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Global and Transformative Approaches Toward Linguistic Diversity

Sarah E. DeCapua and Eda Hanci-Azizoglu

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Global and Transformative Approaches Toward Linguistic Diversity

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Bilinguals' Semantic Transfer Across Languages 1
Eda Başak Hancı-Azizoglu, Mediterranean (Akdeniz) University, Turkey

The present research study investigates the influence of first language transfer through semantically ill-formed sentences when speakers of multiple languages process their linguistic knowledge across different languages. The focus is on cases, where a polysemous word or an idiomatic expression in the first language is expressed by a semantically ill-formed lexicon or phrase transfer in the target language. The data, collected from multilingual participants of various first language origins, are explored to find out how and in what contexts cross-language transfer occurs among advanced language learners. Effective strategies to overcome the challenges of the negative cross-language transfer due to incorrect meaning interpretations are explored and discussed. The findings of this research study suggest that the language in which multilinguals mastered the ideas or concepts for the first time determines the way they unconsciously code-switch and borrow concepts and ideas through cross-language transfer during the meaning-making process.

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Nayef Jomaa Jomaa, Karabuk University, Turkey
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Pedagogically, the issue of linguistic errors in writing is highly significant. Therefore, this study aims at exploring the gender differences in committing linguistic errors by Turkish students in English and Arabic at Karabuk University in Turkey. The sampling included selecting purposefully 80 essays written in English and Arabic. The 40 English essays belong to 20 male and 20 female students from the Department of English Language and Literature at the university. Similarly, the 40 Arabic essays belong to 20 male and 20 female students from the Department of Arabic Language at the same university. The findings showed that male and female Turkish students are similar in using 'concord' with the highest frequencies of errors in English, but the frequency of using other errors is different. In contrast, male

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and female Turkish students are varied in the errors in Arabic. The findings also revealed that male and female Turkish students in both Arabic and English languages showed a similarity in the types of errors, namely substitution and omission as the most frequent ones.

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Ting Yuan, College of Staten Island, City University of New York, USA
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This chapter focuses on three-year-old Emma, a "satellite baby" who was born in the United States (the U.S.), spent her earlier years in China, returning to the U.S. to begin public schooling. The authors drew on a framework of culturally sustaining pedagogy (CSP), translanguaging, and intersectionality to reveal and analyze Emma's school-based literacy practices using English and one of her heritage languages, Mandarin, with two research questions: How did CSP and translanguaging take place in Emma's everyday classroom practices? How did CSP facilitate translanguaging spaces in the early childhood classroom? Data analysis revealed that CSP was used as a gateway for Emma's translanguaging practices as she gradually adjusted to the contextualized and situated nature of the classroom with the facilitation of her special education teacher. The authors recommend CSP-informed literacy practices with young emergent bilinguals to sustain their transnational linguistic repertoires and to enact translanguaging pedagogy in early childhood education.

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Antione D. Tomlin, Anne Arundel Community College, USA
Lavon Davis, University of Maryland, Baltimore County, USA

This chapter will explore, question, and critique linguistic diversity, in general, and English, specifically, concerning lived Black experiences. The authors recognize linguistic diversity as acknowledging and accepting the many language varieties people hold and bring with them in the spaces they enter. By understanding this concept, they aim to provide a deeper perspective into how Black male educators in higher education face challenges regarding linguistic diversity. The experiences are often overshadowed by linguistic hegemony that is rooted in white supremacy, so they aim to provide a deeper understanding of the experiences of Black male educators to promote linguistic liberation. This chapter will explore the experiences of both Black male professionals and illuminate the challenges and opportunities faced in relation to linguistic diversity from their personal narratives. They aim to share the importance and value of creating Black space within whiteness to share linguistic backgrounds and stories.

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Olubukola Salako, American University, USA

There is an old adage that states, "Languages have armies and dialects don't." This articulates a common belief that those who speak an "inferior" language are often marginalized and lack political power. This

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chapter is an evaluation of the use of Nigerian Pidgin English and the discriminatory societal views associated with Nigerian Pidgin English users. This chapter discusses the power struggles of those who choose to speak Nigerian Pidgin English verses those who use the preferred standard, Standard English. This chapter examines how Nigerian films can propagate societal stereotypes, thus reinforcing social biases against Nigerian Pidgin English speakers who choose to use Nigerian Pidgin English in Nigeria. This evaluation is done by analyzing the conversations between Nigerian Pidgin English users and Standard English users in the Nollywood film Corporate Maid.

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Işıl Günseli Kaçar, Middle East Technical University, Turkey

This case study investigated Dutch and Turkish pre-service teachers' pedagogical insights on cultural diversity and critical cultural awareness in a telecollaboration project integrated into practicum. The intercultural communicative competence framework and the positioning theory were the theoretical frameworks. Participants engaged in asynchronous video communication on cultural and critical issues. The data were collected via expectation papers, a reflective project evaluation journal, videotaped interactions, and semi-structured interviews. They were analyzed via content analysis. The findings revealed the favorable impact of participants' project engagement on their perceptions, cultural, diversity and critical cultural awareness. Despite the pre-service teachers' enhanced cultural diversity and critical cultural awareness, the limited duration of the study and the lack of synchronous interaction did not allow for an in-depth exploration of their diverse critical cultural perspectives. The study has implications for teacher educators conducting telecollaboration projects.

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Aylin Yardımcı, Kahramanmaraş Sütçü İmam University, Turkey
Arif Sarıçoban, Selçuk University, Turkey

Multilingualism, defined as the ability of speaking two or more languages, is a phenomenon gaining importance each passing day. Accordingly, there is a growing interest in how multilingual individuals make use of their linguistic repertoires in the language learning process. This chapter aims to explore the crosslinguistic interaction of multilingual English language learners living in Mardin in their writing tasks and thinking processes. The results yielded that bi/multilingual individuals actively use their previously learned languages flexibly. There was also evidence translanguaging across all languages with the dominance role of Turkish. The findings propose that proficiency of learners in their L1 and L2 should not be underestimated in evaluating proficiency in L3 as multilingual individuals use different resources of different languages all together for effective communication, and there are no 'boundaries' across their languages as proposed by Canagarajah.

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Erin Guydish Buchholz, The Grier School, USA

Diverse linguistic practices allow students to accept their linguistic selves, improve their academic selves, and understand when and how to speak or write for effective communication and self-expression. This includes navigating differences between spoken and written word and creative and formal writing. While this may seem restrictive, students often engage with exploring rules and standards. This chapter explores connections and practical activities to promote student agency through the use and restriction of diverse linguistics. This chapter reflects on theoretical, pedagogical sources, and the author's firsthand techniques reflecting on the theoretical and practical implications of diverse linguistic inclusion. Teaching linguistic diversity enhances student agency. An approach that incorporates the idea of code-switching and increasing a student's awareness of language within social contexts will prepare students to become high-performing academics, members of the workforce, and global community citizens.

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Grant Eckstein, Brigham Young University, USA

The increasing presence of multilingual writers in higher education, particularly in North American educational contexts, makes it difficult for educators to assume that all students write proficiently in standard edited English. Yet, educators still tend to expect students to produce English texts that are highly polished and error free without necessarily providing much instruction or support. This mismatch between reality and expectation is difficult for educators to resolve without sufficient training or expertise. The present chapter offers some guidance by describing various multilingual writers and their language variation and development. The authors then present common ideologies held by educators or proposed by theorists that can prevent multilingual writers from getting necessary language support. The chapter then proffers several suggestions for embracing grammatical diversity and supporting legitimate language development in order to better align teachers' expectations with the reality of grammatical diversity in high education.

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Bahar Otcu-Grillman, Mercy College, USA
JungKang K. Miller, Mercy College, USA

This chapter examines the process of increased awareness and identity transformation of teachers who were enrolled in a graduate Teaching English to Speakers of Other Languages (TESOL) program as they worked with English language learners (ELLs) in the field. The authors analyze two different fieldwork-based projects, an ELL's language analysis and a case study, that teacher candidates completed as a requirement of two graduate courses. Drawing on culturally relevant pedagogy conceptual framework, the authors examine participant teacher candidates' identity transformation as they engage in reflective

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practice. Through focusing on candidates' narratives and analyzing data qualitatively, the authors discovered that most teacher candidates experienced identity transformation as a result of connecting with their students' learning experience. They developed an awareness of linguistic diversity, came to view it as a valuable resource, and defined the teachers' roles as advocates for their students and families.

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Sarah E. DeCapua, University of Connecticut, Storrs, USA

In this chapter, the author described classroom activities designed to aid multilingual first-year writing (FYW) students' reading comprehension of assigned course texts. The author referred to these activities as "translation" because students engaged in two types of translation—literal and pedagogical—to rephrase challenging texts into sentence constructions and concepts with which they felt familiar, thus enhancing their ability to comprehend and respond to those texts. The activities were helpful to multilingual writers, who used their home language to access the words, phrases, and concepts of the target language. Further, the activities enabled students' agency over their understandings of and reactions to their course readings, which provided authority and authenticity to their writing. The classroom activities were explained in detail and include teacher/student dialogue to provide detailed context of the activities in real-time. The author provided the scholarly underpinnings of the activities and discussed their pedagogical implications in FYW and across the curriculum.

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Sharon M. Virgil, Bermuda College, Bermuda

The author, a college Composition teacher, recognizes that we are living in an ever-changing world. Such change is reflected in colleges and universities around the world. No longer are our college campuses filled with predominantly English-speaking students. Our classrooms have become linguistically and culturally diverse. How do we accommodate this diversity, especially in our Freshman Composition classroom? With students ever-changing, how do we find a Composition text that can keep up with the ever-changing student. In this chapter, the author shares her story of how she changed what she did in her Composition classroom. She shares her student-centered-book-writing pedagogy, in which the students' texts as produced in her classroom over the course of the semester become 'the text' for her Composition class. The author posits by using the students' texts as 'the text' for the course, the material is always relevant, never stale or outdated, and is inclusive.

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Carmela Scala, Rutgers University, USA

In a world where the progress in technology, the affirmation of social media platforms, and gaming have made the universe a much smaller place, it should be natural to recreate this boundless space in our classroom and more so in our language classroom. Nevertheless, this is not always the case as the idea of a multicultural, diverse, and multilingual class is still opposed by many educators. Some fear that focusing on multiculturality could endanger any sense of shared tradition, values, and beliefs in

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‘one particular’ society (i.e., American society). In addition to that, language teachers might fear that embracing multiculturality would take attention away from the culture they are there to teach. The debate becomes even more interesting when we move to multilingualism, especially in the language classroom. The author proposes that we start seeing the language classroom as a ‘mixed salad bowl’ where all the students mix but get to keep their own identity and culture.

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Bashak Tarkan-Blanco, Florida Memorial University, USA

The majority of English language teachers worldwide are non-native English professionals who are linguistically diverse and speak different varieties of English. However, in the English language teaching profession, it is commonly believed that native English-speaking instructors are ideal teachers based solely on the fact that English is their mother tongue. This preconceived assumption, prevalent among ESL students who come to the United States to learn English, leads to the marginalization of qualified and competent non-native English language teachers, with resulting effects on their self-image. Although previous publications explore the phenomenon of student dispositions of linguistically diverse ESL instructors, they do not adequately address how teachers can deal with negative student perceptions proactively. This chapter fills that gap by contributing to the existing teacher-related scholarship through a new theory intended to empower teachers and realign students’ negative beliefs and which also includes a lesson unit showcasing an implementation of that theory.

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Joy Kreeft Peyton, Center for Applied Linguistics, Washington, DC, USA
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Belma - Haznedar, Boğaziçi University, Turkey
Katharine Miles, FlashAcademy, UK
Fernanda Minuz, Johns Hopkins University SAIS Europe, Italy
Martha Young-Scholten, Newcastle University, UK

This chapter concerns adult migrants to a new country who are learning the language and literacy of the country and have limited education and literacy in their heritage language. After describing this learner population, the authors discuss trends in language education in different countries, as programs and practitioners have sought to serve them, which include a shift toward respecting and developing their heritage language. The authors describe a set of professional development modules designed to help practitioners work with this learner population, focusing on one of the modules, Bilingualism. This addresses the languages that learners speak when they come to the new countries, how practitioners can facilitate development of these languages, and the resources they need to do this. The chapter concludes with a description of an online hub with links to resources in learners’ languages, which is available to educators, materials developers, learners, parents of children, and others.

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Jayoung Choi, Kennesaw State University, USA
Tuba Angay-Crowder, Kennesaw State University, USA
Ji Hye Shin, Kennesaw State University, USA

This chapter explores how two in-service content area teachers responded to translanguaging pedagogy that was briefly introduced in a teacher education course. Qualitative analysis of the online course work, interviews, and researcher journals revealed that each teacher demonstrated a translanguaging "stance" as well as potential in creating "design" and in initiating "shifts" while their understandings and implementation could be more refined. While understanding translanguaging mostly as a strategy helped the teachers develop a translanguaging stance more easily, it did not lead to more critical examination of complex language ideologies that directly affect teaching of multilingual learners. The study has implications for teacher educators who grapple with creating room for translanguaging, an equitable educational practice for multilingual students, in existing curricula.

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Culturally-Effective Responsive Teaching in English Language Learners' Literature Classes:
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Hany Zaky, Hudson County Community College, USA

Teaching literature has been regarded as crucial to the ability to use language. There has been an upsurge of interest in using literature in language learners' classrooms. In literacy classes, students bring their imagination, memories, thinking processes, morals, social values, historical knowledge, and prior knowledge to the text. They could extract meaning from texts as fully aware of the specificity of their cultural backgrounds and others through experiencing, exploring, hypothesizing, and synthesizing processes. The role of pedagogy drives the literary practice and leads to how knowledge is produced and how subject positions are constructed in historical, social, and political manners. This chapter raises some of the issues and debates related to using literature with language learners. It highlights some pedagogical strategies that could equip instructors with the tools to alleviate students' tension and elevate their human motives and psyches to make the learning constructive and dynamic.

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Foreword

In the 21st century increased migration flows, social media, streaming and travel have affected the way we think of the others with whom we inhabit this planet. Compared to only a few decades ago, we have more contact with more languages and varieties of languages. We are increasingly aware of diversity. But how can we best recognize the diversity represented by the more than 7000 languages and myriad varieties of these languages among which we live? How is diversity reflected in the work we do as researchers? How can we best foster awareness of and respect for diversity in those we teach? The edited volume of 17 chapters you are about to delve into represents voices from around the world taking various perspectives on diversity to answer these questions. The reader might become overwhelmed. A useful starting point can be found in the title of one of several chapters on diversity in the classrom. The author argues for use of the term ‘mixed salad bowl’. It no longer makes sense to use the early 20th century America ‘melting pot’ metaphor to refer to what was expected when languages (and cultures) come together. But the main ingredients in that pot - not just in the USA but around the world - were always certain languages and/or varieties of higher status the melting together of which which unfortunately obscured others under expectations of assimilation rather than diversity.

Consider the classroom. Even in a monolingual classroom in which all also speak the same variety, through the internet there is access to a surprising array of languages and varieties thereof. The teacher may find that learners are already aware of diversity. They may be instagramming or gaming with those on the other side of the world using English as a common shared language, a lingua franca. As increasing numbers of those around the world write in English, thorny questions arise for the teacher about how to approach use that does not conform to an inner-circle English. Similar questions arise, and are discussed in the volume, within countries where diversity of language varieties exists but their status is not equal reasons for which include their colonial past.

In a multilingual classroom and also online, processes such as translanguaing, code-switching, borrowing among languages are increasingly not only observed but supported. The teacher and students need to be aware of, understand and appreciate the value of these processes such as these. This can also entail finding appropriate resources (such as books in learners’ heritage languages) to enable them to apply culturally sustaining pedagogy in the classroom.

We are witnessing challenges to a status quo that has long protected certain languages and certain varieties, and the chapters in this volume are an important contribution to ways in which educators around the world can fruitfully meet these challenges.

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Preface

A world of diversity brings along the necessity for multilingual perspectives. Linguistic diversity constitutes a serious challenge at school for students, classmates, and teachers (Higgen & Mösko, 2020, p.1). People need to unite and understand each other more than ever before to overcome the challenges of miscommunication across borders. Today's educators aim to value linguistic diversity in their daily curriculums to encourage emotional intelligence and empathy for new generations to alter the world into a more civilized and peaceful setting. One way to achieve this goal is to internalize how the essence of cultures shapes the way communities think and act. Through linguistic diversity, understanding and respecting other cultures, and preventing miscommunication due to linguistic and cultural differences, is possible, regardless of the challenges. From another perspective, there are 7,000 languages around the world, which signifies the critical and global approach of teaching English through the latest technologies without leaving any language culturally behind (Joshi et al., 2021, p. 1).

Across borders, whether in developed or developing countries, teachers continue to struggle with the implications of home and community languages as part of classroom pedagogy, and many writing programs do not have explicit language policies or program initiatives that address linguistic diversity in the classroom. While policymakers and teachers generally agree in theory that linguistic and cultural differences represent a significant change in their work with diverse students, many teachers continue to struggle to understand the role of linguistic diversity and its pedagogical implications in practice within educational programs. On the one hand, most teachers understand the need to accept the language of their students on the grounds that it is the language of nurture, the students' home language. On the other hand, many of those same teachers who respect language diversity are uncomfortable in finding approaches, methodologies and implications to enhance the concept of "linguistic diversity" within their practice.

Often, teachers might be inexperienced to explore the relationship between dialectical or contextual English language variants versus the standard socially higher status one in schools and universities. Such attitudes toward language and dialects are shaped by what Trimbur (2006) called the "relentless monolingualism of American linguistic culture" (p. 584), a force that silences not only other languages but also dialects of English often mistakenly thought to be "wrong" or "bad English." As educators, we are compelled to raise questions and explore alternative views of language if we believe some students struggle as language learners and writers because of home or community circumstances beyond their control. In today's globally shaping linguistic environment, it no longer makes sense to plan for teaching a monolingual class as though all students share a common language or dialect. Serious consideration needs to be given to how students' language varieties figure into education. As Bean et al. (2003) reported, "The rise of 'world Englishes' around the globe is causing diverse varieties of English to be widely

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used, published, and sanctioned, thereby creating contexts in which the idea of a 'standard English' is recurrently questioned and critiqued" (p. 37).

This questioning and critiquing of linguistic diversity, in general, and of English, across borders, led to the following themes and thematic questions that were explored in this book.

THEORIES AND PRACTICE OF TEACHING LINGUISTIC DIVERSITY

- How do teachers establish and maintain linguistic diversity in today's global classrooms?
- Is linguistic diversity a fact or a myth in today's classes? In what particular ways?
- What is the interpretation of linguistic diversity in the 21st century?
- Is linguistic diversity a global concept that's applicable to all cultures?
- What is the context of diversity in language classrooms?
- What is your pedagogical approach to including linguistic diversity in the classrooms through texts? (Many teachers teach respect for linguistic diversity through the exploration of canonized texts, such as Anzaldua's How to Tame a Wild Tongue and Tan's Mother Tongue). What other, non-canonized works can/should be explored to achieve the same pedagogical goals?)

