow possible to split cultural, political and social ways of being from the languages we use. It is essential to recognize the hegemony of English and the past, present and likely future consequences thereof. Many teacher education programmes engage such understandings in their programmes, through critical discussion of diffusion-of-English and ecology-of-language paradigms (e.g., Phillipson, 2001), in order to heighten teachers' awareness and inform their pedagogical and professional choices. There are long lists of reasons why people learn English as a foreign, second, and additional language and notably longer lists produced by those who think we 'should' (e.g., British Council, 2013) . Science and technology, we are told, 'embraces a global language' i.e. English (Woolston & Osorio, 2019). However, we might just want to stop and ask ourselves if we really know what a 'global' language is (Makoni & Pennycook, 2006). Written forms of English are highly institutionalized, and conventions are employed to gate-keep discourse

communities. This is most noticeable in the arena of academic publishing. Looking through a critical lens we can ask ourselves who benefits from the hegemony of English, whose knowledge becomes privileged, whose epistemological access is restricted?

Despite contemporary research which charts the bilingual, multilingual and translingual practices that people in the world engage in (Minakova & Canagarajah, 2020), the dominant position of English may remain. However, that is not to say its forms and functions will not shift and change through more diverse use. As people in different places put English to use for our human purposes, our notion of an 'english' or a 'global english' will evolve (see for example the Global Web-based English Corpus (GloWbE: Corpus of Web-Based Global English (english-corpora.org), and so too will the investigations of variety therein (O'Boyle & Viana, 2021). One of the many realizations that we can take forward in adapting and transforming a post-COVID era is a greater use and reuse of our digital language resources, such as language corpora (Viana & O'Boyle, 2022).

We know already from discourse studies that language varies in context. We use language differently in different contexts because we need to put language to use in specific ways: specific in terms of context and specific in terms of purpose. This becomes obvious when we consider the area of English for Specific Purposes (ESP): English for Nursing, English for Air Traffic Controllers, English for Car Mechanic Health and Safety. These areas of ESP illustrate the matters we need to consider: have the purposes and driving forces of learning and teaching English changed much? Do the purposes of learning English remain tied to social, cultural and economic capital and are they still connected to economic advancement or 'myths of progess in a neo-colonial world' (Appleby, 2010, p. 1) and/or imperialism of one form or another? Whatever answer we come to, we need to ask ourselves why that is the case. Tracing how these purposes and forces have changed (or not) over time is a key matter for understanding how the past influences the present and potential futures, and they will need to be contextualized to spheres of activties as well as the materiality of lived experiences within particular geopolitical spaces. We may also need to be more aware of any emerging combinations of complex purposes, to avoid flat one-dimensional responses to these questions that we pose. Consider, for example, those who may never have considered learning English, never needed to learn English, and had no desire to do so, but through forced migration are now in the position where English language learning becomes associated with surviving and thriving in a new place. Our questions about why people learn English (or any language) can be considered in light of the role that language learning can play in our mental health, and how we build resilience and stability (e.g., Erling, 2017) but also, empathy, agency, and resistance.

TRANSFORMATION IN ACTION: SPEAKING, SHIFTING BOUNDARIES, AND SUSTAINABILITY

Transformation takes collective effort, and it can start small. Given the questions posed throughout this article, we take some responsibility to point out some examples of action taken to move towards transformating ELT in a post-COVID era.

i) **Emphasize the value of speaking and oracy**: speaking is fundamental to human development. This may sound like a truism however there are both explicit and subtle ways in which speaking in formal education is undervalued. For example, in any language first, second, English or otherwise, speaking is not always reflected in national curricula or national assessments (O'Boyle, 2015). To address this neglect of teaching speaking skills in a UK context there have been moves to position oracy on equal footing with literacy in national curricula (see Voice 21, n.d.). In ELT curricula, reading and writing are often prioritized, and the development of speaking skills often finds itself with little attention. One example of how this view can be transformed, is a curriculum initiative which actively prioritized speaking skills for beginner level English language learners and their families in resettlement contexts (see O'Boyle et al., 2017), This introductory language course responds to the need to focus on the development of speaking and listening skills in resettlement contexts. Because the teaching and learning materials are free to use and access online and are visually rather than textually dense, they can be used by learners with a range of English language proficiency levels, including no and low levels of English language proficiency.

