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Agro-Ecofeminist Communicative Language Teaching: Reimagining ELT through Indigenous Women's Knowledge Systems

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Abstract:

To rethink ELT by focusing on environmental problems and creating new values around women's knowledge systems and AI-assisted learning, we offer the Agro-Ecofeminist Communicative Language Teaching (AEF-CLT) paradigm. We take a qualitative, theory-based methodological approach to developing a context-based model of language learning that foregrounds the role of women farmers as knowledge producers and uses their life stories as authentic resources for teaching critical and sensitive communication. The architecture includes several digital tools: corpus-driven vocabulary and discourse learning systems, speech-to-text software for recording oral knowledge, and AI translation systems that allow

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access in multiple languages. These intermediaries greatly influence learners' interactions with language, culture, and technology. We show how AEF-CLT may instantiate cognitive, cultural, and ethical involvement through real classroom implementations. We propose that embedding Indigenous knowledge into AI-based pedagogy can extend sustainability, inclusiveness, and epistemic justice to language learning. This will help uncover new areas for curricular exploration and further enactment in practice.

Keywords: digital learning environments, communicative pedagogy, ecofeminism, Indigenous knowledge systems, assistive language learning, artificial intelligence.

Introduction

English Language Teaching (ELT) has changed dramatically throughout its history, shifting from grammar-based instruction to a more contextual, communicative, and learner-centered approach. This change has given rise to new forms of ELT and to their adaptation in the wake of the rapid pace of globalization, climate change, technology, and fresh perspectives and practices adopted in language learning classrooms all over the world in the 21st century. New technologies and artificial intelligence (AI) have created opportunities for many kinds of students to interact and communicate with teachers in a multitude of ways. In addition, they can provide ample evidence of learning, offer feedback on learning or training outcomes, and generate a maelstrom of linguistic artifacts for teachers and learners (Godwin, 2018).

Promoting "sustainability" in English language teaching (ELT) has been a central topic for many years. It has long been linked with challenging long-standing assumptions in higher education and classroom practice (for example, through interdisciplinary approaches). Learning English with the help of Indigenous Knowledges (IKs), however, has been largely neglected in mainstream ELT systems, and not much attention is paid to its relevance to the process of language learning, perpetuating the duality of language and ecology. Several worldwide studies have confirmed this, finding that IK remains under-detected and under-used within this educational framework, owing to the legacy of colonialism and imperialism.

Another concern is IK's lack of participation in conversations about the role of women in farming. Ecofeminists have repeatedly demonstrated that seed saving—a key part of keeping eco-knowledge alive—is indispensable in resisting gendered and ecologically damaging practices that contribute to the marginalization of women farmers.

Texts written in English tend to show a consumerist, urban focus and a mechanistic, practical relationship between agriculture and the materials associated with it. Therefore, they often fail to consider Indigenous knowledge systems and the lived experiences of women farmers, particularly regarding seed saving, community gardening, and other aspects of community agriculture. The literature rarely considers the lived experiences of female farmers engaged in seed saving and community gardening. Consequently, conventional and state-of-the-art learning environments remain unable to respond to the multitude of interrelated pedagogical problems that persist. In particular, there is no link between communicative language teaching and ecofeminist theory, nor between communicative language learning and AI language learning environments. The instructional methodology of communicative language instruction neglects the social context from which language is derived, even though it explains how to develop skills in the use of spoken and written language. The application of AI and digital technology in ELT is ineffective because students have been deprived of opportunities to gain knowledge of a language through the culture-based knowledge system that has been used traditionally (Chapelle, 2020). In this sense, it is important to rethink the links between learning a second language, dealing with the environment, issues of equity, and the role of technological development in learning both outside and inside the classroom.