DIVERSITY IN CLASSROOMS

- How are teachers being prepared to work in culturally and linguistically diverse classrooms?
- What are the effective methods of teaching linguistic diversity in today's classrooms?
- What are the principles of teaching linguistic diversity?
- How could teachers be proactive in promoting linguistic diversity?
- How could linguistic diversity be promoted in a school setting?
- What are the best practices for respecting linguistic diversity from an institutional perspective?
- How could policy-makers enrich the concept of linguistic diversity in classrooms

EXERCISING LINGUISTIC DIVERSITY IN CLASSROOMS

- How do teachers encourage students to exercise their own linguistic diversity in their classrooms?
- How would it change a classroom's atmosphere if the diversity of the students is celebrated?
- How could students be encouraged to use their culturally determined linguistic values in the class?
- How are linguistic cultures represented across the curriculum?
- How are linguistic cultures similar and different in classrooms?
- What are the effective methods of exercising linguistic diversity in classrooms?

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LINGUISTIC DIVERSITY AMONG TEACHERS

- How do teachers' prior experiences with language learning inform their current teaching practices?
- Are multilingual teachers—that is, teachers who have learned a second language themselves—better positioned than monolingual teachers to understand and meet the needs of their linguistically diverse students?
- How can monolingual teachers better relate to their linguistically diverse students?
- In what ways do teachers cultivate linguistically diverse professional relationships in order to engage in the lifelong learning about and appreciation for linguistic diversity they encourage among their students?
- How do teachers showcase their own linguistic diversity in the classroom or model for students practices of celebrating one's own linguistic diversity as a writer or speaker?
- How do teachers' prior experiences drawing on their own linguistic diversity in their writing inform their current teaching practices?

ORGANIZATION OF THE BOOK

The book's 17 chapters are organized in two sections, which consist of seven and ten chapters, respectively. Section 1, "Language Studies," presents researchers' examinations of linguistically diverse participants and explores the inner world of them through rich and empirical perspectives and contexts. Section 2, "Language Pedagogy," presents educators' classroom experiences with multilingual students and demonstrates how the richness of language variety within a single educational setting enhances language learning and development. A brief description of each of the chapters follows.

Chapter 1 investigates the influence of first language transfer through semantically ill-formed sentences when speakers of multiple languages process their linguistic knowledge across different languages.

Chapter 2 explores the gender differences in committing linguistic errors by Turkish students in English and Arabic.

Chapter 3 draws on a framework of culturally sustaining pedagogy (CSP), translanguaging, and intersectionality to reveal and analyze a participant's school-based literacy practices using English and one of her heritage languages, Mandarin.

Chapter 4 explores the experiences of two Black male professionals and illuminates the challenges and opportunities that are faced in relation to linguistic diversity from their personal narratives, with the aim to share the importance and value of creating Black space within whiteness to share our linguistic backgrounds and stories.

Chapter 5 discusses the power struggles of those who speak Nigerian Pidgin English versus those who use the preferred standard, Standard English (SE) and examines how Nigerian films can propagate societal stereotypes, thus reinforcing social biases against Nigerian Pidgin English speakers.

Chapter 6 investigates Dutch and Turkish pre-service teachers' pedagogical insights on cultural diversity and critical cultural awareness in a telecollaboration project integrated into practicum.

Chapter 7 explores the crosslinguistic interactions of multilingual English language learners living in Mardin, Turkey, in their writing tasks and thinking processes.

Chapter 8 reflects on theoretical, pedagogical sources, and the author's firsthand techniques reflecting on the theoretical and practical implications of diverse linguistic inclusion.

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Chapter 9 examines the mismatch between educators' tendency to expect multilingual students to produce highly polished, error-free English texts without necessarily providing much instruction or support. The chapter describes the language variation and development of some multilingual writers; presents common ideologies held by educators or proposed by theorists that can prevent multilingual writers from obtaining language support; and proffers suggestions for embracing grammatical diversity and supporting language development to better align teachers' expectations with the reality of grammatical diversity in higher education.

Chapter 10 examines the process of increased awareness and identity transformation of teachers who were enrolled in a graduate Teaching English to Speakers of Other Languages (TESOL) program as they worked with English language learners (ELLs) through field work experience in a teacher education program.

Chapter 11 describes classroom activities designed to aid multilingual First-Year Writing (FYW) students' reading comprehension of assigned course texts that enhance students' ability to comprehend and respond to those texts.

Chapter 12 details the author's student-centered-book-writing pedagogy, in which the students' texts as produced in the classroom over the course of the semester become 'the text' for the Composition class.

Chapter 13 examines the challenges inherent in multicultural, diverse, and multilingual classrooms, and proposes that the language classroom be seen as a "mixed salad bowl" where all the students mix but get to keep their own identity and culture.

Chapter 14 hypothesizes that a preference for Native English Speaking English Language Teachers (NESELTs) has a marginalizing effect on the professional identity of English language teachers of foreign descent.

Chapter 15 concerns adult migrants to a new country who are learning the language and literacy of the country and have limited education and literacy in their heritage language. After describing this learner population, the authors discuss trends in language education in different countries, which include a shift toward respecting and developing their heritage language, to enable programs and practitioners to serve these migrant populations.

Chapter 16 explores how two in-service content area teachers responded to translanguaging pedagogy that was briefly introduced in a teacher education course. The use of qualitative analysis of the online course work, interviews, and researcher journals revealed that each teacher demonstrated a translanguaging "stance," as well as potential in creating "design" and in initiating "shifts" while their understandings and implementation were refined.

Chapter 17 raises some of the debates related to using literature with language learners, and highlights some pedagogical strategies that could equip instructors with the tools to alleviate students' tension and elevate their human motives and psyches to make the learning constructive and dynamic.

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Section 1
Language Studies

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Chapter 1
Bilinguals' Semantic Transfer Across Languages

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ABSTRACT

The present research study investigates the influence of first language transfer through semantically ill-formed sentences when speakers of multiple languages process their linguistic knowledge across different languages. The focus is on cases, where a polysemous word or an idiomatic expression in the first language is expressed by a semantically ill-formed lexicon or phrase transfer in the target language. The data, collected from multilingual participants of various first language origins, are explored to find out how and in what contexts cross-language transfer occurs among advanced language learners. Effective strategies to overcome the challenges of the negative cross-language transfer due to incorrect meaning interpretations are explored and discussed. The findings of this research study suggest that the language in which multilinguals mastered the ideas or concepts for the first time determines the way they unconsciously code-switch and borrow concepts and ideas through cross-language transfer during the meaning-making process.

INTRODUCTION

Language shapes the way we think and determines what we can think about. – Benjamin Lee Whorf

Bilinguals experience different stages of linguistic developments during their language acquisition process. The developmental stages and what interferences bilinguals experience during this process provide crucial clues to educators for effectively and strategically adjusting their teaching strategies to accommodate the unique needs of bilingual learners (Tsai, 2015). These developmental stages are closely related to their background knowledge regarding both environmental and motivational factors. Since these variables provide the opportunity to compare and contrast language learners on the basis of their linguistic aptitude, the focus is on the background knowledge of the language learners within the

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context of this particular study. Comparing the linguistic backgrounds of language learners provides the opportunity to be able to examine how semantic transfer takes place in the language learner's mind (Matsumoto, 2009).

The process that takes place in the language learner's mind when they attempt to translate a phrase that doesn't exist in the target language can point out the challenges bilinguals could experience regardless of their proficiency level in the target language. Therefore, the purpose of this study is to specifically investigate how cross-language semantic transfer takes place through cognitive processing. For this purpose, this research study focuses on detecting semantically ill-formed linguistic structures that derive their source from bilinguals' primary languages. It is therefore important to answer the following research questions to explore the process stages of bilinguals' cross-language transfer:

- What sort of linguistic strategies do bilinguals apply when they attempt to translate a phrase that does not exist in the target language?
- What kind of challenges do bilinguals experience when they need to transfer phrases from their first language into the target language?
- What strategies do bilinguals use when they experience cross-language semantic difficulties?
- Are there any special occasions that cause difficulty when bilinguals attempt to transfer semantically well-constructed sentences into the target language?

Given a richer understanding of the first language interference, bilingual speakers tend to experience cross-language transfer regardless of their English proficiency levels (Chung et al., 2019; Pham et al., 2018). Equally important, the question of why and under what circumstances bilinguals make meaning across languages within the same communication context is worthwhile to investigate. First, the different stages of acquiring the first versus the second language will be discussed to internalize whether learning languages at certain ages and phases could be of help in explaining the cognitive development of language learners. Second, the use of both polysemous vocabulary and idiomatic expressions will be considered by means of variables that reflect bilinguals' cognitive processing across languages. The common use of structural and grammatical linguistic transfers will be explored in order to investigate how cross-language transfer occurs when bilinguals fail to find the meaning interpretation during the same communication context across languages.

CRITICAL AGE HYPOTHESIS

The Critical Age Hypothesis refers to a biological period in which a language can be fully acquired (DeKeyser, 2018). During this period, language can be learned relatively easily with the higher possibility of achieving native-like fluency. This hypothesis derives its roots from the nativist theory, which suggests the fact that a certain stimulus has to be activated for learners to develop any normal social behavior (Piper, 1998). According to this theory, the language acquisition process is an innate and genetic capacity that provides a systematic and internalized perception of languages until reaching a certain biological age period (Ellis, 1986; Birdsong, 2017). This is even true for the animal kingdom for certain species. For instance, white-crowned sparrows can only learn their bird songs, if they are exposed to these songs during a critical biological period (Marler, 1970).

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From the critical age hypothesis perspective, acquiring the first language fully is almost impossible after puberty without proper and social linguistic exposure. In another sense, second language learners often cannot gain native-like fluency since Universal Grammar is no longer accessible to the language learner after the closure of the critical period, and this means the loss of innate learning strategies for a new language (Birdsong, 1999; 2017; White, 2018). What is more striking is the fact that the natural course of first language acquisition is the key to understanding the developmental stages of second language acquisition.

To illustrate, infants are experts at parsing speech at the phonetic level, which is indeed a reflection of a miraculous universal ability across languages (Kuhl, 2000; Kuhl et al., 2006; Sundara et al., 2018). What's more interesting, infants could discriminate between phonemes even though they are not even cognitively mature enough to speak. Infants are indeed able to discriminate any phonetic contrast by only 6 months of age, but their ability weakens by 12 months of age (Werker et al., 2007). Therefore, infants have innate "phonetic feature detectors" to acquire the phonology of any language in the world unlike adults (Kuhl, 2000, p. 11851). This critical feature addresses the most crucial aspect of the Critical Age Hypothesis is that one cannot learn to produce speech unless exposed to a language as an infant regardless of the language variety in question. Thus, the complex analogy that could describe the process-based differences of first language acquisition versus second language acquisition may offer complex and universal aspects of cross-language transfers._

NEURAL PLASTICITY LOSS IN THE BRAIN

It is often assumed that adults are unsuccessful learners, as their brain plasticity no longer resembles to a child's. The impact of a critical age period in phonological development is evident through the neural plasticity loss in the brain regardless of the language in question whether it is the first or the additional languages (Burke & Barnes, 2006; DeKeyser, 2000; De Keyser, 2013). Research has indicated a girl, who never acquired the language fully enough although there is no neurological evidence of brain damage. She is discovered after having been kept in physical and social isolation from the age of 20 months (Steinberg, 1993). In parallel with this idea, brain damaged children have a potential of better recovery when compared to adults, who experience the same language disorders due to brain injuries (Piper, 1998). Children also recover from brain operations that cause speech disorders while adults cannot.

Perhaps most obviously, children under the age of 12 often cannot grasp a rationale as to why they are mastering an additional language whereas adult learners could acquire quite strong motivational purposes for learning an additional language. While some adults learn a language to be able to integrate themselves into a particular social environment or culture, others pursue academic and career opportunities in another language. Despite the underlying reason of the motivation, some adults learn a language through assimilation even at the expense of losing their own cultural and linguistic identity (Brown, 2008). Hence, motivation has a significant impact on the second language acquisition process, and in most cases adults can be highly motivated learners regardless of their underlying rationale.

In terms of the other language domains, there is indeed not an ideal and set starting age for learning a second language after providing the essential systematic and phonological social exposure to a language. Learning a second language after childhood is not only challenging, but also a frustrating task for most adults. On the other hand, it is true that adult learners are both better and faster learners at the initial stages of the learning process. Even though the evidence points out a critical period for acquiring

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phonetic skills, there are numerous adults who are able to reach native-like second language proficiency. Therefore, adult learners' performance level in learning languages varies from one individual to another (Marinova-Todd, et al., 2000).

By this definition, first language acquisition is the natural growth of linguistic structures in the mind of children without any intentional effort. In comparison, second language acquisition is rather conscious since the learners are already exposed to a set of linguistic rules through their first language. But, more significantly, second language adult learners are cognitively more mature with their metacognitive awareness while children are faster language learners (Hancı-Azizoglu, 2020). Thus, adult learners can be conscious about their semantically ill-formed linguistic structures after they make a direct translation from their first language to their target language.

LANGUAGE TRANSFER

Transfer is the influence resulting from similarities and differences between the target language and any other language that has been previously acquired. – Terence Odlin

The relationship between language and thought can be considered to be one of the main causes of cross-language transfer. It has been well researched that the cognitive processes of human reasoning show remarkable similarities regardless of cultural differences despite the varying rules governed by different linguistic systems (Odlin, 1989; Odlin, 2019). The question of whether language learners switch to thinking in the target language during cross-language transfers by modifying their thoughts in their first language remains a matter of mystery. From this perspective, another complex question that arises here is whether common cross-cultural linguistic features cause bilinguals to make unconscious language transfers through overgeneralizations. In his seminal research study, Nasr (1997) indicates the following vivid example for explaining how a 3-year-old language learner overgeneralizes a syntactic rule when acquiring her first language:

Look at my foots! They're wet," said the 3-year-old nursery school girl. No teacher, or parent, should be disturbed by the youngster's use of foots. It is very natural and should be expected if the child has learned mat/mats, bat/bats, and foot, but has not come across the item feet. (p. 47)

The issue of overgeneralizing the syntax rules does not necessarily impact a proficient bilingual's linguistic performance negatively since it is not the overgeneralization of syntactic rules that often impedes a proficient bilingual's second language output semantically. Rather, language learners tend to generalize the linguistic rules when they are learning a language whether it is the first or the target one. In contrast, bilingual individuals indeed have one common semantic and conceptual system along with lexical representations of two languages. Moreover, the language proficiency levels of the learners determine how the lexicons they use are conceptually processed in their brains by categorizing semantically-related words (Erdelijac & Sekulic, 2008). In order to shed light on the existing literature, the mystery of words with multiple meanings could be investigated regarding syntactic generalizations and language transfers across languages.

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SEMANTIC TRANSFER

A semantic transfer is the transfer of meanings through words or statements from one language to another. Semantic transfer mostly occurs as a result of a negative experience regarding the interference of the first language (Pavlenko & Driagina, 2007; Pillai, 2003; Jiang, 2004). One cause of the semantic transfer across languages could be the immediate confusion that is sourced from a word that refers to either a narrower or a broader concept within the act of communication. Another cause for the semantically ill-formed transfer can be derived from the lack of meaningful direct correlation while translating across languages (Jiang, 2004; Pavlenko & Driagina, 2007). In parallel to this idea, cortical regions of the brain function differently when bilinguals switch from their first language to their target language. It should also be noted that the brain gives different reactions to phonological versus semantic language processing (Pillai, 2003).

The occurrence of semantic transfer points out a couple of possibilities as to why language learners need to make a linguistic transfer across languages within the same communication context. One explanation is that the cultural and social qualities of a language can be impactful during the transition phase through learners' semantic competence when learners use their second language (Strick, 1980; Uysal, 2008). In other words, the relationship between semantics and cognition indicates that language learners transfer their first language to their second language when they are unable to process the social and cultural contexts of their target language (Strick, 1980). From another perspective, the semantic categorization may be influenced by the cultural factors, and language learners transfer their cultural and linguistic backgrounds when writing in their second language since learner writers make choices about the structures of their essays through their cultural and educational backgrounds (Uysal, 2008). In contrast to cultural and social aspects, the effects of visual stimulus and phonological codes may provide clues on how semantic categorization takes place in bilinguals' minds by activating their memories regarding the form and meaning of their background linguistic structures (Grainger & Frenck-Mestre, 1998). Semantic transfer across languages can then be affected by visual stimulus and phonological codes. For this purpose, polysemous words occur because of the semantic transfer process between the first and the target language regarding their shared visual stimulus and phonological-coded origin.

METHODOLOGY

The Sample Selection Process

Within the scope of this research study, adult bilingual participants, between the ages of 29 and 45, are selected. A small group of participants, who have similar academic background knowledge are selected in order to collect data from a homogeneous group. The participants of this study are four bilingual Chinese, Korean, Spanish and Turkish adults, who learned English as their target language. All participants in this study have been learning English as their second language for over 15 years.

The Chinese research participant continues her master's program while Korean and Turkish research participants continue their doctoral programs in the United States. The fourth participant is a native Spanish speaker, who earned both her master's and doctorate degrees from Mexico, and she is a visiting scholar within a North American university. The common and shared quality of the participants is that

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all of them become graduate students in North American universities after passing a series of challenging exams in their target language, English.

Even though the participants began learning English at different ages and their English proficiency levels vary, all the participants have achieved cognitive academic language proficiency (CALP) (Roessingh et al., 2005). By this definition, it should be noted that they have critical thinking skills along with analytical skills. Related to this role of consciousness in input processing, all adult participants are considered as being aware of their second language acquisition process (Schmidt, 1990; Jessner & Allgäuer-Hackl, 2020). With the knowledge of such metacognitive awareness, the bilingual adult participants are asked to provide samples of their semantically ill-formed cross-language transfer samples.

PARTICIPANTS

Rosa

Rosa is a 45-year-old visiting scholar from Mexico. Rosa did not officially start learning English when she was a child as learning English was not a requirement in any of Mexico's public schools. In addition to this, it was cost-expensive to learn English in Mexico. Rosa felt a need to learn English as soon as she started her master's program in the field of Microbiology in Mexico since English is the universal language in scientific publications.

Rosa first started to learn English in a basic, but interactive English class. After long hours of biochemistry and microbiology classes, learning a second language was relaxing for her. She not only enjoyed learning a second language, but it was discovering another culture and world. Her English course was so interactive and fun that her motivation level clearly affected her second language acquisition process positively. After this basic course, which lasted 9 months, Rosa did not take any other English courses. Soon after completing her master's program in Mexico, Rosa started her doctoral program in the field of Microbiology in Spain. At the age of 41, Rosa moved to the US with her husband and three kids after completing her doctoral program in Spain. According to Rosa's statement, it had been a great joy for her to learn a second language by discovering the culture of that language. In the meantime, she claimed that she applied certain effective learning strategies for improving her English. During the course of this study, Rosa was working as a visiting scientist in a North American university while writing her research papers in English. Her length of exposure to English language is almost 20 years.

Mingmei

Mingmei is a Chinese 33 year-old graduate student, who attends her master's degree program in a North American university. Before coming to the U.S. four years ago, Mingmei used to work as a microbiologist at a reputable pharmaceutical company in China. Mingmei is very curious about other cultures, and she is very proud of her culture and ethnic background. She often shows her content feelings when talking about Chinese life style and special traditions.

When Mingmei started to learn English, she did not think it was hard because she stated that the students did not learn English for communication purposes. She continuously struggled to use daily English when she came to the U.S., and she later decided that English language is indeed hard. She often feels frustrated while finding the right vocabulary to express herself. Mingmei states that she feels much

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more comfortable when she sees English words in writing because of her insecurity in pronunciation. Mingmei claims that her English proficiency level usually upsets her since it is challenging for her to keep up with a simple conversation in the course of daily life. Mingmei started to learn English at the age of 13 since it was mandatory to learn English in Chinese public schools.