ii) **Shift boundaries**: emergency remote learning has highlighted the fluidity of the identity positions that we enact and our connections to place. It has taught us that students become teachers; teachers become technicians; parents become teachers; and technicians become gurus. More subtle boundary shifts can take place in traditional classroom contexts to considerable effect. For example, actively aiming to encourage the participation of all students, McDonnell and O'Boyle (2021) report on the development and evaluation of the use of drama in the primary science classroom. Facilitating English language learner to take on increasing particiative roles from 'audience' to 'lead player' resulted in a gradual increase in participation, notably for those students who had not previously taken part in classroom interaction to contribute their ideas. Therefore, the repositioning and shifting of classroom identities in this example led to positive changes for learners. The consideration of shifting identities can also have a transformative impact on teachers who become teachers-as-researchers; teachers who become internationally mobile scholars; and teachers who become students. For example, Samanhudi (2021) presents an autoethnographic account of international scholarly mobility and the impact that shifting places, purposes, and identities can have for professional development in ELT.

iii) **Sustainability of language learning and teaching resources:** the production of language learning and teaching resources is clearly a feature of the field of ELT. For future developments, we can consider the use of digital data, how it can be reused and curated. We can recycle and reuse language data to make best use of the resources we already have. For example, corpora, large datasets of examples of language use are becoming more accessible. These language-based datasets can be mined, explored and investigated and used for a wide range of language learning purposes, which can be made specific to learners needs. There are guides and hands-on examples of how to use them (e.g., O'Boyle and Viana, 2021), and many reliable corpora are free to access, search, and use for research, teaching and learning purposes. Many corpus websites are accompanied with detailed video

demonstrations and step-by-step instructions. Despite researchers knowing about the significant educational value of using corpora, they remain somewhat underused and a great source for future developments in ELT.

The examples given above serve to illustrate how small transformative actions in our everyday choices in ELT can support and build towards wider change in the field of ELT. Undoubtedly, there are many more examples across various geopolitical contexts which further demonstrate transformative actions towards change for the better in ELT. Moving forward in our field for the future, we may want to consider how we collectively capture, record, and share such initiatives.

CONCLUSIONS

When considering the adaptations and transformations of ELT during and post COVID 19, this article has positioned as priority the need to ask questions about **who** adapts, **where** is the transformation, and **why** we are doing this. To repurpose the 3 Ps of ELT to "People, Places, and Purposes" allows for a deeper understanding of what futures are possible for the better, and for all. It has been important to recall our collective ultra-social nature. The global pandemic demonstrates how physically connected our 21st century societies are, and it has also shone a very bright light on the many deep-rooted inequalities which exist the world over. It has also evidenced the human reactions and joint attention to these matters, with cross-boundary collaboration. This article has also drawn attention to our creativity and adaptability in our language use and meaning making process in the pandemic, with illustrations of contemporary communication and how they can be used to encourage language learners' development of critical language awareness. For teachers, educators, policy-makers, and researchers, this article establishes an agenda of questions under three themes which can act as touch points to guide thinking in the adaptation of ELT in post-COVID era. In arguing that all social actors in ELT need to consider active transformation, we proposed action and examples on three main themes: speaking, shifting boundaries, and sustainability. There are many other themes which require transformative action, and ways of doing so contextualized to spheres of activities as well as the materiality of lived experiences within particular geopolitical spaces. There were already considerable global challenges in pre-pandemic times to which the field of ELT has not yet fully engaged. With such contributions overdue, there are challenges to adapt in a post-COVID era but significant potential to transform the status quo in ELT, for the better, and for all.

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