This study proposes Agro-Ecofeminist Communicative Language Teaching (AEF-CLT), which can be viewed from the perspective of Indigenous women. AEF-CLT is a decolonized view that sees Indigenous women as the original keepers of land, language, and sustainable

lifestyle. Through digitizing narratives and stories, and through the ability to process language via transcription with speech recognition software and to provide multilingual translations, the research also examines the potential of AI-powered technologies to help process language and to record, capture, and extend the communicative practices of the classroom's marginalized groups.

Guided by two research questions, this study will review the potential utilization of communicative pedagogy, together with AI and digital tools, in building a higher education that will benefit Indigenous women. This will be achieved through the part of the research that involves developing an adapted English as a Second Language (ESL) curriculum for Indigenous women's knowledge systems. This subsection will also cover the connection between AI and epistemic inclusion, as well as the idea of engaging with AI from a holistic viewpoint, contributing to a boost in engagement, critical thinking, and contextual learning within the classroom. As part of this study, new and unique strategies to incorporate AI into language learning will be examined from the perspectives of sustainability, equity, and lived experiences.

Theoretical Framework

Agro-Ecofeminism and Knowledge Systems

Agro-ecofeminism enables us to map out the interconnections between the natural world, sustainable communities, and relationships between societies. Engaging with agro-ecofeminist perspectives, Vandana Shiva's work illustrates how land farming is connected to the subjugation of women, who often act as farmers as well as custodians and transmitters of viable, sustainable ecological knowledge.

Both people and planet have helped create and maintain the totality of knowledge that humanity on Earth has acquired through life experience. Women cultivating food in an eco-friendly way have demonstrated an alternative relationship with nature that is more holistic than that of industrial farming. In many Fourth World communities, there are unique skills and limitations in managing biodiversity; the selection and creation of Indigenous food production systems and Indigenous seed varieties in these communities have evolved beyond environmentally adjusted ecosystems and are thriving at present, despite the adverse impacts of broader climate change and other large-scale ecological disturbances. However, formal recognition and acceptance of Aboriginal women's knowledge through formal education, schools, and so on is lacking, which has directly affected the validity and acceptability of that knowledge in society, as well as the degree of acceptance the broader community extends to it.

They are inspiring us to value and usher in recognition of how the contributions of communities and individual knowledge can form the basis of our learning from here onward, while also emphasizing the importance of that knowledge for educational assessment. An agricultural ecofeminist perspective makes room for exploring other possibilities for integrating theories of ecological and gender justice into language teaching and for expanding the definition of meaningful learning that teachers can bring to different types and modes of language instruction.

Indigenous Knowledge in Education

Indigenous Knowledge Systems form the basis of agro-ecofeminism, a tool for Indigenous peoples to transmit their "ways of knowing" over time through methodologies, tales, rituals, and the activities of daily life. Academic knowledge, on the other hand, is linear and produced using written words, whereas Indigenous Knowledge is fluid and tied to the context

from which it comes. Indigenous knowledge thus provides an awareness of sustainable interactions and a way of knowing that supports a sustainable, relational way of engaging with the world (Battiste 38).

The educational techniques of most of the world's population are centered on the transmission of knowledge through diverse tales, a practice largely established by urban language speakers. As such, the languages that students study globally will be "urban languages," and therefore most students will not be aware of the existence of Indigenous languages at their language schools, nor of the fact that there are also numerous local Indigenous languages. Hence, when Indigenous knowledge is absent from our schools, we confine our students to their MLD, as they are unable to express their cultural knowledge through other cultures' respective ways of communicating, thus creating a great disparity between learners' cultural knowledge. Incorporating Indigenous Knowledges in our classrooms will be useful for many reasons. Knowledge is vital to our social, moral, and ethical commitments as educators and is therefore particularly relevant to the students' context of learning.