Bong-Cha

Bong-Cha is a 29 year-old graduate student from Korea. She attends her Ph.D. program in a North American university. She claims to have a perfectionist researcher personality that leads her, and she loves to analyze any subject matter that she has a special interest for. Bong-Cha is very glad that she learned English as she sees her second language as a tool for expanding her world knowledge. In this digital age, she can easily make cross-linguistic comparisons when she searches for a concept in Korean and then in English to get the latest information. Bong-Cha attended a private institution to learn English when she was an elementary school student. Based on Bong-Cha's observations, Korean public school system is very competitive, and it is an official requirement to learn English in South Korea.

In South Korea, English is considered as one of the most important subjects in public schools, along with Korean literature and math. Most students study hard to get good grades in those subject areas for a better future. In South Korean public schools, English education is mostly grammar oriented, and Bong-Cha claims that the education was not effective when it comes to conversational English. Bong-Cha and her friends had to memorize all the grammatical rules in order to pass the exams. Bong-Cha learned English in middle and high school, and she didn't even have one English writing class during these years. Before she completed her undergraduate degree in the field of Microbiology, she went to Canada to learn more English and she took English writing classes there. Then, she went back to Korea and finished her master's degree. Then she came to the U.S. to start her Ph.D. program. This is her third year in her Ph.D. program, and starting from her elementary school years, it took many years for Bong-Cha to learn English.

Ata

Ata, is a Turkish 29 year-old graduate student, who attends his Ph.D. degree program in a North American university. Although English is not an official language in Turkey, it is now an official requirement to learn basic English in public schools. Ata attended a private school for his middle and high school education in which the students are accepted on the basis of their high performance regarding a standardized achievement test. The first year of these private schools used to be dedicated to a preparatory class for teaching extensive English language classes before the critical age period. Ata had a Turkish teacher for teaching English grammar, and a native speaker of English for speaking and writing lessons.

In these private schools, students learn critical content area lessons such as math and science in English along with English and Turkish literature classes. At the time, the English programs in these rare private schools needed dedication since the English supported educational programs lasted for 7 years, and only academically highly-accomplished students were accepted to keep up with their overloaded curriculums.

After graduating from high school, Ata started an undergraduate engineering program, where all courses were in English. Upon completing his master's in Business Administration, he scored in the top 100 students on a nationwide graduate school entrance exam among 80,000 students, and Turkish government gave him a scholarship to get his master's degree at a U.S. university. He completed his

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second master's degree in a North American university, and started his Ph.D. program within the same university. This is his last semester, and Ata has been learning English since he was 11.

Table 1. The profile of participants

	Bong-Cha	Ata	Mingmei	Rosa
Age	29	29	33	45
Native Language	Korean	Turkish	Chinese	Spanish
Education Level	Ph.D. student in a North American university	Ph.D. student in a North American university	M.Sc. student in a North American university	Holds a Ph.D.; a visiting scholar in a North American university
Starting Age for Learning English	12	12	13	25

MEASUREMENT AND DESIGN

This study evolved through an interview protocol along with a semi-structured interview schedule (see Appendix B) within a Microbiology laboratory of a graduate school at a North American University. In these interviews, participants were first encouraged to talk about their educational backgrounds. They were asked what kind of learning strategies they used when learning English as their second language and what particular cross-language transfer occurrences they witnessed when transferring their first language to their target language.

The participants' languages are: Chinese, Korean, Spanish and Turkish. Among these languages Korean and Turkish have the same word order, which is subject-object-verb (SOV), while Chinese, Spanish and English have the same word order, which is subject-verb-object (SVO). Certain specific questions about the word order sequence are asked to the participants to see if there was any relationship between semantic transfer and syntactic structures of these languages. Native languages of the participants are preferred to be different from each other so that it would be possible to compare and contrast semantic transfers that are experienced in multiple languages.

Interviews and Observations

The interview questions are the first pilot-tested with respondents, who share similar characteristics. Based on the feedback from this pilot group, the research questions are revised. An objective research atmosphere is created, and all interviews are audiotaped and all data are transcribed and divided into thematic categories. Descriptive validity is provided as the participants' quotations are directly reflected in this study's results section and false inferences are prevented by transcribing all the data. Interpretive validity has prevailed because the participants are asked to paraphrase or retell any unclear part of the data to increase the validity of the research study.

The natural environment of the participants is a microbiology laboratory. In this laboratory, the participants almost always wear their laboratory coats and gloves while isolating themselves from the outside world when they are conducting their experiments. In this section, the researcher observed the participants as non-participant observers. It was almost impossible to hear any talking, as they were quite

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busy with their experiments. On the other hand, observations provided hints for their work habits and their reactions when they come across a daily problem. In the location, where students' desks are placed, the participants often chatted by using their common target language: English. Within this environment, the researcher built relationships with the participants and became an active in-group participant by observing the linguistic structures that were being used. The field notes are recorded immediately after the observation took place. Both descriptive and reflective observations took place in order to describe the activities of the participants in greater detail.

In addition, the participants of this study kept a weekly self-report of their semantic transfer experiences. The example cross-language transfers are explained to the participants by relevant descriptions and examples. In this way, these highly-accomplished language learners gained metacognitive awareness on their own cross-language transfer experiences. The participants then recorded their semantically ill-formed transfers by keeping a daily journal.

INTERVIEW RESULTS

Associated with bilinguals' ill-formed cross-language transfers from their first language to their target language, the data are collected by audio tape transcripts, journal entries, and field notes. Similarities and differences among these categories are investigated based on the following themes. In the next step, the collected data are categorized in terms of the research participants':

- educational background
- language learning settings/strategies
- cross-language transfers

Bong-Cha

Bong-Cha, who is a bilingual in Korean and English, describes what she believes is going on in her mind when speaking in English as follows:

First, I think of a cluster of ideas and then grab the particular ideas and make a sentence according to the English sentence structure. I never feel comfortable when making a direct translation from Korean to English since the sentence structures are very different in Korean and English. Making a direct translation does not make sense to me. In cases, where I need to make a translation in my head, I try to focus on finding the closest correspondence. There was a time that I tried translating a book from Korean to English, and I realized that making a translation is not about word-to-word translation, but giving a similar meaning is challenging. It is the same when speaking.

Bong-Cha indicated the rote learning system in Korea. When learning English, she specifically found proverbs very hard to learn since she not only needed to understand the underlying culture, but also needed to comprehend what the actual meaning referred to. Bong-Cha stated that whenever she had to translate a proverb, she needed extra information to describe it. Learning English was difficult for Bong-Cha. Her English education mostly focused on grammar rather than speaking or writing. Therefore, she learned the grammatical structures as a set of rules. Even though Bong-Cha learned English during her

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middle and high school years, she never took a writing class. Bong-Cha stated that pronunciation was the most difficult of all when learning English. Learning grammar was not difficult; however, applying grammatical knowledge to the actual conversation was challenging for Bong-Cha. It took long years for Bong-Cha to be as fluent as she is today.

Mingmei

Mingmei states that word order in English was easy to learn for her since Chinese and English share the same word order. Mingmei indicates that she usually has a better understanding when she sees the expressions in writing. There are tense differences between Chinese and English. English tense structure is very difficult for Mingmei as she had challenges in choosing the correct tense for the context. According to Mingmei, she usually uses the wrong tense when talking to a native speaker, and she has a hard time expressing what she is trying to say clearly because they use special words to convey the time, and Chinese language does not have a tense system. Mingmei also points out that native speakers talk very quickly, and she does not understand most of the words. Therefore, the most difficult part is conveying meaning for Mingmei. Moreover, she often has a hard time choosing the right word in the right context since she does not have a rich background vocabulary knowledge. This is the way Mingmei expresses herself in her own words:

I did not find English hard at all because I did not use it for communication purposes before I arrived in the U.S. Choosing the right word when communicating in English is quite challenging, and I don't usually feel comfortable when making a direct translation from Chinese to English. We also do not have a tense system in Chinese, we have time in our mind, we don't need to say it. One strategy I use is to avoid using the word when I come across a word I don't know. In that case, I spend a lot of time to explain the concept so that people can understand me. Another strategy I use is to use mimics and my body language.

Ata

At first, it was boring and hard for Ata to learn English at the age of 11 since he was given lots of homework as part of a rote learning system. The first strategy that was imposed on him was learning about new vocabulary. He had to learn the vocabulary words with a dictionary, and the explanation should be from a basic English dictionary so that he would learn the synonyms of the new vocabulary words. He used to read the new words in context and then wrote each new vocabulary word 10 times to learn how to spell the word correctly. Another strategy was writing dialogues with friends about a recently learned topic and presenting it in front of the class through role-playing.

When Ata makes a direct translation about a technical term for a monolingual Turkish speaker, he hardly finds similar words. In those cases, he wants to code-switch and use the terminology from the target language, English. Another strategy he uses is giving the definition to the native English speaker, if he gets stuck with a certain word. He says people usually understands what he is trying to say. He explains his language learning journey as follows:

Grammar and pronunciation were both difficult to learn. Learning grammar was difficult because the teachers taught all the grammatical rules in one year. The pronunciation was difficult since in Turkish, one pronounces the words as the way they are written. In English you need to know the meaning of the

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word so that you would guess how to write it as in the example "right" or "write." On the other hand, it is possible for a first grader to read and write his first language, Turkish, in three or four months. Even if the student doesn't know the word in context, he can write it correctly because in Turkish if you hear a sound you can simply write it.

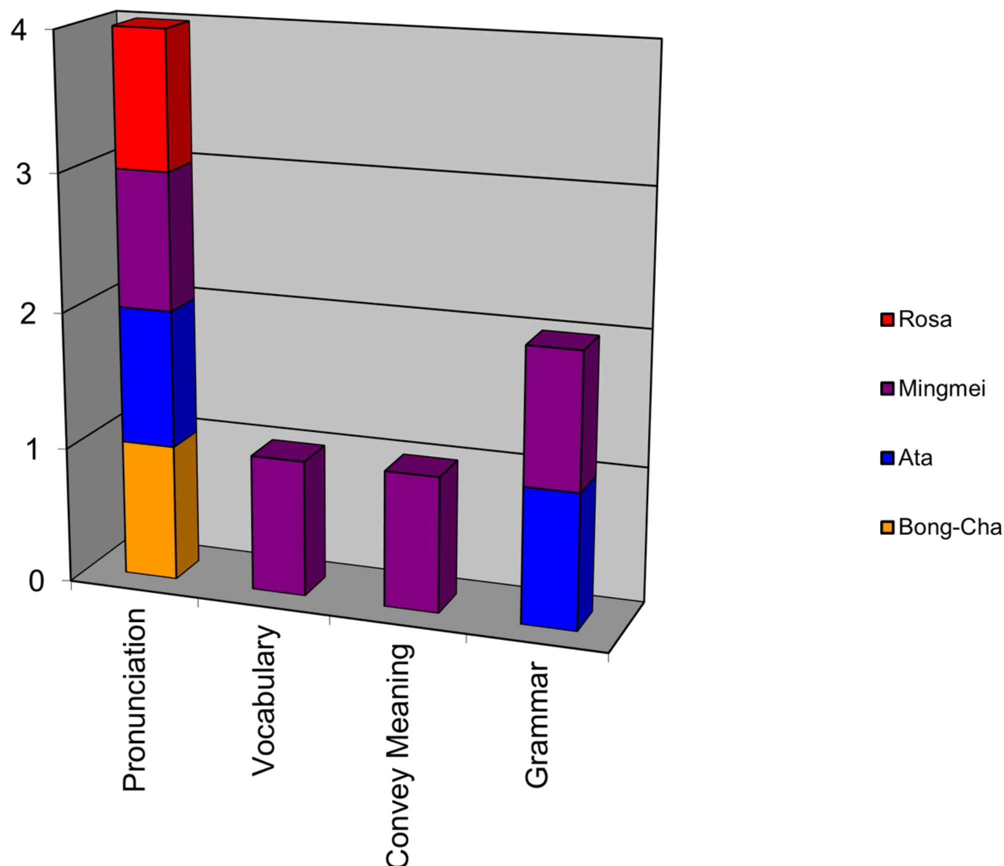
How did the participants define second language acquisition in one sentence?

Ata: *"A second language is thinking in a different system".*
Bong-Cha: "*A second language is a great tool to expand knowledge".*
Mingmei: *"A second language is communicating in a different language".*
Rosa: "A second language is a window that opens to a new culture and a new world".

What is the most difficult aspect of learning English?

All participants were asked which aspect of learning English was the most difficult of all among grammar, pronunciation, conveying meaning or vocabulary. All of the participants stated pronunciation was the most difficult subject. Ata also indicated that grammar and pronunciation were the most difficult aspects, whereas Mingmei pointed out all aspects were equally difficult.

Figure 1. What is the most difficult aspect of learning English?
Different colors represent different participants.



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DISCUSSION

Bilinguals have the ability to think in two different languages from two different perspectives as Benjamin Lee Whorf states: "Language shapes the way we think, and determines what we can think about" (as cited in Kovecses, 2006). This is not to deny that the capacity to think in two different languages creates confusion because of homophones, polysemous words, proverbs and idiomatic expressions since they can be quite distinctive across languages. When people learn their first language, it is part of an innate capacity, but learning a second language is learning many linguistic rules on a systematic basis. Most native speakers do not know why they use certain grammatical expressions over others, or why they chose certain expressions over others and they usually cannot explain the rules of their first language unless their profession is closely related to language. Yet, they have an innate capacity to use grammatical expressions in a flawless way (Gavin, 2006). On the other hand, although most bilinguals can name and explain the grammatical rules of their second language, their linguistic output is sometimes distorted. Bilinguals indeed can experience cross-language transfer by exchanging an idea or concept that does not exist in their target language.

Likewise, the participants in this study grabbed the concepts from the language through which they mastered the ideas or concepts for the first time, and then they produced semantically ill-formed sentences when they made a direct translation from one language to the other one. According to Elston-Gutter & Williams (2008), first language lexicalization patterns influence the semantic processing of the second language words when learners read words in context. This suggests that bilinguals' conversational English is affected by the first language lexicalization patterns, and the majority of the data collected from the participants are difficulties with the polysemous words. In parallel with this study, the data within the context of this particular study suggests that the participants of this study adopt a variety of strategies to prevent their semantically ill-formed transfers since they have the skills to overcome their ill-formed semantic transfers. On the other hand, they cannot avoid making semantically ill-formed transfers because they impulsively and simultaneously construct those sentences by grabbing ideas from their first languages.

When participants were asked about the most difficult stage of their second language acquisition process among the domains of grammar, pronunciation, vocabulary and conveying meaning; they chose pronunciation as their most problematic area as they indicated that there are no clear-cut rules to learning pronunciation in English. As a Chinese speaker, Mingmei's English was less proficient than the other participants, and that could be the reason that she said she found all areas problematic. Interestingly, none of the participants considered their semantically ill-formed transfers from their first language to their target language as being problematic unless they were asked for specific examples. They gave examples of polysemous words from their first language repertoire because polysemous words can stand for multiple meanings. Through these cross-linguistic structures, bilingual speakers either use a polysemous word from their first language and use it as is in the target language or create a semantically ill-formed sentence unconsciously, They also often struggle when trying to use an idiomatic expression that does not exist in the target language for cultural or linguistic reasons.

Therefore, this research study shows that bilinguals grab the ideas from their first language when they are unable to find the exact meaning in their target language. This situation occurs mostly in conversational English as they tend to code-switch a polysemous word directly from the first language, but the outcome occurs as an ill-formed sentence structure in the second language. The following data support that bilinguals transfer ill-formed sentences from their first language to their target language.

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SEMANTIC TRANSFER DATA ACROSS LANGUAGES

Sematically Ill-Formed Samples in Korean

Bong-Cha stated that particular Korean word pairs refer to the exact same meaning whereas they reflect similar conceptual themes in English along with side meanings. She experiences a great deal of confusion when using the following polysemous vocabulary in conversational English. During these instances, it is hard for Bong-Cha to choose the right word in context in simultaneous speech, and this causes ill-formed semantic transfer from Korean to English although she knows the semantic differences between the words. Korean Polysemous words in which Bong-Cha experienced cross-language transfers are as follows:

- Benefit/advantage
- Opportunity/chance
- Congratulate/ celebrate
- Speak, tell and say

In Korean, *few* and *a few* signify the same meaning entity in comparison to *little* and *a little.* On the other hand, *few* and *little* imply a negative nuance reference in English, which is different from the way it is expressed in Korean. From Bong-Cha's perspective, the phrases *few/a few* and *little/a little* are quite confusing for Bong-Cha since there is not a clear-cut meaning difference between countable and uncountable words in the way it is expressed in English. Bong Cha expresses this frustrating semantic cross-linguitic transfer situation as follows: "In Korean, the English sentences containing *few* and *little* are translated into negatives; hence, I felt quite confused when I first encountered these expressions."

Word pairs that are coming from the same root word such as *interesting* and *interested* are also the polysemous words that cause cross-language transfer for Bong-Cha. Both interesting and interested are translated into one word in Korean. Unlike the English language, the passive voice is not commonly used in Korean.

Bong-Cha's other examples include:

- confusing-confused
- frustrating-frustrated
- exciting-excited

Another contextual issue that results in Korean semantic transfer is the fact that formal and informal situations are described in different ways. More formal conversational variables are expressed by Chinese characters in Korean. For instance, the word "seat" is used for formal and informal situations, and its meaning changes when the context changes.

Bong-Cha's self-portrayal of her cognitive processing during the cross-language transfer indicates that she thinks direct translation is almost impossible, and it ruins the semantic aspect of her expressions. She gained this sort of awareness when she attempted to translate a book from English to Korean. Bong-Cha's description of what was going on in her mind when she communicates in English shows that she does not think in Korean when talking in her second language. She indeed grabs ideas from the idea clusters in her mind when she makes an ill-formed transfer. She then code-switches to her first language for a few seconds to borrow the ideas and concepts that she learned in her native language for the first time.

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Sematically Ill-Formed Samples in Turkish

Ata indicated that the following words have the same meaning in Turkish whereas they reflect concepts of similar themes in English. This situation created a great deal of confusion when Ata was learning to use these vocabulary words in daily English. Although he knows the difference between these polysemous words, there have been times that he used an ill-formed semantic transfer from Turkish to English. Turkish Polysemous words in which Ata experienced a cross-language transfer are as follows:

- Smoke/drink
- Congratulate/celebrate
- Ride/Drive
- Tie/Fasten
- Consist/Include
- Cause/Reason
- Develop/Grow

Ata's other cross-language transfer occurrences were derived from using idiomatic expressions in Turkish. Ata wanted to use these idioms through direct translations without realizing the fact that it would not sound right or natural. He then realized that there was neither culturally nor linguistically an exact translation for most of the idioms.

A cross-language example that was given by Ata is the expression "have a safe trip." According to him, people never say "have a safe trip" word by word in Turkey even though there exists a similar idiom because they often assume that it would be a safe trip. Otherwise, it might mean "I expect you to be in trouble during your vacation, so you better have a safe one. Therefore, he claims Turkish people more often say a phrase more similar to saying "have a nice trip, and he found himself producing inventive expressions for this purpose through a cross-language transfer. In parallel with the above cross-language transfers, Ata experienced difficulties in finding the content vocabulary when he attempted to translate English scientific terminology into his first language for a monolingual Turkish speaker. Since he learned these content words of science and math in English as part of his bilingual education during his school years, he code-switched these content area concepts from his target language English into his first language, Turkish.