One of the most useful strategies for increasing linguistic skills is the use of oral tradition. There are also multiple examples of how words are used in a culture to communicate with others, and how a culture may use metaphors to describe itself to others, in the written forms that may be produced as a record of its oral traditions. As an example, a lesson plan could incorporate oral tradition as a means to convey teaching on the seasonal calendar of agriculture, or could draw on a particular oral method used to explain or demonstrate a task from beginning to end, or to give a pictorial, step-by-step description of a particular stage by a participant, enabling others to see how to replicate that task or step similarly to how others have done it throughout the season. When participants have the chance to link the

KnowledgeKnowledge gained in school with what they do outside school, they will gain a greater comprehension of the whole idea, which, in turn, will make them more dedicated students. By integrating Indigenous knowledge as a source of knowledge in language instruction, students will be able to connect with and interact with their culture, identity, and environment. This can at least give students an opportunity to build corresponding learning opportunities that are relevant to their actual experiences in the world, and to place themselves in a broader view.

Critical Communicative Language Teaching (CLT)

The principal methodology for learning English as a second language has been the communicative method (CM) for many years, with the primary objective of ensuring that learners acquire communicative ability in English, which necessitates the use of techniques such as role-play and some degree of practice in communicating, either through functional use of English or by means of their native language, i.e., not necessarily through learning solely from books and grammar rules. Few educators have integrated consideration of cultural differences into their pedagogical practice, so students rarely do their assignments in a CM environment, but rather in broad strokes or without proper context in connection with their lives.

Kramsch states that our culturally shaped actions in communication are highly dependent on our identity. Thus, it is important to know ourselves (Vygotsky) in order to understand how others communicate. Using a critical teaching approach in CLT is not just conversation; it is reflective conversation in which students talk about how their own experiences have influenced them in their language learning process. Teachers need to be able to create real-world, applicable, and engaging activities to accomplish this.

Give students actual life experiences, allowing them to reflect upon and think critically about them. Instead of practicing “roles” to improve a language that may have limited application in real life, a student could discuss the roles of women in agriculture or sustainability issues in their community. Students will develop their critical thinking abilities and capacity to reflect on their experiences through their second language, which will also help them become more competent communicators.

This can include ensuring that activities create a critical approach and are relevant to real-life situations. Rather than role-playing a potential conversation, students will discuss the community’s perception of roles for males and females in farming or ecology. Students not only improve their language skills through these kinds of exercises but also gain critical thinking and interpretation abilities.

CLT can be a useful and appropriate strategy for addressing sociocultural and language-learning needs when used in courses that are socially relevant, context-appropriate, responsive, and inclusive.

AI and Digital Pedagogy in ELT

Conventional language teaching, or traditional language instruction, has undergone a complete sea change due to the development of technology, to which AI has contributed. Currently, pupils can access a wealth of technological tools that offer a range of opportunities to learn the target language and to interpret new information in and about that language. This research paper examines how AI is entering schools and how it benefits second language (L2) classrooms. A student can type a sentence, and the computer program will read the sentence back to them in the target language in a native speaker’s voice. The program takes into account the student’s current stage of language learning and offers the most precise pronunciation. In recent years, many machine learning algorithms, speech recognition, and

translation software have been developed that can make it easier for students to learn a language by providing relevant information in the target language.

Digital pedagogy provides tools and materials that can fill the gaps between traditional knowledge-based systems and the more contemporary formal education systems, in a dynamic and changing context. One avenue is using AI to capture, transcribe, and analyze oral narratives of events from the experience of the journey toward healing from wounds, and to arrive at resources that are readily accessible for teaching. This will allow Indigenous knowledge to be sustained and ensure that everyone has access to authentic language input. In addition, TE-LE is a method by which technology can help students collaborate and actively engage in their learning. For instance, in a digital storytelling project, students can record and analyze phrases and words related to a specific culture, and then use a variety of digital tools to make their own product. These activities align with contemporary learning expectations and are designed to enhance students' language and digital literacy.

It is essential to approach the use of technology in ELT with critical awareness because of the increased use of AI. While making ELT more accessible and efficient, these technological developments at the same time risk being used in a way that condenses culture-specific information and experiences, unless used critically in context. To ensure that ELT via AI is effective, it is essential that it is applied ethically and that multiple approaches to knowing are reflected. AI can bridge the gap between traditional knowledge and modern education when used as part of a pedagogical approach. When combined, all of these can help ELT to be perceived as a transformative practice in which the cultural diversity and experience found in that specific context are valued and respected. The ELT framework put forth here, which is based on four transdisciplinary theoretical perspectives – agro-ecofeminism, Indigenous

Knowledge Systems, critical communicative pedagogy, and AI-mediated learning – will make ELT context-aware and inclusive.

The present research is an in-depth investigation into the building of the theoretical basis for Agro-Ecofeminist Communicative Language Teaching (AEF-CLT). It is designed to offer a model adaptable to the local circumstances of English Language Teaching (ELT) contexts, yet firmly rooted in theory. The authors have not sought to provide a thorough overview of their theory, but have pulled together some key concepts and themes from the literature, and will provide examples of how their theory may be implemented in real-world ELT and in the ecological, gendered knowledge system in digital mediation.

Digital pedagogy, ecofeminist philosophy, and applied linguistics are all included in the writers' multidisciplinary work. The writers derived their knowledge of communicative ability and the organization of classroom engagement from applied linguistics. Shiva (1988) claimed that writing was facilitated by ecofeminist theory, which enabled writers to understand and appreciate women's experiences and perspectives in the construction of ecological knowledge. Godwin-Jones believes that digital instruments and AI-supported practices could better document, analyze, and teach oral and communal knowledge practices.

Pedagogical Praxis: AEF-CLT and AI in the Higher Education Classroom

This is another powerful pedagogical tool that students have at their disposal as a result of the AI-enhanced role-play and simulation model: the Ensemble Emotions and Affective Parameters widget. Students will experience a very different interactive learning environment from that of traditional role-play, thanks to AI-enhanced role-play and simulation, which give students a more realistic view of the real world and simulate the diversity of stakeholders. AI can also spark conversation starters with fiction and create character profiles, backgrounds,

and dynamic dialogue sections, enabling students to carry and build conversation threads in a meaningful and relevant setting.

The community council meeting is one form of simulation that can be adapted for a classroom environment. It offers various scenarios for discussion, with students taking roles such as women farmers, environmental activists, members of a corporation, or other representatives of various groups. In this format, all will present their opinions, discuss among themselves, and reach a compromise to resolve the conflict. If the prompts created by the AI are included in the classroom simulation, unexpected circumstances can be brought into play (new laws to consider, weather, etc.), which will necessitate changes to the messaging and approach taken during the simulation as participants decide what to do next. Besides developing fluency and competence in interaction, these types of simulations foster cross-cultural understanding and empathy.

AI-tutored simulations also help to develop specialized language and ways of talking through argument, persuasion, and conflict resolution. These simulations provide students with opportunities to self-evaluate their performance and think about others' perspectives, and are emotionally and socially meaningful ways for students to experience language. AI-assisted simulations can be used to support the cognitive (thinking) and linguistic (language) approach to thinking and language; they can also engage both the cognitive and linguistic (thinking and language) levels of thinking with a specific topic or issue in an emotionally and socially appropriate way.

All of the pedagogical approaches put forward focus on active and participatory learning. Students are not just consumers of information but active participants in the processes of meaning-making, viewing information in ways that are relevant and connected to their lived experiences and global realities. This engagement is further enhanced by the integration of

AI, showcasing its capabilities in exploration, analysis, and creativity. Each of these strategies can, however, work effectively, provided they are carefully led so that learners engage critically with technology rather than merely accepting and using it without reflection or criticality (Chapelle).

AEF-CLT's approach to the language classroom is one of reinterpretation, viewing the classroom as a place to investigate interdisciplinary topics as they relate to communication, and to develop a new awareness and understanding of social issues. The method can also be considered a comprehensive structure that involves students' active engagement in meaningful and change-inducing language learning experiences by combining the task-based language teaching (TBLT) method with the application of advanced AI, virtual, and simulation-based environments. Specifically, it aims to prepare students for both linguistic proficiency and the ability to function effectively within the diverse and often complicated socio-technical realms of today.