Sematically Ill-Formed Samples in Chinese

Mingmei provided numerous cross-language transfer samples regarding her linguistic experiences. She talked about her past learning experiences, and she also specified examples of her semantically ill-formed sentences from her journal. She indicated that the following example phrases, which were in parenthesis, occur as semantically ill-formed phrases when she directly translates them. Mingmei also added that she was not sure when to use the word "arrange" versus "organize" since they have the same meaning in Chinese. Below are Mingmei's specific occasions that she experienced cross-language transfers from Chinese into English through semantically ill-formed linguistic structures:

- I need to **wash* my teeth. (wash instead of brush)
- **Allow* them air dry under the laminar hood. (allow instead of let)

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- This room is too **warm.* (warm instead of hot)
- These fresh tulips really **attracted* my eye. (attracted instead of caught)
- What! You want to see a polar bear in this national park? Don't you feel you are **looking for a needle in a bundle of hay*? (looking for a needle in a bundle of hay instead of looking for a needle in a haystack)
- I had her name on the **edge* of my mouth, but I simply cannot tell what it is (on the edge of my mouth instead of on the tip of my tongue)
- I got **total* A's. (total instead of straight)
- I went **direct* home after school. (direct instead of straight)

Sematically Ill-Formed Samples in Spanish

Rosa started to learn English at the age of 25. She has been experiencing pronunciation problems, and her wrong vowel choices often cause misinterpretations during her English conversation exchanges. Rosa stated that the hardest part of learning English was learning pronunciation. She added that there are no clear-cut rules for pronunciation in English, unlike her first language, Spanish. This situation makes it quite challenging for her to learn English pronunciation. She said she was paying extra caution when she says "Hi" since a couple of people already said she more sounded like saying "Hi, gays" when she attempted to say "Hi, guys." Another example is a syntactic one that also causes semantic problems. Since Spanish word order is different from English word order, she says she tends to use the wrong word order all the time. In Spanish, adjectives follow nouns; whereas, in English, adjectives precede nouns. Therefore, she has a tendency to say "House White" instead of saying "White House." When Rosa was talking about the hardship of giving lab orders, she indicated that she made another semantically ill-formed cross-language transfer without realizing it. She was talking about how hard it was to talk on the phone and give orders. She tried to say it was more comfortable to be face-to-face rather than being on the phone. But, she didn't say "face-to-face" in reality, but used the word "front" instead of saying face in context, which was a direct translation from Spanish.

Rosa not only experienced semantically ill-formed cross-language transfers on her behalf, but she also witnessed her son's semantically ill-formed linguistic structures. When Rosa's 12-year-old son came home from school one day, she asked how he spent the day. Her son replied to her as follows: "Well… school was O.K., but some friends molested me". Rosa was surprised to hear such a sentence at first. Based on Rosa's interpretation, she realized that her son used the word "molest", since in Spanish "molest" and "bother" have the same meaning. In this case, Rosa's son made a direct translation from his first language to his target language, which resulted in another semantically ill-formed cross-language transfer. Rosa's other semantically ill-formed cross-language transfers include the following examples:

** I didn't understand nothing*

[She directly transferred the word nothing from Spanish as nothing and anything have the same meaning in Spanish.]

When she was talking about her husband, she said the following sentence.

**He made his master's in….*

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In this example she attempted to say did or earned; however since in Spanish they say "make a master's", she directly transferred her first language into her target language.

CONCLUSION

The present study investigates the influence of first language transfer through the processing of semantically ill-formed sentences by speakers of multiple languages. The findings revealed that ill-formed semantic transfer across languages often occurs in cases where a polysemous word or an idiomatic expression in the first language is a word-by-word direct translation rather than a sense-by-sense translation. The strategies of bilingual speakers and how they overcome the challenges of ill-formed meaning interpretations are discussed based on their second language output.

All participants indicated that it is almost impossible to make a direct word-to-word translation from one language to another without distorting the meaning. This verifies the already known fact that bilinguals should not translate each word within a sentence structure. Rather, they need to translate the meaning, which is the semantic aspect of the language. In some cases, giving the same sense that exists in a particular language is impossible, and it is probable that the heart of a conversation can be lost in translation. Therefore, it is highly likely for bilinguals to make a direct semantic cross-language transfer from their first language. Due to the fact that semantic cross-language transfer results in ill-formed sentences, bilinguals unconsciously transfer their first language into the target language. Knowing that bilinguals often adopt some strategies to get over these challenges when trying to find the most appropriate correspondence.

This study adds to the evidence that the impact of the first language on the second language acquisition process should be taken into consideration as it creates individual learning differences. The most interesting finding of this study was the focus on polysemous words because this research study revealed that polysemous words across languages cause the most frequent cross-language transfers across languages. What's more interesting, bilingual speakers grab the initially learned concepts or ideas no matter if it is their first or second language during the transfer.

More interactive lessons on polysemous words by considering the cross-linguistic differences can be planned to prevent semantically ill-formed transfers. To have a further understanding of the semantically ill-formed transfers, the number of the participants in this study can be increased or the same study can be conducted with participants from different educational backgrounds.

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KEY TERMS AND DEFINITIONS

Bilinguals: Are people who have the ability two express themselves in two languages.

Code-Switching: Is a systematic interchange of words, phrases, and sentences of two or more languages.

Critical Age Hypothesis: Refers to a biological period in which language can be acquired fully.

Cross-Language Transfer: Is exchanging words and phrases across languages within the same conversational unit.

Multilinguals: Are people who have the ability two express themselves in at least two or more languages.

Polysemous Words: Have multiple meanings or interpretations.

Semantic Transfer: Is the transfer of meanings through words and statements across languages.

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Semantically Ill-Formed Transfer: Is the loss of meaning in words or phrases during direct word-to-word transfers across languages.

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APPENDIX

Interview Questions

1. Do you feel comfortable when making a direct translation from your first language to your second language? If not, why?
2. What strategies do you use when you attempt to translate a phrase/word that does not exist in your first language?
3. Which strategy do you think is the most effective of all among the strategies you mentioned?
4. When did you start learning English? Why did you feel a need for learning a second language? Was it a requirement in your country? Did you find it easy/difficult? Why/why not?
5. What did you find the most difficult when learning a second language? (Grammar/ Vocabulary/ Pronunciation/Convey meaning?
6. Do you recall a time when you feel frustrated/experience extreme difficulty when you make a direct translation from your first language to your second language? Can you give an example?

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Chapter 2

Linguistic Errors Across Languages:
A Case Study of Turkish Students

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ABSTRACT

Pedagogically, the issue of linguistic errors in writing is highly significant. Therefore, this study aims at exploring the gender differences in committing linguistic errors by Turkish students in English and Arabic at Karabuk University in Turkey. The sampling included selecting purposefully 80 essays written in English and Arabic. The 40 English essays belong to 20 male and 20 female students from the Department of English Language and Literature at the university. Similarly, the 40 Arabic essays belong to 20 male and 20 female students from the Department of Arabic Language at the same university. The findings showed that male and female Turkish students are similar in using 'concord' with the highest frequencies of errors in English, but the frequency of using other errors is different. In contrast, male and female Turkish students are varied in the errors in Arabic. The findings also revealed that male and female Turkish students in both Arabic and English languages showed a similarity in the types of errors, namely substitution and omission as the most frequent ones.

INTRODUCTION

In the field of sociolinguistics, many studies have adopted Lakoff's (1973, 1975) study, which postulated that 'women's speech' is distinct from men. In recent decades, several studies have been conducted on the possible difference between males and females in cognitive abilities. (Siochrú, 2018; Stumpf, 1995; Wai, Cacchio, Putallaz, & Makel, 2010). On the one hand, some arguments of theorists have been against any meaningful linguistic differences related to gender (e.g., Bradley, 1981; Weatherall, 2002).

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This argument is supported by Hyde's (2005) gender similarities hypothesis (GSH), which claims that males and females "are similar on most, but not all, psychological variables. That is, men and women, as well as boys and girls, are more alike than they are different" (p. 581). This hypothesis implies that most gender differences are small. Although general consensus suggests no differences between males and females in the general intelligence (Halpern, 2000), specific cognitive abilities (Voyer, Voyer, & Bryden, 1995) as well as language (Miller & Halpern, 2014) clearly show the gender differences. In this regard, a growing body of literature has revealed differences between males and females in their writing abilities (Camarata & Woodcock, 2006; Reynolds, Scheiber, Hajovsky, Schwartz, & Kaufman, 2015; Scheiber, Reynolds, Hajovsky, & Kaufman, 2015). For example, in some studies, women's speech was characterized by a lack of assertion, but it contained hedges, qualifiers, intensifiers, and other linguistic means that mitigate the force of assertions and strong statements (Lakoff, 1975). However, based on Reilly, Neumann, and Andrews (2019) and Reynolds et al. (2015), limited studies have addressed the gender differences in writing skills. Therefore, by following the recommendation of Reilly, Neumann, and Andrews (2016; 2019) to identify the precise nature of gender differences in writing, this study aims at exploring the linguistic errors by male and female Turkish students in two foreign languages (English and Arabic).

The process of writing, as stated by Murray and Moore (2006), is not ''a single, homogenous, linear achievement towards which you strive and at which you one day arrive'' (p.5). Rather, writing is what individuals manifest of their learning journey and a progressive procedure that entails continuous development, improvement, reflection, and fulfilment of varied types with different processes and stages (Murray & Moore, 2006, p.5). In this regard, Hartley (2008) argues that writing is distinguished as ''a hierarchically organized, goal-directed, problem-solving process'' (p.10). This implies that writing is a complicated procedure (Hartley, 2008; Murray & Moore, 2006). In other words, the writing skill is the last skill acquired by native speakers since it implies having enough vocabulary and a good level of knowledge in grammar. Therefore, non-native speakers of English could be faced by challenges in writing at the different stages of learning and studying (Jomaa & Bidin, 2017).

In order to highlight these obstacles, studies have focused on the linguistic errors of writing in the second language. For instance, Erlangga, Suarnajaya, and Juniarta (2019) studied the types of errors as well as the causes of errors using a document analysis and interviews. The results showed five types of errors, namely omission, addition, misformation, misordering, and spelling due to carelessness (40.67%), first language interference (53.42%), and translation (5.91%). As for translation, the authors commented that the cause of error occurs when students translate their native language sentences (Indonesian sentences) into foreign language sentences (English) word by word. A similar finding related to the concept of formulating the structure originally in their mother tongue (Arabic) and writing it in English was found by Jomaa and Bidin (2017). Based on the findings of Erlangga, Suarnajaya, and Juniarta (2019), Omission occupied the first position, followed by Addition, Misformation, Misordering, and Spelling. In another context, Al-Shujairi and Tan (2017) explored the grammatical errors in the written discourse of 112 Iraqi high school students as well as conducted interviews. Corder's (1967) error analysis model and James's (1998) framework of grammatical errors were adopted for the analysis. Furthermore, Brown's (2000) taxonomy was adopted to classify the types of errors. The results showed that verb tenses, articles, and prepositions were the most challenging aspects. Moreover, Omission and Addition were the most frequent errors, whereby the intralanguage was found to be the dominant source of errors.

According to Brown (2000), the common causes of errors in writing can be divided into two categories, namely interlingual and intralingual. The interlingual errors occur when learners are still influenced by

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their first language in the process of learning a second language. On the other hand, intralingual errors occur because of the mother tongue interference, whereby the learners have a lack of knowledge in their second language. Al-Shujairi and Tan (2017) added that most of the grammatical errors were because of the insufficient knowledge of the target language, which may indicate that students have not received enough input in their writing instructions.

In second language writing, according to Francis, Robson, and Read (2001), gendered patterns in undergraduate achievements could be attributed to varied reasons. For instance, male and female students are varied inherently in their levels of abilities, which explains the possibility of writing differently according to gender. Consequently, a gendered criterion could be applied to the writings of students. However, there is no conclusive evidence of such a difference. Although several studies have been conducted on analyzing the writings of second language/foreign language students, namely error analysis, limited studies have tried to highlight the gender differences in committing linguistic errors in two foreign languages (Arabic and English) by Turkish students.

Differences between languages could result in challenges in second language learning particularly in the way learners conceptualize experience since they believe that no variations exist across languages (Alonso, 2002). For instance, Subandowo (2017) argues that the effect of the mother tongue on students' pronunciation is highly dominant due to the differences of sounds between their mother tongue and English. Similarly, Jomaa and Bidin (2017) revealed that differences between Arabic and English in terms of vocabulary, sounds, grammar, and writing systems have their negative transfer on English foreign language doctoral students in writing their Ph.D. theses. Similarly, the Turkish language is different from the English language in terms of mainly pronunciation and grammar. For instance, the Turkish language is spoken as it is spelled and vice versa except for words borrowed from other languages which have their exceptional rules. Another difference, as Pierce (2009) stated, is the use of pronouns, whereby Turkish users confuse 'he' and 'she' because no gender-based pronoun is used in the Turkish language. An additional difference between the Turkish and English languages is the use of the subject. In English, no sentence can be used without a subject, whereas the subject in the Turkish language can be used as a suffix attached to the verb that is put at the end of the sentence. The plural marker is another distinguishing characteristic, whereby Turkish people depend only on two suffixes (-ler or -lar), whereas in English, a variety of suffixes are used. As for the two languages (Arabic and Turkish), the main difference is the family to which each language belongs. The second difference is the system of writing from right to left in Arabic and vice versa in Turkish. The other main differences are the use of pronouns and pluralization. More specifically, in Arabic, pronouns are gender-based that are used differently for singular, dual, and more than two. Besides, in Arabic, pluralization is different; dual nouns and more than two nouns are pluralized differently, and the form changes based on the subjective and objective position of the noun in the sentence structure.

Therefore, a need arises to present further evidence on the issue of differences between languages and the use of the language by male and female Turkish students by addressing the following research objectives:

1. To explore the linguistic errors committed by undergraduate (male and female) Turkish students in writing essays in English and Arabic.
2. To identify the types of errors committed by undergraduate (male and female) Turkish students in writing essays in English and Arabic.
3. To describe the similarities and/or differences of errors in the two languages (Arabic and English).

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METHODOLOGY

Method

A qualitative research approach was employed in analyzing the linguistic errors of Turkish students in two foreign languages (English and Arabic). To highlight the possible similarities and or differences between male and female students in the two foreign languages, the data were quantified to generalize the findings in the study and attribute certain features to either male or female students as well as the possible influences of either the gender, the mother tongue or both of them. After conducting a pilot study, a modified version of James's (1998) framework of the grammatical categories was adopted to explore the linguistic errors in Turkish students' writing. James' classifications of errors involved 9 categories: Prepositions, Articles, Singular/Plural, Adjectives, Irregular verbs, Tenses, Concord, Passive/Active, and Possessive case. However, in the modified version used in the current study, several categories were added to include all the linguistic errors. As for types of errors, they were classified based on Brown's (2000) taxonomy. A hand analysis was used in identifying and coding the linguistic errors since some software applications have limitations in this area as stated by Al-Shujairi and Tan (2017).

Sampling

In this qualitative study, purposeful sampling was adopted in choosing 80 essays written by Turkish students at one of the public universities in Turkey. The age of the participants ranges from 18 to 20. Forty essays are in English written by the first year students of the department of English Language and Literature, whereas the other 40 essays are in Arabic written by Turkish students of the Department of Arabic Language at the same university. The essays were the students' answers to a final exam question in the academic year 2018/2019. The average number of words in each essay is 230 words. Hence, the total number of words is 18,400 words. Two criteria were used to choose the essays. First, only essays written by Turkish students whose native language is Turkish were selected. Second, essays that are out of the topics and less than the average number of words required were not selected.

Data Collection and Analysis

The 80 English essays were selected from the exam papers of the Turkish students after they finished the exam. Due to the large number of students from different nationalities and ethnic backgrounds at each department, the students were told to circle the options male/female and write their native language to select the essays of students whose native language is Turkish.

FINDINGS

The findings in this section are divided into four parts. The first two parts discuss the linguistic errors made by male Turkish students and female Turkish students in their English essays, respectively. The third and four parts present the findings related to the linguistic errors made by male and female Turkish students in their Arabic essays, respectively.

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Male Turkish Students (Errors in English)

Prepositions (Omission)

e.g. Even if you wear a seatbelt during a drive you might die due a crash. (*) /M, 1,T-E/

e.g. Even if you wear a seatbelt during a drive you might die due **to** *a crash.*

In this linguistic error, the participant omitted the preposition 'to'.

Adjectives/Adverbs (Substitution)

e.g. People do not take their online safety **serious.** *(*) (M/1, T-E)*

e.g. People do not take their online safety **seriously.**

In this linguistic error, the participant replaced the adverb with the adjective by omitting the adverb suffix marker '*-ly*'.

Singular/Plural (Substitution)

e.g. …..are trying to lessen this **problem**. *(*) (M/3, T-E)*

e.g.……are trying to lessen this **problem**.

In this linguistic error, the participant replaced the singular noun with a plural noun by adding 's' plural marker.

Demonstratives (Substitution)/Singular/Plural (Addition)

e.g. Firstly, **these informations** *might be hacked by some hackers. (*) (M/5)*

e.g. Firstly, this information might be hacked by some hackers.

The participants made two types of linguistic errors. The first linguistic error '*these*' occurred because of committing the second linguistic error, whereby an 's' marker was added to an uncountable noun '*informations*'. This error can be attributed to the effect of the Turkish language which includes pluralization for all common nouns by adding plural markers represented by either '*-lar*' or '*-ler*'.

Missing Verb (Omission)

e.g. In conclusion, social media or anything related to the social media_not risky at all. (*) (M, 5, T-E)

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e.g. In conclusion, social media or anything related to the social media **<u>is</u>** *not risky at all.*

In this error, the verb '*to be'* is omitted. This error can be attributed to the influence of the Turkish language since it does not have an equivalence of the verb '*to be'*.

Concord (Substitution)

e.g. Today, with the development of technology, using social media **<u>are</u>** *increasing. (*) /M, 7, T-E/*

e.g. Today, with the development of technology, using social media **<u>is</u>** *increasing.*

In this type of linguistic error, the participants made an error in the subject-verb agreement, thus replacing '*is*' with '*are*'. This error can be associated with the first language (Turkish Language) of the participant in which the inflectional suffix of the verb changes based on the subject in the clause. Another possible reason for committing this linguistic mistake is the inability of the participants to identify the subject of the sentence; therefore, they use the verb form that is consistent with the closest word to it as the subject of the sentence.

Article (Substitution)

e.g. If **<u>a</u>** *ordinary middle age man will be transported to our very age. (*) /M, 8, T-E/*

e.g. If **<u>an</u>** *ordinary middle age man will be transported to our very age.*

This error occurs because the Male Turkish participants replaced the indefinite article '*an*' by the indefinite article 'a'. This linguistic performance in English could be related to the influence of the Turkish language in which the word '*bir*' is used as an article for all singular nouns that start with consonants or vowels.

Demonstratives (Substitution)

e.g. Especially **<u>these</u>** *rate will be get lower among teenagers. (*) /M, 8, T-E/*

e.g. Especially **<u>this</u>** *rate will be get lower among teenagers.*

In this error, the participant used the demonstrative '*these*' that refers to a plural noun although the following word is singular 'rate'. This linguistic performance occurs because of an unknown reason since in the Turkish language, demonstratives (*bu, şu, bunler*, and *şunler*) have equivalences for English demonstrative (*this, that, these*, and *those*), respectively.