By integrating cognitive, affective, and behavioral aspects of learning, the AEF-CLT framework aims to offer a lasting, in-depth level of active cognitive, affective, and behavioral involvement between students and teachers. It safeguards a pedagogical model that takes engagement not just as "being there" for one's learning, but as a multi-dimensional process of student meaning-making that links to the student's previous experiences and their own learning and relates to the world. The approach that AEF-CLT takes to engagement is in line with recent trends in education that promote holistic learning, student-created agency, and connectedness through engagement with the course material (Fredricks, Blumenfeld, & Paris, 2004).

AEF-CLT builds students' cognitive engagement through critical thinking, reflective inquiry, and analytical reasoning, and develops new relationships with language, discourse, and

technology. Engagement is more than correctness and form; it involves some understanding of how language is used within a wider sociocultural and technological context. Students can interact with AI-generated language to discuss rural livelihood and environmental sustainability issues and assess how language affects meaning (Chapelle). In this way, students will be introduced to a more critical perspective on digital literacy, as they interpret texts and practice their analytical and reading abilities. Resulting shifts in perception of language, moving towards creating meaning rather than following a set of separate rules, will eventually help to facilitate cognitive engagement through questioning and reinterpretation of knowledge.

Moreover, we must incorporate the emotional and relational aspects of a student's involvement in language. It is important for AEF-CLT to promote the notion that when students connect with the material they study, with each other, and with their cultural community, they can grow in their ability to communicate meaningfully in another language. This is done by incorporating the stories of Indigenous women into our curriculum, as well as by using ways of life in their local ecosystems. These stories will not be told as exoticized versions but rather as lived experiences that share common themes of resilience, care, and sustainability (Kramsch, 1993). For example, one classroom activity could involve students hearing an oral narrative of a farmer – a female storyteller – who becomes educated on how to store seeds. They would then read this story, discuss it as a group, and do the reflective writing. Students will be reading the language of the story as well as its emotional and ethical aspects, resulting in enhanced comprehension. Besides, it is possible for students to learn different forms of knowledge and how to develop intercultural competence (Kramsch) through participating in the stories.

Another powerful element of relationship-building work is creating and cultivating relational learning spaces that allow for dialogue and respect. Group discussion, collaborative evaluation, and cooperative activity are used to give students opportunities to reach consensus and/or negotiate meaning. This idea is in line with the sociocultural theory of learning, which posits that knowledge is created through social interaction and engagement. In light of this, it may be argued that learning language in the classroom needs to be closely connected to social cohesion and communal thinking.

If there is cognitive and emotional involvement, it becomes observable action when demonstrated through behavioral involvement – clearly seen in dimension three of the AEF-CLT transdisciplinary model. The dimensions refer to the extent of engagement and contribution that learners make in completing different tasks that involve being creative, pro-social, and cooperative within a community of work/activities in the real world. Learners will not be able to make only written assignments, but must be involved in work that actually benefits the outside community. For instance, they might create a group digital media campaign encouraging students to learn how these produce-farming practices can be eco-friendly; they could do this in a bilingual way. Learning activities like these enable students to connect with language, technology, and community, and demonstrate the application of the language.

Behavioral engagement can also occur through the use of AI-supported multimedia storytelling, where students can record their local ecological knowledge through various multimedia forms (video, audio, interactive, etc.). This involves many steps and processes, including preparation of the material, planning, scripting/editing, and presentation in all four skills. This means that pupils use more than one language or cognitive ability, and all students are confident to create information rather than only consume it. Throughout these

processes, students feel a sense of ownership over their work and are encouraged to continue participating (Reeve et al.).

All three aspects of involvement (cognitive, emotional, and behavioral) are interrelated. The cognitive element influences the emotional, and the emotional element gives motivation for the behavioral change. When combined, these three modes of participation will create a learning environment that is dynamic, inclusive, and transformational. The way to do this is to provide applicable socio-ecological scenarios and digital media tools for out-of-the-ordinary creative expression—AEF-CLT.