Syntax (Others)

e.g. Sharing your information on social media has huge risks **<u>but available if careful</u>**. *(*) /M, 9, T-E/*

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In this error, the participant committed a syntactic error due to an unknown reason. It might be attributed to the influence of the first language in which the participant thinks in his first language (Turkish) and writes in the second language (English).

Adjective/Adverb (Substitution)

e.g. But we must act very **careful** *if we want to protect our information from unwanted or harmful people. (*) /M, 9, T-E/.*

e.g. But we must act very **carefully** *if we want to protect our information from unwanted or harmful people.*

In this error, the participants used the adjective '*careful*' instead of the adverb '*carefully*' due to a lack of knowledge on how to use the adjectives and the adverbs in English.

Missing Conjunctions (Omission)

e.g. Posting your family pictures, *personal private information is a bad idea. (*) /M, 9, T-E/*

e.g. Posting your family pictures **and** *personal private information is a bad idea.*

In this error, the participant omitted the conjunction between two phrases.

Prepositions (Addition)

e.g. **In** *nowadays, even companies like google…… (*) /M, 10, T-E/*

e.g. Nowadays, even companies like google……

Adding a preposition was also committed by the undergraduate Turkish students which led to having a linguistic error.

Possessive (Omission)

e.g. ….has exposed the personal **user** *data. (*) /M, 11, T-E/*

e.g. ….has exposed the personal **user's** *data.*

Due to deleting the apostrophe (`s), the male Turkish students had a linguistic error that could be possibly justified by lacking sufficient instructions on how to use the apostrophe.

Relative Pronoun (Addition)

e.g. The possibility of getting hacked by anonymous people **which** *is another risk of using social media. (*) /M, 11, T-E/.*

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e.g. The possibility of getting hacked by anonymous people is another risk of using social media.

This error occurred because of adding 'which' to the structure of the clause.

Singular/Plural (Omission)

e.g. It has lots of **benefit.** *(*) /M, 12, T-E/*

e.g. It has lots of **benefits**.

In this example, the male Turkish participants omitted the plural marker (-s) from the noun.

Adjective/Adverb (Substitution)

e.g. If we want to live in a **safely** *place. (*) /M, 16, T-E/*

e.g. If we want to live in a **safe** *place.*

Replacing the adjective by an adverb is another reason for making errors in the English language by the Turkish students. The participants may not have sufficient information on the difference between the use of the adverbs and the adjectives.

Article (Addition)

e.g. In this century, everybody have **an** *happiness of using a social media. (*) /M, 17, T-E/*

e.g. In this century, everybody have happiness of using a social media.

This error occurs because of the addition of the article '*an*'. The use of the article '*an*' may be attributed to the generalization of using the article with all singular nouns.

Tense (Addition)

e.g. Somebody can changing your photos. (*) /M, 18, T-E/

e.g. Somebody can change your photos.

In errors related to the use of the tenses, Turkish students usually use the wrong form of the verb by adding '*ing*' without having '*to be'* preceding the main verb, and adding 's' third-person singular or the past tense form after modal and auxiliary verbs in the negative type.

Concord (Substitution)

e.g. Firstly, sharing personal information on social media **have** *risks. (*) /M, 21, T-E/*

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e.g. Firstly, sharing personal information on social media **has** *risks.*

In this error, the Turkish students replaced the correct form with other forms based on the last noun used before the verb. In other words, the use of '*have*' can be attributed to the student's inability to identify the subject in the clause.

Pronoun (Substitution)

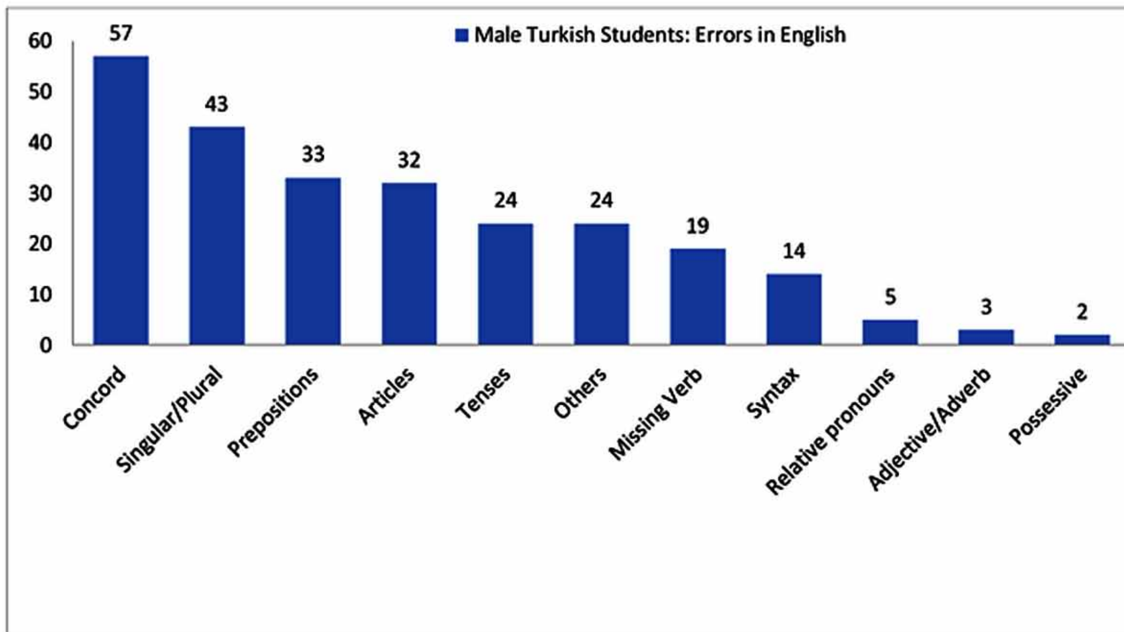
e.g. If you share your personal feelings, bad people can see **it** *easily. (*) /M, 23, T-E/*

e.g. If you share your personal feelings, bad people can see **them** *easily.*

In this error, the Turkish students replaced the pronoun '*them*' with '*it*' in order to refer to a plural noun '*feelings*'.

The findings showed that the five highest linguistic mistakes in English by male Turkish students were using concord, followed by making singular/plural nouns, prepositions, using articles and tenses, respectively, whereas using the possessive forms, adjectives/adverbs, relative pronouns, syntax, and missing were the least five mistakes, respectively. Other varied errors were classified under others which included using the demonstratives, the conjunctions, and transitive/intransitive verbs. Figure 1. shows the linguistic errors and their frequencies by Male Turkish students when writing in English.

Figure 1. Linguistic errors in English by male Turkish students



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Female Turkish Students (Errors in English)

This section shows the linguistic errors made by the female Turkish students when writing in English.

Others/Demonstratives (Substitution)

e.g. Because **these** *information can be used for some other reasons. (*) /F, 1, T-E/*

e.g. Because **this** *information can be used for some other reasons.*

In this error, the female Turkish students replaced the demonstrative '*this*' that is used for singular and uncountable nouns with the demonstrative '*these*' that is used for plural nouns. This error can be attributed to the semantic content of the word '*information*' which implies a plural noun rather than a singular one.

Adverbs/Adjectives (Substitution)

e.g. The best way of being **consciously** *user of social media is to do some precautions. (*) /F, 2, T-E/*

e.g. The best way of being **conscious** *user of social media is to do some precautions.*

In this error, the female Turkish students replaced the adjective 'conscious' by the adverb 'consciously'.

Concord (Substitution)

e.g. I agree that sharing personal information on social media websites **have** *risks. (*)/F, 3, T-E/*

e.g. I agree that sharing personal information on social media websites **has** *risks.*

This error occurred because of the possible misunderstanding that the verb agrees with the nearest word to it. In other words, the students think that the word '*websites*' is the subject; therefore, they use the verb '*have*'.

Others/Demonstratives (Substitution)

e.g. Every people can easily access **this** *networking sites. (*) /F, 3, T-E/*

e.g. Every people can easily access **these** *networking sites.*

This error occurs because of the misunderstanding of the Turkish student that the demonstrative 'this' agrees with the following word only 'networking'. In other words, the participants are unable to identify the head of the phrase.

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Article (Addition)

e.g. They can see **the** *everything in social media. (*) /F, 3, T-E/*

e.g. They can see everything in social media.

This error occurs due to adding the definite article '*the*' before the word '*everything*'.

Others/Intransitive-transitive/ (Substitution)

e.g. Social media sites **occur** *many threats and advantages. (*) /F, 4, T-E/*

e.g. Social media sites **have/imply** *many threats and advantages.*

This error occurs because of using the intransitive verb '*occur*' instead of a transitive one.

Article (Omission)

e.g. To give an example, sharing **photo** *of them has too many risks. (*) /F, 5, T-E/*

e.g. To give an example, sharing **a photo** *of them has too many risks.*

In this error, the Female Turkish participants omitted the article '*a*'. This error can be attributed to the influence of the first language (Turkish Language) on the second language (English Language).

Singular/Plural (Omission) (Addition)

e.g. When some bad people see this, they may use these **kind** *of* **informations** *for bad things. (*) /F, 7, T-E).*

e.g. When some bad people see this, they may use these **kinds** *of* **information** *for bad things.*

The Female Turkish participants made errors in pluralisation because of either omitting the plural marker '*s*' from the noun 'kind' or adding the plural marker '*s*' to the uncountable noun '*informations*'.

Tense (Addition) (Substitution)

e.g. Using social media **is** *became a fundamental thing. (*) /F, 8, T-E/*

e.g. Using social media has become a fundamental thing.

This mistake in the use of the tense happened because of adding the verb to be '*is*' as well as using the simple past '*became*' instead of the present perfect '*has become*'.

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Modifiers (Substitution)

e.g. That situation causes so **much** *accounts in social media. (*) /F, 11)*

e.g. That situation causes so **many** *accounts in social media.*

This linguistic error occurs because of using the modifier '*much*' with the plural noun 'accounts' instead of the modifier '*many*'. This error could be attributed to the effect of the first language (Turkish Language) on the second language (English Language), whereby the word '*çok*' is used as a premodifier for countable and uncountable nouns in Turkish.

Verbs (Addition)

e.g. There are lots of bad people **have** *on social medias. (*) /F, 13/*

e.g. There are lots of bad people on social medias.

In this error, the female Turkish student added the verb '*have*' to the clause, thus making it wrong.

Figure 2. Linguistic errors in English by female Turkish students

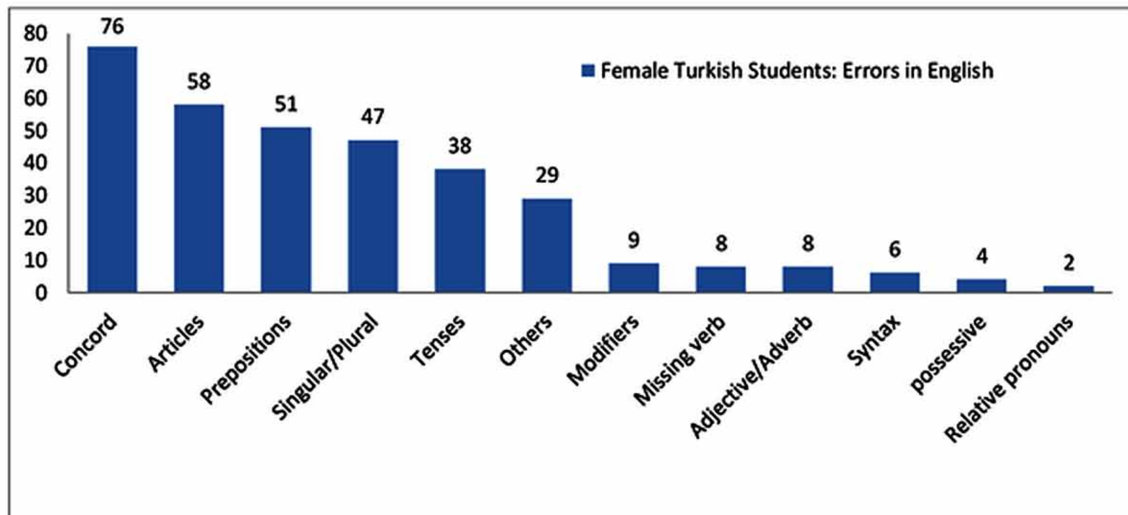

Figure 2 shows the most common linguistic errors by female Turkish students when writing in English. The five highest errors included concord, using articles (definite/indefinite), using prepositions, using singular/plural forms, and tenses, respectively. On the other hand, using the relative pronouns, the possessive forms, syntax, adjective/adverbs, missing verbs, and modifiers formed the lowest numbers of frequencies. Regarding the group of other errors, it included demonstratives, conjunctions, and transitive/intransitive errors.

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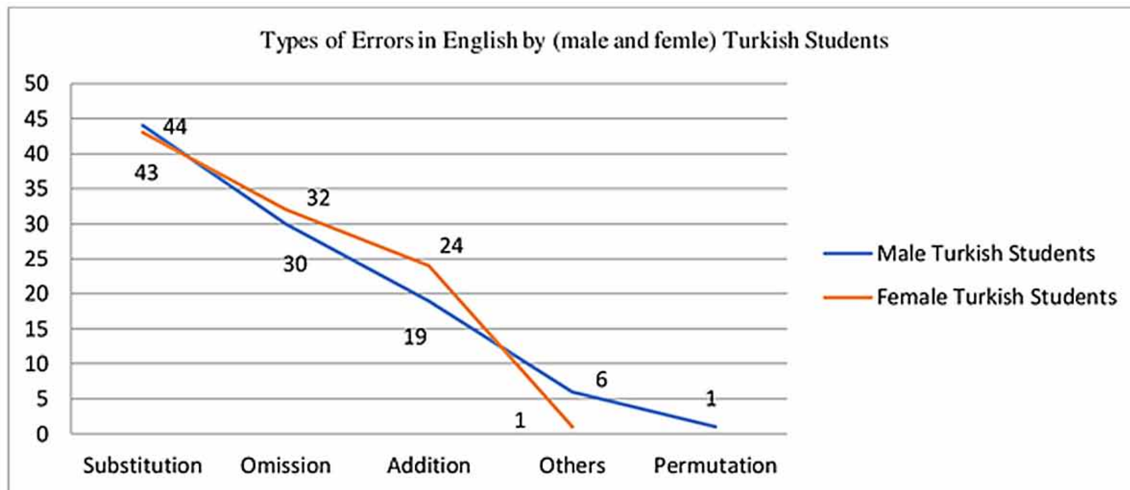
Similar to the linguistic errors made by male Turkish students, the 'concord' errors represented the highest percentage by Female Turkish students. This finding could be attributed to the misunderstanding of 's' plural used with nouns and the 's' third person singular, whereby the students think that they have to add 's' to the verb in the simple present tense when the subject is plural. Another reason for the high errors in the concord is students' inability to identify the subject of the verbs; therefore, they consider the closest word to the verb as the subject of the clause/sentence. On the other hand, male and female Turkish students are different in making grammatical mistakes following the 'concord'. For instance, errors associated with the singular/plural occupied the second rank by male Turkish students, whereas errors related to the use of the article (definite/indefinite) formed the second rank by the female Turkish students. This could explain the gender differences in making linguistic errors.
Figure 3 demonstrates the types of errors made by male and female Turkish students.

Figure 3. Types of errors in English by male and female Turkish students



Besides the similarity between male and female Turkish students in having 'concord' with the highest frequencies of errors, the types of errors made by Turkish students (male/female) represent another possible evidence of the effect of the first language (Turkish Language) on the second language (English Language). More specifically, both male and female Turkish students had errors because of the substitutions, whereby the students tend to replace the correct form with another incorrect form. This type is followed by omission in which the Turkish students delete the prepositions for instance because of either the possible influence of their first language or their unfamiliarity with the grammar and rules in English. Addition was another type of errors, followed by others in which the Turkish students commit errors because of inventing new structures. However, male Turkish students are different from female Turkish students due to using permutation as another type of errors.

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Male Turkish Students (Errors in Arabic)

This part shows the findings related to the errors made by male and female Turkish students respectively when writing in Arabic. These findings are based on the analysis of 20 Arabic essays by male Turkish students and 20 Arabic essays by female Turkish students.

Concord (Substitution) (Male, 1, T-A)

- ونشأ في كربوك. (*)

- *Wa* **Nasha'a** *fi karabuk. (*)*

- ونشأت في كربوك.

- *Wa* **Nasha'atu** *fi karabuk.*

In this error, the Turkish student used the verb نشأ to talk about himself which is used to talk about a singular male third person(هو) instead of using the correct form نشأت. Similar to the Turkish language, the Arabic language has inflectional morphemes which are used to refer to the subject of the clause/ sentence as well as the tense.

Grammar (Substitution) (M, 1, T-A)

-لعبتُ ألعابُ الحاسبُ *(*)*

-*Laebtu* **Ala'abu** *Alhasebu. (*)*

-لعبتُ ألعابَ الحاسبَ.

-*Laebtu* **Ala'aba** *alhaseba.*

In this error, the Turkish student replaced the object ألعابَ by the word ألعابُ. The movements (, َ, ُ) are used in the Arabic language to refer to the functions of the items in the structure of the clause. However, these movements are not found in the Turkish language. Consequently, this linguistic error could be associated with insufficient instructions received by the Turkish students on this aspect.

Definite Articles (Addition) (M, 2, T-A)

في الجامعة كارابوك *(*)*

- *Fi* **al***jameah Karabuk. (*)*

في جامعة كارابوك.

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- *Fi jamea't Karabuk.*

In this error, the Turkish students added the definite article ال to the word جامعة which is already defined since it is added to a following definite word كارابوك .

Semantic Letters/Prepositions (Addition) (M, 4, T-A)

ركبتُ**<u>إلى</u>** الدراجة. *(*)*-

- *Rakabtu* **<u>ela</u>** *aldaraja. (*)*

ركبت الدراجة.-

- *Rakabtu aldaraja.*

In this error, the Turkish students added the preposition إلى that belongs to the semantic letters to the structure of the clause/sentence, thus resulted in an error.

Definite Article (Omission) (M, 5, T-A)

يعمل أبي في بلدية.

Ya'mel abi fi <u>baladiyah</u>.

يعمل أبي في البلدية.

Ya'mel abi fi **<u>al</u>***baladiyah.*

In this error, the Turkish student omitted the definite article ال from the word بلدية, thus making it indefinite and leading to an error.

Syntax (Permutation, Substitution and Others) (M, 6, T- A)

اللعب الجسم الرياضية.

- **<u>Allaeb aljesem alriyadiyiah</u>.**

لعب الرياضة البدنية.

- *Laeb alriyadah albadaniyah.*

In this sentence, several types of errors occurred, thus resulting in an error in the structure of the clause.

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Vowel (Substitution) (Male, 7, T-A)

-ولاكن

- *Walakin.*

-ولكن

- *Walkin.*

The male Turkish students committed this error due to replacing the short vowel (َ) by the long vowel (ا).

Syntax (Permutation) and Tense (Replacement) (M, 7, T-A)

الابتدائية أدرس.

- *Alebteda'eiya adrus.*

درست الابتدائية.

- *Darast alebteda'eiya.*

The male Turkish students had problems in the syntax of the sentence due to misarrangement of the components of the sentence as well as replacing the simple past tense by the simple present tense.