To sum up, the challenge for those who want to engage in education in accordance with the AEF-CLT paradigm is to do more than merely inspire educational engagement in their pupils; they must also encourage what they call critical thinking skills, empathy for others, and intentional behavior. Furthermore, AEF-CLT offers an integrated view of how to rethink pedagogical strategies to help students develop multiple competencies to engage in and navigate the educational process in ways that lead to successful adaptation to the literacy landscape, where there are multiple linguistic, cultural, and technological hurdles.

AEF-CLT is an innovative and inclusive strategy to integrate ecological awareness, Indigenous Knowledge, and AI in English Language Teaching (ELT). It also raises serious ethical issues and institutional challenges. These ethical considerations and structural issues should be thoroughly examined and addressed to ensure that they do not simply perpetuate some of the very same inbreeding that educational innovators are looking to change.

One of the key ethical issues surrounding Indigenous knowledge in AI-informed systems is the problem of data ownership and cultural appropriation. Knowledge systems are often "localized" in an Indigenous community or group of communities, using specialized language for an Indigenous culture and place of origin, and are possibly limited or sacred. Including

such information in the classroom via commercialized large language models (LLMs) creates the possibility of pulling such knowledge away from its context, distorting it, and passing it on to others without authorization. Such scenarios could include a student entering culturally sensitive stories, but AI tools could manipulate, copy, or reframe them in a way that is not intended by the teacher or community. This creates difficulties in approaches to the care of Indigenous knowledge within a culture, as well as its application in education.

Setting up ethical rules for sharing information and objects with AI technologies could start with good classroom processes. Teachers have a responsibility to set an example by acting ethically in the classroom. This should encourage pupils to do likewise, whether in the use of publicly available, non-sensitive data or in the simulation of data, recognizing the cultural integrity of the data source(s) they use. Integrating lessons on cultural rights and intellectual property within the curriculum is needed to increase students' moral awareness of the use of their knowledge. This demonstrates how schools can foster safe and courteous use of the internet and allow it to be used as a learning environment (Battiste).

This is a problem that is very interwoven with the digital divide and the "inclusion, equality, and access" issues that ensue. Not all learners or communities have equal access to digital platforms and AI technologies, even though they provide great potential for boosting language acquisition via technology. Schools in areas with underdeveloped IT infrastructure (such as rural and economically disadvantaged areas) would have a harder time adapting pedagogies involving AI. Worse still, this digital divide has the capacity to increase achievement disparities further and to further marginalize the same communities that the AEF-CLT model was designed to help.

In addition, if students are already adept at using technology, they might be given better opportunities than a non-technologically literate student, who might not be as involved with

the lesson or its outcome. While adopting advanced technologies is an effective strategy for inclusiveness and equity, some low-tech or even no-tech alternatives (such as oral storytelling, print resources, and community-based learning) could be considered as well, provided they are delivered in a flexible and context-sensitive way. By using a blended pedagogical method that allows learners to engage in the learning process in both traditional and adaptive ways, students with different levels of resources would have better opportunities to do so actively. Therefore, while investing in infrastructure is not a prerequisite for bridging the digital divide, flexibility and sensitivity to local context must also be put in place with respect to education (Selwyn).

Institutional barriers, among which are the long-standing focus on the standardization of curriculum and assessment of language skills in the ELT field in higher education institutions, present serious obstacles to the AEF-CLT paradigm. Most traditional approaches in the field of second language acquisition (SLA) and English language teaching (ELT) have focused on grammatical accuracy, word knowledge, and achievement figures. The AEF-CLT approach, on the contrary, encourages and allows language learning to include intangibles such as social and cultural awareness, ecological consciousness, and critical thinking.

Due to these differences, there are frequently "clashes" between innovative teaching and institutional expectations. If teachers cannot adopt new structures wholeheartedly, it may be because of institutional constraints on curriculum development, lesson time, and assessment criteria. When new methods call into question long-held beliefs about how we know anything and need cooperation across different fields of study, administrative systems may be averse to change.

One approach to ensuring alignment between the AEF-CLT model and existing curriculum goals is to create communicative tasks that integrate language proficiency learning objectives

with important content. This way, the two aspects in conventional curriculum frameworks can be linked. Therefore, for example, both feedback from teachers and statistics of student results from pilot courses can serve as evidence that the AEF-CLT approach can be effective and may help advance the concept within the institution. It is therefore important that changes are gradual and carefully planned, with a balance between the innovations required and what is possible to put in place (Fullan).

Ultimately, we must be careful and thoughtful about how we innovate education so that we can consider every ethical issue associated with AEF-CLT. However, many challenges still stand in the way of integrating AI and IWOK, including issues of data sovereignty, a lack of familiarity with or trust in AI among certain Indigenous communities, or a reluctance of educational institutions to accept learning using ELT that incorporates both AI and IWOK. These challenges can be addressed by changing education's thinking towards a more inclusive, context-sensitive, and ethical approach. Hence, proactive initiatives by institutions of higher education to find solutions to these problems could provide further assurance of the seamless integration of teachers' use of this model with the core tenets of sustainability, equity, and epistemic justice.

Conclusion and Future Directions

The Agro-Ecofeminist Communicative Language Teaching model (AEF-CLT) is an alternative second language English (L2) education model that embeds the concepts of digital technology, gender epistemology and ecological awareness in L2 teaching and learning. Incorporating Indigenous women’s narratives and applying critical AI literacy can reshape the field of ESL teaching, making it more holistic and socially aware than in its current form, which tends to focus on skills. This paper not only illustrates the potential for new language learning opportunities for people to engage in ways of thinking about equality, justice and

sustainability, but also describes the theoretical foundations, research methods and pedagogical features of the approach. A major discovery here is that the concept of "knowledge" is revisited in the ESL classroom. The questions highlighted in the framework raise doubts about the current pedagogical paradigm that sees Western educational resources and knowledge systems as legitimate for educating English as a second language (ESL) learners, while ignoring and appropriating Indigenous women's tales as a source of information content. Moreover, with the significant addition of AI technologies, the framework turns technology from a neutral or better example into an inquiry, reflection and accountability mechanism. Together, these views form an educationally enriching, socially meaningful and intellectually stimulating experience. Two types of educational methods were identified through research – ecofeminist task-based learning and simulated learning through artificial intelligence. These demonstrate the confluence of theory and pedagogical practice, fully involving the student in learning.

The authors also examined ethical issues that could have arisen from the ways in which institutional structures influenced practice, and the real-world issues that would confront school practitioners when using these techniques in their classroom situations. While this study does provide the groundwork for using these instructional tactics, the researchers were very explicit that each possible circumstance must be carefully considered when putting the model into practice. An adaptable framework will not be provided; rather, these tactics will be flexible enough to fit a wide range of educational contexts. The results presented above suggest that future research based on this model should be carried out to test and refine the AEF-CLT model. Many questions about the effectiveness and flexibility of this paradigm can be resolved in classrooms through pilot programmes and student feedback. In addition, data sovereignty and equity in access should be the centrepieces of future research that explores the moral issues surrounding AI use in culturally responsive contexts.

Furthermore, the researchers of this study suggest that educators should not only review the principles that underlie language learning, but also rethink these principles in the context of this framework. The design of educational techniques and digital instruments for language learning requires proper consideration of ecological sustainability, cultural diversity and ethical responsibility. Interdisciplinary study and the recognition of knowledge systems other than English create the opportunity to foster critical engagement and education that transforms lives beyond the walls of English language teaching (ELT). The incorporation of critical issues of AI literacy with Indigenous knowledge represents a pedagogical advance and an essential step towards a future of education that is more inclusive, more equal and more sustainable.

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