Derivation (Replacement) (Male, 8, T-A)

- هو زارعٌ -

- *Huwa* **Zare'un.**

- هو مُزارعٌ -

- *Huwa* **Muzare'.**

This error occurred due to deriving a word that belongs to the same category of the correct word, but it cannot be used to refer to a person. Students' mistakes might be due to their unfamiliarity with derivation in Arabic language which involves adding prefixes as well making an internal change of the stem.

Pronoun (Replacement) (Male, 8, T-A)

-أمي اسمكِ

-*Ummi* esmuk.

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-أمي اسمِها

-*Ummi* esmuha.

The error occurred due to replacing the pronoun ها that is used to talk about a third person singular with the pronoun ك that is used to address a singular person.

Male/Female (Replacement) (Male, 9, T-A)

-هي نشيط كثيراً

-*Hia* **nasheet** *kathern.*

-هي نشيطة كثيراً

-*Hia* **nasheetah** *kathern.*

This error occurred because of the disagreement between the pronoun هي that is used to refer to a third female singular person and the adjective نشيط which is used to describe a third person singular male. This error can be attributed to the effect of the first language (Turkish Language), whereby the same adjective is used to describe the male and the female.

Definite Article (Addition) (Male, 10, T-A)

-ولدت في المدينة "كاجان".

-*Weldtu fi* ***al****madinah 'Kajan'.*

-ولدت في مدينة "كاجان".

-*Weldtu fi madinat 'Kajan'.*

This error occurred because of adding the definite article ال to the word مدينة that is already defined by means of adding it to the following definite word 'كاجان'.

Number and Countable Noun (Replacement) (Male, 14, T-A)

لي خمسة **أخ**.-

-*Li khamsah* **akh**.

لي خمسة **إخوة**.-

-*Li khamsah* **ekhwah**.

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This error occurred because of replacing the plural noun إخوة following the number by a singular noun أخ. This error could be attributed to the effect of the first language (Turkish Language), whereby the noun remains in the form of a singular noun when preceded by a number.

Semantic Use (Replacement) (Male, 18, T-A)

-أنا متزوج **ومعنا** 3 أولاد.

Ana mutazawej **wama'na** *3 awlad.*

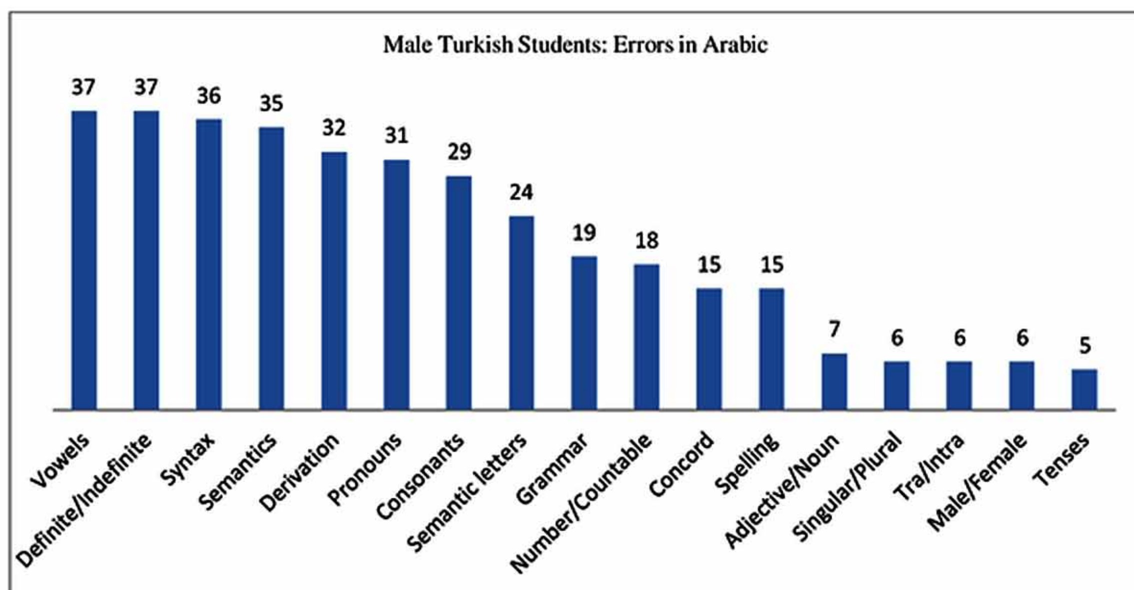
-أنا متزوج **وعندنا** ثلاثة أولاد.

Ana mutazawej **wa'endana** *thalathatu awlad.*

This error occurred because of replacing the word عندنا with the word معنا which resulted in a semantic misuse.

The findings of male Turkish students showed that replacing short vowels with long ones or vice versa, using the definite/indefinite articles, making mistakes in the syntax of the clause, the semantic misuse of the vocabulary, and the derivation formed the majority of the linguistic errors. On the other hand, committing errors related to tenses, male/female (subject-verb agreement), transitive/intransitive verbs, and adjectives/nouns represented the lowest number of errors frequencies. Errors related to using the pronouns, replacing the consonants by others, errors in the semantic letters, grammar errors, number and countable nouns agreement, concord, and spelling formed a medium number of errors.
Figure 4 shows the linguistic errors committed by male Turkish students in writing Arabic essays.

Figure 4. Errors in Arabic by male Turkish students



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Female Turkish Students (Errors in Arabic)

This section focuses on the linguistic errors committed by female Turkish students when writing Arabic essays.

Semantic Letters/Preposition (Omission) (F, 1, T-A)

-أنا أدرس قربوك.

-Ana adrus Karabuk.

-أنا أدرس في قربوك.

-Ana adrus **fi** *Karabuk.*

The error in this sentence occurred due to omitting the preposition في from the sentence. This type of error may happen because of a lack of equivalence in the Turkish language, whereby the equivalence preposition is used as a suffix at the end of the word, such as 'Karabuk**te**'.

Semantic Use (Replacement) (F, 2, T-A)

-درست في **المكتبة** حتى ثمانية سنة.

- Darastu fi **almaktabah** *hatta thamaniyah sana.*

-درست في **المدرسة** حتى الثامنة من عمري.

- Darastu fi **almadrasah** *hatta althaminah min omri.*

A semantic error occurred in this sentence due to replacing the word (almadrasah) المدرسة by the word (almaktaabah) المكتبة.

Vowels (Replacement) (F, 3, T-A)

-أعش كارابوك.

- A'aeshu Karabuk.

-أعيش في كارابوك.

- A'eesh fi Karabuk.

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In the word وشعأ two vowels were replaced instead of the correct ones. For instance, the first long vowel ي was replaced by a short vowel ِ. On the other hand, the short vowel ُ was replaced by the long one و in the second error.

Tenses (Replacement) and Definite Article (Adding) (F, 3, T-A)

-**عمل** مع الأبي.

- **A'mala** *ma'a* **alabi**.

-يعمل مع أبي.

- **Ya'amal** *ma'a abi.*

In this error, the Turkish student replaced the simple present يعمل by the simple past tense عمل in a context that requires using the simple present tense.

Singular/Plural (Replacement) (Female, 3, T-A)

-أحب قراءة **الكتاب.**

- *A7ebu kera'at* **alkitab**.

-أحب قراءة **الكتب**.

- *A7ebu kera'at* **alkutub**.

This error occurred because of making the noun الكتاب singular instead of the plural form الكتب in a context that necessitates using the plural noun.

Definite Article (Omission) (F, 5, T-A)

-نذهب إلى بحر.

- *Nathhab ela* bahr.

-نذهب إلى البحر.

- *Nathhab ela* albahr.

In this error, the definite article ال was omitted from the word بحر. This error could be attributed to the possible effect of the mother tongue (Turkish Language), whereby no similar equivalence is used for nouns, particularly as a prefix.

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Concord (Replacement) (Female, 11, Turkish-Arabic)

-أود أن يخرج إلى الشارع.

- Awad an **yakhruj** *ela alshare'.*

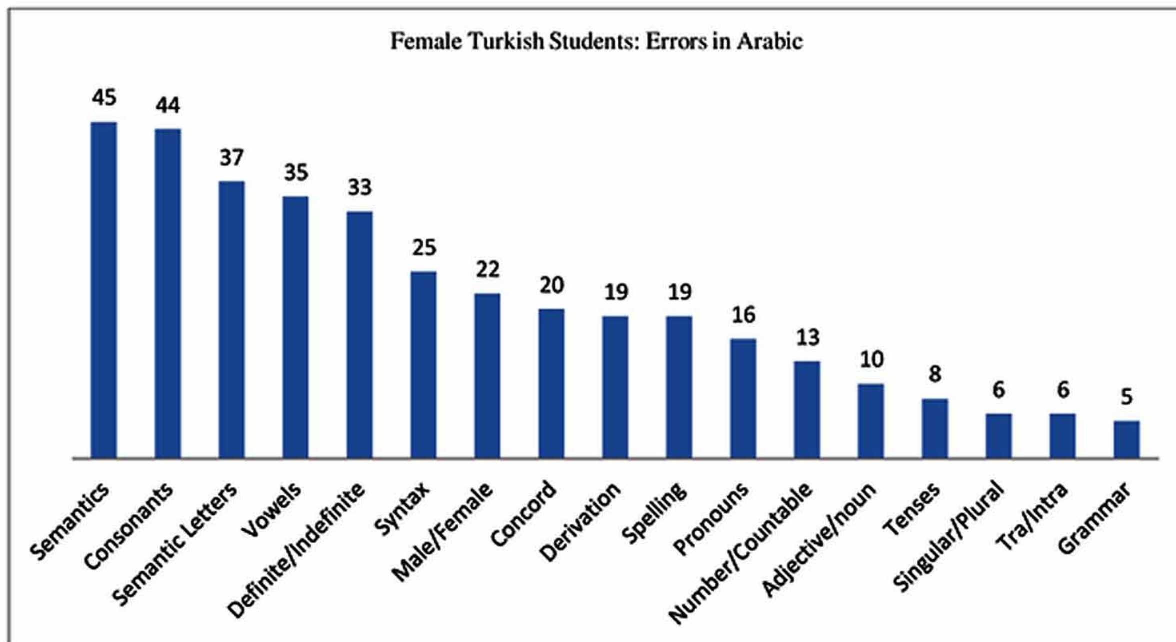
-أود أن أخرج إلى الشارع.

- Awad an **akhruj** *ela alshare'.*

In this error, the Turkish student replaced the verb أخرج which is used for the first singular person 'I' by the verb يخرج , which is used with the third person singular male 'he'. In the Arabic language, both prefixes and suffixes are used to refer to the tense and the subject of the sentence, whereas in the Turkish language, only suffixes are attached at the end of the verbs to refer to the tense or both the tense and the subject.

Figure 5 presents the linguistic errors in Arabic committed by female Turkish students.

Figure 5. Linguistic errors by female Turkish students in Arabic



The Turkish female students had the highest linguistic errors in the semantic misuse of vocabulary followed by replacing the consonant letters with other consonants. Errors related to the semantic letters, such as prepositions and conjunctions occupied the third rank in terms of the frequencies of errors. Replacing the short vowels with long ones or vice versa occupied the fourth rank, followed by the use of the definite and indefinite nouns. On the other hand, Adjective/noun agreement, tenses, singular/plural

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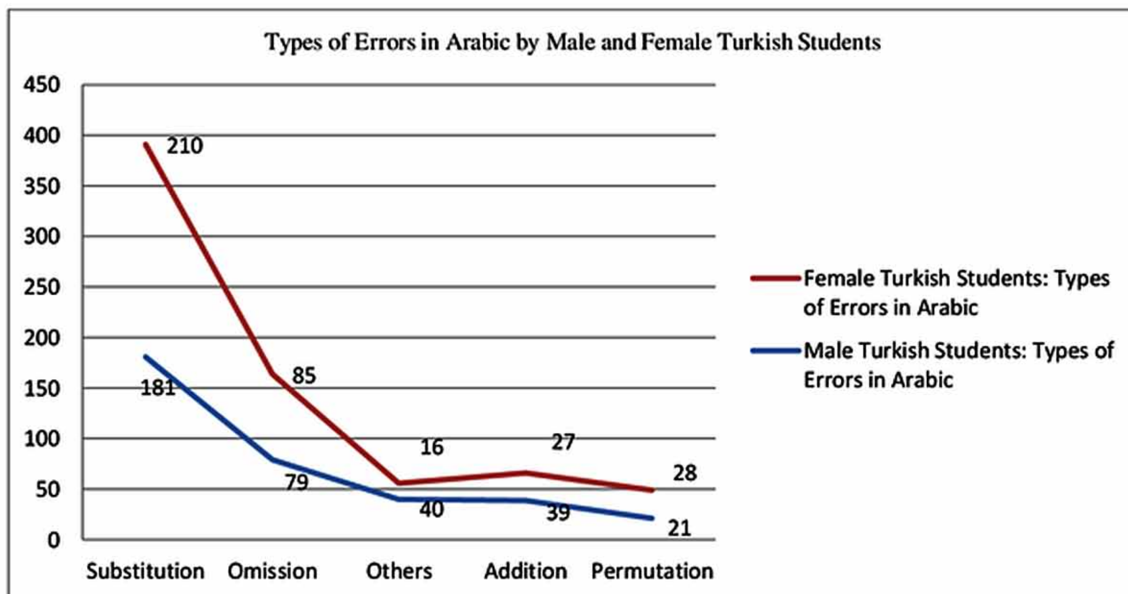
nouns, transitive/intransitive, and grammar had the lowest number of linguistic error frequencies by the female Turkish students. Regarding errors of syntax, male/female agreement, concord, derivation, spelling, pronouns, and number/noun agreement, they had a medium number of frequencies.

The types of errors in the Arabic language by Turkish students included substitution, omission, permutation, addition, and others. The findings as illustrated in Figure 6 showed that both male and female Turkish students are similar in their types of errors, particularly in their use of substitution and omission as the dominant ones. In substitution, the Turkish students replaced some rules/vowels/prepositions/tenses, etc., with incorrect forms. Omission occupied the second rank, whereby the students deleted some rules/prepositions. This result shows the possible influence of the first language (Turkish Language) on the second language (Arabic Language). However, male and female Turkish are different in the third type of errors, whereby the female Turkish students' linguistic errors were associated with the permutation, whereas the male Turkish students used others as another type of errors. The Addition type occupied the fourth rank in terms of the error types for both male and female Turkish students. Another gender difference between male and female Turkish students is represented by permutation by male students and others by female students.

Figure 6. Types of errors in Arabic by male and female Turkish students



The linguistic errors in the Arabic language by both female and male Turkish students showed varieties in terms of the most common linguistic errors. This finding could probably explain the possible influence of gender differences on the language use and the linguistic errors in Arabic. On the other hand, the linguistic errors made by male and female Turkish students in English essays showed a similarity, particularly in using the concord. This finding can suggest the possible influence of the first language (Turkish Language) on the English language in terms of committing the most common linguistic errors. Although the male and female Turkish students are varied in the frequencies of the linguistic errors, errors

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related to articles, prepositions, singular/plural nouns, and tenses formed the most common linguistic errors following concord in English. This finding could present another proof of the probable effect of language transfer of the first language (Turkish Language) on the second language (English language). Further, based on the findings related to the types of errors in Arabic and English by Turkish students, substitution and omission occupied the first and second ranks, respectively. This finding could be attributed to the possible effect of the first language (Turkish Language) on the second language (English Language) and (Arabic Language).

DISCUSSION

This study is based on identifying the linguistic errors in the second language writings of English and Arabic languages by undergraduate Turkish students at Karabuk University in Turkey. The sampling included 80 essays. Each 40 essays belong to one language. In each language, 20 essays are written by male students and other 20 essays are written by female students. James's (1998) framework of the grammatical categories was modified and adopted to explore the linguistic errors in Turkish students' second language writings in English and Arabic.

This study showed that both male and female Turkish students are similar in committing the highest linguistic errors in concord in the second language English writing. Despite their different percentage of frequencies, male and female Turkish students are similar in committing linguistic errors in singular/plural, prepositions, articles, and tenses as the highest ones following concord. This finding is in line with Hyde's (2005) gender similarities hypothesis (GSH). The most apparent conclusion to be drawn from these data is that only limited evidence supports the argument that, in terms of the linguistic characteristics of the written outcomes, boys and girls are differently literate (Jones & Myhill, 2007), specifically in Turkish students' second language (English) writing. In other words, comparing the language of male and female students in written texts could reveal small differences but consistent gender differences in the language use. Since the present study analyzed essays that are an answer to a question in the exam, gender differences could be higher in tasks that have limited constrictions on using the language. More specifically, the linguistic use that is related to the gender differences could probably reveal a multifaceted mixture of social goals, situational demands, and socialization (Newman, Groom, Handelman, & Pennebaker, 2008).

On the other hand, the findings related to the linguistic errors of male and female Turkish students in the second language (Arabic) writing showed gender differences in terms of the most frequent linguistic errors. For male students, committing linguistic errors in vowels represented the highest percentage, whereas semantic errors of some vocabulary represented the highest rate by female Turkish students. Surprisingly, both male and female Turkish students in second language writings of English and Arabic showed a similarity in terms of the types of errors. In other words, substitution and omission constituted the dominant types of errors. This latter finding could explain the possible influence of the first language (Turkish Language) on the second language writings (English and Arabic). Another possible reason for this similarity could be attributed to the lack of knowledge of the target language (Al-Shujairi & Tan, 2017). As argued by Aziz, Fitriani, and Amalina (2020), English foreign language learners tend to delete items that are fundamental for the linguistic system of the English language.

Since this study is limited to analyzing linguistic errors by Turkish students in two second languages (English and Arabic), future studies could present further evidence of the gender differences as well as

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first language influence in committing grammatical errors by students from different nationalities. A comparative analysis of the linguistic errors supported by text-based interviews could probably result in findings that show which errors are influenced by the grammar of the first language. As Jomaa (2019) suggests, due to the complexity of both academic and non-academic discourses, multiple approaches and methods should be followed to obtain both emic and etic perspectives from a writer through employing varied lenses.

CONCLUSION

The findings in the current study focused on identifying the linguistic errors and types of errors in English and Arabic by male and female Turkish students at one of the public universities in Turkey. The findings showed gender differences among Turkish students in terms of committing linguistic errors in their second language (Arabic) writing. Despite this difference, both male and female Turkish students are similar in committing linguistics errors associated with the use of 'concord' with the highest frequencies of errors in second language English writing. This finding suggests the possible influence of the first language (Turkish Language) on committing errors in their second language writing (English Language). On the other hand, identifying the grammatical errors by male and female Turkish students in their Arabic writing could highlight the gender differences in their second language writing performance. Practically, these findings could help both Turkish students involved in learning foreign languages, such as English and Arabic, as well as their instructors. In other words, these findings could emphasize the weak points in the process of foreign language learning/acquisition. Therefore, teachers could exploit these weak points and give the necessary feedback to the learners.

Theoretically, the findings could reveal the possible influence of the first language (Turkish) on the second language (English) writing performance negatively. In addition, although James's (1998) framework of the linguistic errors could present good results, some linguistic errors by Turkish students in English and Arabic could not be categorized based on his framework. Therefore, the present study could extend the framework of James (1998) by adding new categories. Further studies that will be conducted on analyzing the linguistic errors of other languages may add other categories that correspond to the linguistic errors of their participants.

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KEY TERMS AND DEFINITIONS

EFL: Refers to the use of English as a foreign language in countries like Turkey.

Error Analysis: Is the process of identifying errors committed by learners in a certain language.

ESL: Refers to the use of English as a second language in countries like Malaysia.

Linguistic Transfer: Refers to the process that happens in learning a second/foreign language due to the effect of the first language.

Negative Transfer: When the first language of the learner leads to committing mistakes while learning a foreign language, it is called negative transfer.

Positive Transfer: When the first language of the learner helps him/her in learning a foreign language, it is called positive transfer.

Variables: Are factors that are taken into consideration when conducting studies due to their effect positively, negatively, or neutrally. Variables are varied and the most common ones are gender and age, particularly in the linguistic contexts.

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Chapter 3
Translanguaging as an Enactment of "Changjinglu" With a Chinese Satellite Baby in a Head Start Classroom

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ABSTRACT

This chapter focuses on three-year-old Emma, a "satellite baby" who was born in the United States (the U.S.), spent her earlier years in China, returning to the U.S. to begin public schooling. The authors drew on a framework of culturally sustaining pedagogy (CSP), translanguaging, and intersectionality to reveal and analyze Emma's school-based literacy practices using English and one of her heritage languages, Mandarin, with two research questions: How did CSP and translanguaging take place in Emma's everyday classroom practices? How did CSP facilitate translanguaging spaces in the early childhood classroom? Data analysis revealed that CSP was used as a gateway for Emma's translanguaging practices as she gradually adjusted to the contextualized and situated nature of the classroom with the facilitation of her special education teacher. The authors recommend CSP-informed literacy practices with young emergent bilinguals to sustain their transnational linguistic repertoires and to enact translanguaging pedagogy in early childhood education.

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It was the first day of preschool for Letao. She just had a long-awaited reunion with her mother, after living with her grandparents in China for over one year. Letao's first day of school was full of tears. As soon as the classroom door was closed, she escaped from the classroom teacher and fled to the exit, punching the door and crying out in Mandarin Chinese: "Let me out! Let me out!" …When Letao's mother came back to pick her up, Ms. Wanda, an older lady who served as the assistant teacher in Letao's classroom asked how to say "Mom will come back!" in Mandarin. After hearing the phrase "Mama hui hui lai. (Mom will come back.)" from Letao's mother, Ms. Wanda jotted down the pronunciations word by word. The next day when Letao was dropped off, Ms. Wanda held Letao in her arms and repeated: "Mama hui hui lai. (Mom will come back.)" Letao began to calm down and waved goodbye to her mother.

Three-year-old Emma was sitting on the edge of the carpet, leaning on the bookshelf, while the rest of the class listened to the teacher reading the classic children's storybook *Five Little Monkeys Jumping on the Bed*. "Who can tell me how many monkeys we have now?" the classroom teacher Alicia asked. Many children raised their hands while shouting out, "Three! Three!" "Emma, we had four little monkeys jumping, then one fell down, how many monkeys are there right now?" Emma looked terrified and clung to the bookshelf tightly. "Come on, Emma! I know you can do it!" the teacher added. Emma hid her face behind the bookshelf and started sobbing.

INTRODUCTION

The above classroom vignettes provide snapshots of two Chinese American toddlers who experienced transnational separations from their parents and struggles moving from a non-English-speaking household to a completely new English-speaking environment. Both toddlers were raised in China then returned to their immigrant families in the U.S. as "satellite babies" (Bohr & Tse, 2009). The practices of transnational "satellite babies'' have been documented in North American Chinese, Mexican, South Asian, Caribbean, and Filipino communities (Aulakh, 2008; de Guzman, 2014; Dreby, 2010; Glasgow & Ghouse-Sheese, 1995; Kwong et al., 2009). Although this experience is not restricted to Chinese immigrant families, *satellite babies* or *astronaut households* are terms often associated with working-class Chinese immigrant families (Aye & Guerin, 2001; Bohr & Tse, 2009; Kwong et al., 2009; Schweitzer, 2016; Skeldon, 1997; Wang, 2018; Waters, 2002). Specifically, Chinese immigrant families had to make such decisions when they faced severe financial difficulties providing childcare and other unforeseen life obstacles as they struggled to settle in a new country. As a result, many Chinese immigrants decide to have their children remain behind in the care of their family during their initial adjustment period to a new life in another country (Bohr & Tse, 2009). Another factor in their initial decision to have their young child stay in China is related to the cultural norm of trans-generational childcare that supports having multiple family caregivers for their children (Bohr & Tse, 2009; Kwong et al., 2009; Sengupta, 1999).

In this case study, we focus on three-year-old Emma, a "satellite baby" who was born in the U.S., spent her early formative years in China, returning to the U.S. to begin public schooling. We draw on the theoretical tenets of *Culturally Sustaining Pedagogy* (Paris & Alim, 2014), *translanguaging* (García et al., 2017; Li Wei, 2018), and *intersectionality* (Creshaw, 1991; Collins & Bilge, 2016) to reveal and analyze Emma's school-based literacy practices using English and one of her heritage languages, Mandarin. Emma was enrolled in a Head Start program in a large urban school district and was soon identified as an emerging bilingual learner with special needs. Culturally Sustaining Pedagogy (CSP) and translanguaging assert that learners utilize their culture and language resources along a continuum through

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processes that support multilingual meaning-making (García et al., 2017; Li Wei, 2018; Paris, 2012). We posed two research questions: How did CSP and translanguaging take place in Emma's everyday classroom practices? How did CSP facilitate translanguaging spaces in the early childhood classroom? In the following sections, we overview three interconnected theories informing this project. Then, we introduce Emma and describe the classroom context.

LITERACY AS MEANING MAKING

Literacy is not solely about reading and writing, and it is not a static set of skills either (Heath, 1983). In line with culture that represents a fluid and broad term as defined by people's ways of being, literacy is meaning-making influenced by various sociocultural contexts (Ladson-Billings, 1995a, 2014). Social *mediates* language development and the literacies that follow. Literacy in all languages represents higher mental processes as well as socially mediated meaningful activities. Sociocultural researchers have investigated the nuances of learning and development that are influenced by culture as instantiated through the experiences of race, ethnicity, and language variation. In a review of sociocultural perspectives on race, culture, and learning, Nasir and Hand (2006) pointed out, "…Sociocultural theory may be useful in beginning to trace the links between classroom practice, cultural practice and repertoires of participation among ethnic groups" (p. 458). This can extend thinking about the ways that individuals and social groups inquire and learn (Motha, 2006). Social interaction is the core of the early childhood classroom that frames the social practices teachers use to organize and encourage learning. Engagement between student and teacher in the early childhood classroom, perhaps more than at any other time in the schooling experience, shapes social and pre-academic competence.

INTERSECTIONALITY

Work in critical social theory has evolved in recent years to allow examination of ways that individual identities and context *collide* to influence learning. Under the rather large *umbrella* of critical theory, we have discovered the inadequacy of explaining learning outcomes based on a single identity, such as language, in isolation of other identities, race, culture, class, gender, etc. These qualities do not function alone but operate in complementary and discursive ways to determine learning outcomes.

"Intersectionality is a way of understanding and analyzing the complexity in the world, in people, and in human experiences" (Collins & Bilge, 2016, p. 2). Critical scholarship, most notably Black feminist and critical race scholars present race, class, gender, and language as closely intertwined and argue that these forms of stratification need to be studied about each other; the goal is to take a stand and challenge the status quo and aim to transform power relations (Davis, 2016). Critical researchers and educators within the field of language education have long acknowledged the number of significant determinants that operate simultaneously to influence how and to what extent learners develop proficiency in another language, including English. As our understanding of the ways multiple factors operate, intersectionality is now utilized to examine how variables of multiple oppressions, including language, intersect in ways that are historically co-determining and complex. As critical inquiry and critical praxis, intersectionality has a long-standing history within the fields of second/foreign language in seeking to identify and analyze the inordinate ways that politics, histories, and economies work to influence how identity markers

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such as culture, race/ethnicity, class, gender/sexuality, and dis/ability intersect with English language learning. Intersectionality theory was deemed a "good fit" to explain the teacher's efforts to cultivate second language (L2) development through translanguaging in Mandarin (L1) and Chinese culture (C1). As such, we draw equally from intersectionality theory and pedagogies framed by critical race theory, culturally relevant and sustaining pedagogy to position our work.

FROM CULTURALLY RELEVANT TO CULTURALLY SUSTAINING PEDAGOGY

Culturally relevant pedagogy (CRP), the root of CSP, is a pedagogy that honors students' cultural values, practices, and experiences while fostering high academic achievement (Ladson-Billings, 1995a). The idea behind CRP is not that teachers are eliminating or replacing the students' cultural backgrounds in lieu of academic success, but instead, regard their backgrounds as the foundation for their academic understanding and sociopolitical awareness (Ladson-Billings, 1995a). Ladson-Billings (1995a, 1995b) identifies three tenets of CRP including academic achievement, cultural competence, and sociopolitical consciousness: 1) academic achievement refers to students' long-term academic success, which includes, but is not limited to standardized test scores. CRP values students' academic strengths and creates authentic classroom learning experiences for success in the school curriculum; 2) cultural competence consists of students' individual cultural backgrounds, prior knowledge, lived experiences, as well as their capabilities of navigating between their home and school lives. CRP equips students with the cultural competence to succeed in school and to later on change their original socioeconomic statuses; and 3) sociopolitical consciousness sets high expectations for teachers to develop a critical multicultural mindset so that both teachers and students can identify and challenge social inequality. Culturally relevant teaching requires a caring community that cultivates and differentiates students' intellectual capacities, potentials, creativities, and heritage cultures. It challenges teachers to take courageous pedagogical moves in increasingly multicultural classrooms for children's cultural empowerment and academic success.

Stemming from CRP, CSP further "seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of the democratic project of schooling" (Paris, 2012, p. 95). Moving forward, teachers are encouraged to explicitly incorporate students' individual cultures into classroom curriculum as assets to the class community rather than deficits. In this chapter, based on three tenets of CRP, with CSP incorporated, we focus on re-visioning early literacy and teacher education and offer the following re-visioned tenets to guide our culturally relevant/sustaining pedagogical practices in the teacher education classroom:

1. Regarding students' academic performance, teachers need to reject deficit thinking about students in their classrooms. This is especially the case for students of color, who have been disempowered in and through schooling. Teachers need to believe and acknowledge that all children can succeed academically and possess valuable literacy knowledge and skills (Howard, 2003; Ladson-Billings, 1995a). When a child's knowledge does not match or align with dominant worldviews and norms, teachers must acknowledge and empower children, through the identification, leveraging, and cultivation of their prior cultural and linguistic knowledge through his/her personal stories and experiences.
2. In terms of the development of students' cultural competence, teachers themselves need to first understand themselves as cultural beings (Souto-Manning, 2013), exploring their privileges and

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oppressions within a power-laden societal context. Then, they must learn with and from students, their families, and their communities. This will allow for teaching to respond to students' lived experiences and sustain their valuable cultural knowledge and practices (Gay, 2002, 2010; Ladson-Billings, 1995a; Paris, 2012). In this current time of increased standardization, accountability, and a narrow definition of achievement in the early childhood classroom, it is essential that teachers learn about whom the children in their classrooms are – learning about their strengths, their home literacy practices, and their interests. Borrero and Sanchez (2017) argue "[t]he agency of teachers to build curriculum and teaching practices that reflect the cultural lives of students is something that we as an educational community must support" (p. 282). This argument about the role of teacher agency cannot be underestimated because teachers play a very influential role in young children's classroom learning. Their care for and competence in recognizing every child in the classroom curriculum can lead to children's competence in recognizing themselves and their capabilities of successfully navigating their home and school lives.

3. Sociopolitical awareness and critical consciousness are needed so that teachers understand that racially diverse students bring cultural practices into the classroom. All young children enter the classroom with rich literacy repertoires. Howard (2003) argues that to become culturally relevant, teachers "need to engage in honest, critical reflection that challenges them to see how their positionality influences their students in either positive or negative ways'' (p. 197). This level of critical reflection and meta-awareness needs to consider how "race, culture, and social class shape students' thinking, learning, and various understandings of the world" (p. 197). It requires teachers to critically analyze the diversity within their classroom as well as their own racial and cultural biases toward their students. It further urges teachers to prioritize sociopolitical awareness in and through literacy, creating a better society in the long run.

TRANSLANGUAGING

Another perspective informing this work is *translanguaging*. The emergence of translanguaging, as both a theoretical tenet and a guiding pedagogy (Li Wei, 2018), provides a way to bridge the gap between theory and practice in the language education context to support teaching and learning. Baker (2011) notes, "Translanguaging is the process of making meaning, shaping experiences, gaining understanding and knowledge through the use of two languages" (p. 288). Therefore, in classrooms where translanguaging is deployed, it becomes "dynamic and functionally integrated to mediate mental processes in understanding, speaking, literacy, and, not least, learning" (Lewis, Jones, & Baker, 2012, p. 655). Widely viewed as sociolinguistic and ecological, translanguaging helps us to rethink how languages operate in classrooms and beyond. Within school settings where emerging bilinguals are challenged "to co-construct meaning, to include others, and to mediate understanding" (García, 2009, p. 304), translanguaging pedagogies provide not just a scaffold but a theoretical shift in the conceptualization of bilingualism and bilingual education (Lewis, Jones, & Baker, 2012; Li Wei, 2018).

Although it is beyond the scope of this work to address the evolving conceptualization and contextualization of terminology associated with translanguaging, we pause here to make an important point. Work addressing translanguaging in a second/foreign language often points out the fluidity of terms (code-meshing, polylingual, metrolingual, translingual, multi-languaging, etc.), noting that code-switching has most referenced ways that two languages operate within a given context (see for example,

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Lewis, Jones, & Baker, 2012; García, 2009). However, we would be remiss in failing to point out the long and storied association of code-switching and the speech of African Americans (see for example, Smitherman, 1977, 1995; Baugh, 1999; Rickford, 1997, Rickford & Rickford, 2000; Makoni et al., 2003). Investigation of the patterns and uses of African American speech pre-date the current work in second/foreign language translanguaging research in the U.S. Although the politics have shifted somewhat in recent years, treatment of African American language (AAL) is still seen by many as "deficit," viewed through a diglossic lens suggesting that AAL serves different uses and functions than so-called standard varieties of English. Therefore, the body of work addressing the socio-linguistic value of AAL still does not enjoy the privileged status of other languages in current translanguaging work within second/foreign language research.

As we have grown in understanding the ways AAL operates, it is clear that the relationship of AAL with standard varieties of English represents flexibility and multiplicity of *languaging* processes. Those who support the concept of translanguaging note the shift from considering bilingualism as diglossic, asserting that bilingualism represents *heteroglossic*, *transglossic* functional interrelationship of languages (García, 2009). Unfortunately, recent translanguaging research fails to draw from the deep reservoir of work on code-switching/translanguaging in African American Language research that makes clear ways that different dimensions of identity operate on languaging and the socio-cultural and socio-emotional impact of this communication.

In the sections that follow, we introduce the learner, framing her background as a *satellite baby*. We describe the learning context, then analyze the teacher's translanguaging practice to support Emma, who is a *differently abled* preschool learner. Data provides a window for seeing how Mandarin was used as a scaffold, a bridge, to help Emma make sense and communicate in the classroom.

Satellite Baby

The term "satellite babies" first appeared in a study by Bohr and Tse (2009) on Chinese Canadian families who decided to send their children abroad for childcare support. A recent documentary (Schweitzer, 2016) further features the details of a group of NYC-born Chinese-American children. Due to parents' financial difficulties and other life situations, satellite babies are raised abroad then return to their immigrant families in the U.S. when it is time to begin informal schooling. Family practices of sending their children abroad for childcare can be traced back to transnational families in North America in the recent decades, which included but were not limited to Asian immigrant families (e.g., de Guzman, 2014; Dreby, 2010). Sengupta (1999) reported that 10 to 20 percent of the 1,500 babies born at New York's Chinatown Health Center in 1998 were sent to China. However, there is no public data available on how common this practice is now, in New York or nationwide. More recently, Kwong et al. (2009) studied 219 pregnant Chinese women in New York and found that 57 percent of them were strongly considering sending their newborns to China; within the group, three-quarters said they intended to bring their children back once they turned age 4. Emma, the toddler featured in this chapter, is among one of the satellite babies in the U.S.

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METHODS

An ethnographic case study can help to "see what some phenomenon means as it is socially enacted within a particular case" (Dyson & Genishi, 2005, p. 10). The knowledge of a *case* is constructed through observation of and interaction with situated representations of phenomena (Dyson & Genishi, 2005; Merriam, 1998). Therefore, to understand Emma's classroom-based translanguaging practices, we drew on ethnographic methods to capture Emma's literacy experiences at school. This classroom case focuses on writing down observations and reflections of Emma over a period of four months at school and of Emma's special education itinerant teacher Hui (the third author) who was the curricular enactor. We frame this inquiry within both micro (particular classroom spaces) settings and macro (sociocultural) structures. Thus, the methods of the case were designed to situate Emma within contexts that were curricular, social, and cultural. Our methodology is reflective of the three theoretical tenets of the framework that informs our work. Intersectionality theory, CSP, and translanguaging make clear the interactions within a context that specifically, a classroom "is essentially sociolinguistic, ecological, and situated" (Lewis, Jones, & Baker, 2012). Also, the contexts in which *languaging* takes place are intricately connected to one's identity dimensions including but not limited to language, dialect, race, class, and gender.

The data collection spanned four months as part of a larger classroom study on newly-arrived Chinese children attending schools in New York City's Chinatown, including classroom observations, informal teacher interviews, and collection of Emma's visual artifacts from Hui's enacted translanguaging practices (see Table 1 for a data collection matrix).

Table 1. Data collection matrix

Metehods	Observations	Visual Artifacts	Informal Interviews	Talk
Participant	X	X		X
Special Education Itinerant Teacher	X		X	
Enacted Curriculum	X	X		

INTRODUCING EMMA

Upon her U.S. arrival, three-year-old Emma began her school journey at a Head Start in New York City's Chinatown, a local public preschool program serving children from low-income families. A few months later, Emma was referred to special education services by her school. After the referral, Emma received special education services from Hui, her assigned special education itinerant teacher (SEIT) on a weekly basis. They worked together as part of Emma's daily classroom learning to help her meet the goals of her individualized educational plan (IEP), with the expectation that she will eventually become an independent learner in a regular general education classroom.

Before the time of the referral, Emma did not speak any English at school and did not seem to understand her classroom teacher's directions. However, according to Emma's mother, at home, she could speak Mandarin, the standard Chinese oral language, and Fuzhounese, a local dialect in China. During

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Emma's initial months of schooling, Emma had scarce knowledge about children's books or songs used in the mainstream U.S. preschool classrooms, such as the Five Little Monkeys series popular in her classroom. In addition, she did not seem to understand the U.S. classroom routines and materials, such as morning meetings, calendar, job charts, and center toys.

With a bilingual background in both English and Mandarin, Hui became Emma's special education teacher. In her capacity as SEIT, Hui set up weekly bilingual literacy activities with Emma in line with Emma's classroom curriculum. Emma was evaluated in English by her school-referred psychologist and speech therapist. They deemed that she was unlikely to succeed in her classroom and suggested that she be educated in a more restrictive learning environment, i.e. a self-contained special education preschool. As observed by Hui during her first two weeks of SEIT services, Emma did not participate in any classroom activities, nor did she play or speak with anyone. She did not appear to understand any of her teachers' questions or directions. She looked nervous or terrified most of the time. Nothing seemed to interest her aside from the book, *Goodnight Moon*. One day, Emma took the book from the classroom bookshelf and repeatedly looked at the pages. She became preoccupied in touching a giraffe image (see *Figure 1*), which is shown on several pages of the book.

Hui noticed her behaviors, which related to the giraffe image. Through interactions with Emma's mother, Hui found out that Emma had a Changjinglu (giraffe in Mandarin), which is a stuffed giraffe that she brought with her when she came from China to the U.S. Emma's mother speculated that Emma's stuffed Changjinglu looked a lot like the giraffe illustration in *Goodnight Moon*. Hui soon discovered that the Changjinglu was something Emma could identify with and relate to in her classroom. For Emma, the giraffe provided meaningful connection and was social-emotional support because it symbolized "friendship." This important connection of home to school supported Emma's successful transition to her new home in the U.S.

Figure 1. Finding Emma's "Changjinglu" (Giraffe) from reading Goodnight Moon

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Hui used her deepening understanding of Emma to build on instruction for her. Emma and Hui began working together, creating drawings and developing oral stories in Mandarin, such as "Giraffe in School" and "Giraffe at Home" as shown by *Figure 2*. The stories included the fact that Emma and her Changjinglu grew up in China and they came to the U.S. together. With help from her parents, Emma obtained photos of the people she lived with and played with in China, and also of the local community in Fuzhou—the playgrounds, supermarkets, restaurants, and parks she used to visit. Through the process, with Hui's help, Emma drew many pictures of her Changjinglu playing with rocks and sand outside of her grandma's apartment building as well as the food she ate in China. Emma began opening up during her SEIT services. In the process, Emma was engaged in composing the stories about herself and her giraffe friend. She was encouraged to bring her giraffe to school to "witness" and "join" her new school life. Soon she learned some of her first English words at school: giraffe, home, and school. In this case, translanguaging explicitly happened for Emma as she was invited to bring her Changjinglu to school and her transnational experiences in two countries were affirmed in her school work.

Figure 2. Emma's "Changjinglu" (Giraffe) art collages with Hui

Emma's individual translanguaging practice with Hui began to expand and was recognized by other children in the classroom. While receiving SEIT services, Emma was further guided to create oral and visual texts around "Giraffe at Home," including her life with her grandparents in their house in China and her new life at home in the U.S. Emma's "Giraffe at Home" eventually became a "book" that highlighted her drawings and paper collages. The book was added to the classroom library. It was read by other children in the classroom who then wanted to follow Emma's example to make their own books about home. The informal book sharing event not only demonstrated a caring classroom climate to recognize Emma's literacy progress but also made translanguaging available for other children in the classroom,

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including children who were Chinese American. Emma's book was displayed on the classroom bookshelf, which was an empowering step for Emma and her class, though implicitly, to recognize how her transnational, multilingual experiences were appreciated in the classroom curriculum.

Important cultural connections were included in the translanguaging pedagogies implemented with Emma. The conversation excerpt below between Emma and Hui about Emma's "Fish Ball Soup'' collage work (*Figure 3*) demonstrates Emma's bridging of home to school as she began to see how her experiences at home in the U.S. and in China are useful and relevant to the classroom. Moreover, this excerpt provides evidence that Emma's receptive and expressive skills in Mandarin were typical for three-year-olds, thus questioning the validity of Emma's *special needs* label.

On a rainy school day, Emma and Hui sat in the corner of the classroom. Emma quietly took out some crayons and construction paper and wanted to draw. Emma and Hui had the following translated conversation in Mandarin as Emma worked on an artifact with drawings and paper cutouts (see *Figure 3*):

Hui: Look, it is raining today. Should we draw something about the rain? When you were in China, what did you do when it rained and grandma couldn't take you outside to play?

Emma: Fish ball soup and ginger candy. (She whispered.) You need to eat fish ball soup when it rains. And also ginger candy.

Hui: Really? How do you know that?

Emma: Because, mmm… Because I just know it. (She smiled.)

Hui: It is raining today, so we'd better get some fish ball soup and ginger candies!

Emma: My grandma knows how to make fish balls. They are made of shark or eel meat. Soup and ginger candies keep your belly warm. (She drew a bowl with pencil and added some "fish balls" with white crayons.)

Hui: How did grandma make fish meat into fish balls?

Emma: You have to use two spoons. (She pretended to hold two spoons and made a squeezing gesture.)

Hui: So you have to squeeze the fish meat into the pot with two spoons?

Emma: Yes. And the water needs to be boiling before you put in the fish balls.

Hui: Do we put anything else in the soup besides the fish balls?

Emma: Oh, yes! Green scallions. (She picked up a light green crayon and drew some "green scallion" in the soup). You put them in at the end, after you put the soup in a bowl. Grandma said eating scallions makes you smart.

Hui: So you first scoop the soup into a bowl and then add green scallion?

Emma: Yes, and it has to be a porcelain bowl with blue and white flowers, and you eat it with a spoon like this. (Emma added some blue decorations on the edge of the bowl and drew a spoon.)

Hui: Looks delicious. I think a bowl of fish ball soup like this will definitely keep me warm on a rainy day.

Emma: And ginger candies, too. You eat fish ball soup and ginger candies when it's raining.

Hui: Does grandma make ginger candies?

Emma: No, we buy them, and they look like this. (Emma searched through the crayon boxes and did not seem to find a color she wanted. She reached to the side and picked up some orange and red construction paper, and a pair of scissors. She began cutting out some candy-like shapes from a piece of red construction paper.)

Hui: How big is a ginger candy? Do you want to glue them beside the fish ball soup?

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Emma: Yes. Some big, some small. (She cut out more "candies" and glued them onto the construction paper.) And they are wrapped in pretty paper. (She drew several lines on the sides of each candy to convey the candy wrappers.)

Figure 3. Emma's "Fish Ball Soup and Ginger Candies"

Yuwantang ("fish ball soup"), a staple in Fuzhouses cuisine, and a favorite dish prepared by Emma's grandmother was the impetus for this story. To begin, Emma orally, in Mandarin, shared with Hui the story of fish ball soup. She could articulate rich details of this multi-step procedure on how to make the fish ball soup and even associated this with why and when fish ball soup was a necessity, to keep warm on a cold rainy day. Emma also pointed out that as a special treat, ginger candies are served after eating fish ball soup. To address the needs of newly-arrived transnational children like Emma who are not ready to speak English yet, it is crucial to build upon what they have already learned and enable them to feel safe and secure in adjusting to their school lives. Thus, translanguaging and culturally sustaining pedagogy happens in the first place by observing their needs and from a strength-based perspective affirming their language repertoires as "half full, not half empty" (Genishi, 2002, p. 66); it then draws on children's current linguistic and cultural repertoires to help them make meaning in the classroom literacy curriculum.

During Emma's SEIT services, she was encouraged to add more details to her fish-ball-soup sketch—fish balls are squeezed into boiling water with two spoons; green scallions help bring out the flavor of the fish; and fish ball soup is usually served in a traditional Chinese porcelain bowl with blue and white patterns. Carefully guided instruction enabled Emma to add more oral and visual details to her story and picture, an important component in the U.S. early childhood classroom. Applying the same approach, Hui facilitated the translanguaging event in Mandarin. This process affirmed Emma's rich cultural

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knowledge of Fuzhouese food as well as her strong oral language skills in Mandarin. At the same time, she was beginning to learn the English alphabet and adding English vocabulary and pronunciation of "Yuwantang (fish ball soup)" to her emerging knowledge of English. In this event, Emma took an active role in authoring her oral texts about grandma's fish ball soup. She was not only learning to make books with Hui about "Yuwantang (fish ball soup)" but was becoming a powerful text productor in her conversation with Hui during this translanguaging classroom event.

Toward the end of the first school year, Emma and her classmates from the neighborhood in the local Chinatown area learned about community workers. Emma's classroom teacher Alicia and Hui's goal was to make the classroom more culturally and linguistically responsive to Emma and the other students by engaging in more explicit translanguaging practices. Learning that Emma's grandfather in China was a mailman, they requested a photo of him in uniform with help from Emma's parents. They used the photo alongside Emma's giraffe as part of the unit. After reading a book about mail carriers and the post office, Alicia shared the photo with the class. The children then discussed how the uniform Emma's grandfather wore in the photo was different from the mail carrier's uniform in the book they read for the unit community workers. Emma, for the first time, along with her peers, was actively engaged in the classroom curriculum. Also, it was for the first time that the story of Emma and her grandfather was formally included and shared with her peers. Though the whole-class lesson was planned and taught in English, the content explicitly empowered Emma as a transnational individual and invited the whole class, including Emma herself, to consciously look at the mailman uniform worn by Emma's grandfather and hear about his story in China.

As the school year progressed, Emma's giraffe traveled with her from home to school and served as a special "girlfriend" to her. For example, Emma said "Here!" in English as she waved one of the giraffe's legs when Alicia called her name during morning attendance check. This special girlfriend also helped Emma fulfill her classroom job as a *light inspector* when she was tasked with making sure to turn off the lights when the class departed for the day. She even began to dance with the rest of her peers during "movement time" and joined the singing group before lunchtime. As a result, Emma's classmates welcomed the giraffe as a new friend for the whole class.

CONCLUSION

Throughout the year, Emma's progress was evident as the teachers continued to deploy translanguaging and culturally sustaining pedagogies allowing use her first language, Mandarin, to access concepts that she had yet to develop English vocabulary. Through her *giraffe experiences* at school, and at home, Emma connected to the milieu of the classroom and became an excited and engaged participant. By the end of the school year, Emma was able to understand some basic directions from Alicia and participated in most of the curricular activities in her classroom, though she remained a "quiet" child.

As Emma was increasingly engaged in the classroom, the curriculum affirmed the stories of Emma and her family. Over time, the translanguaging pedagogies enacted during the SEIT services moved beyond drawing on an individual child's cultural repertoires but were expanded to include translanguaging activities for the whole class. As a result, for Emma and her classmates, deep learning occurred as both the home language and English were activated. The explicit use of planned, not merely spontaneous, translanguaging practices should be deliberate and systematically deployed after careful consideration of the sociolinguistic contexts (Lewis, Jones, & Baker, 2012).

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Emma, who embarked on her U.S. schooling journey as a "satellite baby" was able to eventually adjust to her new school life with the collaborative help from Hui and her classroom teacher. We recognize Emma's case as a situated representation of a larger phenomenon (Dyson & Genishi, 2005) that speaks to many Chinese "satellite babies." Further, we see an urgent need to apply the intersection of translanguaging and culturally sustaining pedagogies to understand and foster the literacy practices of newly-arrived young children from economically limited or working-class immigrant families, by valuing and affirming:

…individual self-worth and abilities; and an ethic of caring. It uses [different] ways of knowing, understanding, and representing various ethnic and cultural groups in teaching academic subjects, processes, and skills. It cultivates cooperation, collaboration, reciprocity, and mutual responsibility for learning among students, and between students and teachers. (Gay, 2010, p. 45-46)

Further, literacy and early childhood teacher educators should focus on curriculum to prepare classroom teachers at every level to be flexible in adopting and adapting, as needed, the multiculturally responsive dimensions proposed by Banks (2007) and Souto-Manning and Cheruvu (2016) to reach all learners. Specifically, in early childhood literacy teaching, we embrace the notion that teachers view students from language minoritized populations as resourceful contributors in classroom curriculum and acknowledge their home languages and lived experiences (Genishi & Dyson, 2009). However, simply espousing a belief in translanguaging pedagogies, is not enough. Early childhood educators should prepare to be *courageous language conductors* who are capable of helping students use the language they know best to add English to their linguistic repertoires.

We assert here that language reflects the essence of identity and is an essential tool to communicate who we are, how we feel, what we think, and what we know. For Emma, the curricular connection facilitated by her *language conductor* Hui, was her previous life in China and her new life in the U.S., as represented by her Changjinglu, a symbolic stuffed giraffe that echoed Emma's transnational identities and experiences. Thus, classroom literacy activities need to respond to the "giraffes" that matter in the lives of young children, the symbolic resources they attach themselves to. In this particular case study, Hui's work with Emma was an impetus to work with the teacher to establish a *language neighborhood* that reflected the linguistic and cultural richness of the classroom. From anecdotes on Emma's case, we also recognize the importance of making curricular connections with children at their individual levels and designing differentiated multicultural classroom activities with the stories they hear, the food they enjoy, the people they know, the books they read, the toys they play with, the markets and stores they visit, things that are meaningful to them.

DISCUSSION

As teacher educators who work with pre-service and in-service teachers, we often hear a common myth that a teacher has to know the children's language(s) in order to enact translanguaging pedagogies. However, Emma's case reveals the importance of using CSP, as part of translanguaging practice, to support her literacy development in English, while at the same time, utilizing Mandarin to access known concepts while Emma acquired English vocabulary and adjusted the English speaking environment. We see evidence of enacting translanguaging from a non-Chinese speaker in the first vignette of the chapter:

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the teacher assistant, who did not speak Mandarin, proactively reached out to Letao’s mother to learn to pronounce “Mom will come back.” in Mandarin. Her caring act helped Letao, a new student, feel safe in a new classroom and secure in knowing that her mother would return to collect her at the end of the day.

From Emma, we understand that the practice of social justice starts with the understanding of oneself, it begins with self awareness –the self recognition and affirmation of cultural, linguistic, and transnational identities in a cultivated, translanguaging classroom. It points to the importance of the teacher’s role in the classroom, who must act as a facilitator to assure and nurture the process and to build the *language neighborhood* in each classroom.

In both research and praxis, we find that limited attention has been paid to transnational young children from Asian immigrant families, especially those who are evaluated as students with special needs. We also see a glaring need for translanguaging research to attend to ways that race as well as language and culture operate in early childhood classrooms. The population of young immigrant children reflect the growing diversity of not just languages and cultures but racialized students who enter the U.S. classrooms. In these troubling times, there is growing awareness and call for action to address the historic racial, health, social, and economic disparities that impact American society and our schools. We see that it is time for translanguaging scholarship to openly address the ways that race, color, class, and power operate at the borders of the inequities that impact young transnational bilingual children and their families. Such attention will help to broaden our understanding of how to engage in translanguaging pedagogies that are not just linguistically supportive but expand understanding to see how culture and racial identity operate for bilingual learners.

We hope that our voices shed light on a better understanding of this group of marginalized school children, as a way for researchers and classroom teachers to consciously and critically observe children’s abilities in specific sociocultural contexts and to enact translanguaging pedagogies with care and to deliberately enhance school literacies in both home and school languages for all the young learners.

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KEY TERMS AND DEFINITIONS

Assets: A strength-based consideration toward what students already know and how to learn from and with students.

Deficits: A negative consideration toward what students do not know instead of what they already know.

First Language (L1): The language people learn and speak first.

Intersectionality: A way to understand and analyze multiple systems of oppression.

Language Conductor: K-20 teachers who utilize translanguaging and culturally sustaining pedagogies to facilitate students' multilingual learning in the classroom.

Language Neighborhood: An unofficial classroom space created for students to share their multilingual discourses and cultural repertoires.

Meaning Making: The process of how individuals make sense of (new) knowledge in connection with their prior understanding, lived experiences, and the self.

Second Language (L2): A language that is not someone's first language and is learned later by the person.

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Chapter 4
Linguistic Liberation:
The Experiences of Black Higher Education Professionals

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ABSTRACT

This chapter will explore, question, and critique linguistic diversity, in general, and English, specifically, concerning lived Black experiences. The authors recognize linguistic diversity as acknowledging and accepting the many language varieties people hold and bring with them in the spaces they enter. By understanding this concept, they aim to provide a deeper perspective into how Black male educators in higher education face challenges regarding linguistic diversity. The experiences are often overshadowed by linguistic hegemony that is rooted in white supremacy, so they aim to provide a deeper understanding of the experiences of Black male educators to promote linguistic liberation. This chapter will explore the experiences of both Black male professionals and illuminate the challenges and opportunities faced in relation to linguistic diversity from their personal narratives. They aim to share the importance and value of creating Black space within whiteness to share linguistic backgrounds and stories.

LAYING THE FOUNDATION FOR LINGUISTIC AGENCY

As higher education professionals, we, Dr. Antione Tomlin (Professor) and Mr. Lavon Davis (Student Affairs Practitioner) often struggle with when it is appropriate to flex our autonomy related to linguistic agency. Higher education is still a majority white space that values white culture. As Black men, we recognize this way of being and strategically and intentionally push back on linguistic hegemony rooted in white supremacy. Banks (2007) emphasized that we must talk about culture in every way to avoid "cultural misunderstandings, conflicts, and institutionalized discrimination" that can occur when linguistic differences are misinterpreted (p. 7). This chapter seeks to explore some of the elements of what Banks

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(2007) suggested. We will talk about culture, as it is directly connected to our African American English and the ways we have learned to use it. In that, we hope to shed light on issues that we have experienced or have seen happen that perpetuate a culture of institutionalized discrimination.

This chapter explores our experiences as two Black male higher education professionals and illuminates the challenges and opportunities that are faced in relation to linguistic diversity from our personal narratives. Our aim is to share the importance and value of creating Black space within whiteness to share our linguistic backgrounds and stories. First, we open the chapter by sharing our individual narratives and experiences with denying and reclaiming our linguistic agency. Then we offer major takeaways and recommendations for practice/supporting linguistic freedom and valuing all English varieties. Finally, we conclude with standing in our Blackness unapologetically.

LAVON DAVIS, M.ED., *SCHOLAR-PRACTITIONER AND NATIVE AFRICAN AMERICAN ENGLISH SPEAKER*

The Making of My Linguistic Repertoire

I always knew I had a passion for language and how people interpreted differing communication styles and language varieties. Because of my past experiences, I grew an even fonder interest in how my own communication patterns were received by others. My experiences trace back since my Pre-K-12 education. However, my most defining and reflective experience that rooted the unearthing of my curiosity around language was in the fourth grade.

For context, I grew up in a predominantly Black community. My family was lower middle-class; I had everything I needed and would usually get everything I wanted. I had no idea, at the time, the sacrifices that were made behind the scenes to provide for me, nevertheless, the fact that my family were afforded such opportunities to financially support me and my siblings, I had a sense of privilege that other children and families in my community didn't necessarily have. I grew up in a very religious, 2 parent household to start. My dad was a pastor, and church talk and biblical references within the Black experience were my landscape and foundation. My mom was a correctional officer, so conversations around the prison system and statistics of incarcerated Black bodies was also an awareness I grew up with. My parents later separated and then divorced, which left my mom as a single parent for quite some time—this left me and my siblings at a crossroads to determine how we would continue our own journeys living in a disjointed, complex household. Still yet, my mom provided and worked tirelessly to ensure we continued our same level of privilege.

I always went to schools where predominantly white teachers and students were placed. I was always one of few Black children in my class, and I was one of few Black students who spoke a different language variety than the other children in my class, which caused communication difficulties for me. Ladson-Billing (2006) testifies, "The story of the achievement gap is a familiar one. The numbers speak for themselves. In the 2005 National Assessment of Educational Progress results, the gap between Black and Latina/o fourth graders and their White counterparts in reading scaled scores was more than 26 points… Even when we compare African Americans and Latina/os with incomes comparable to those of Whites, there is still an achievement gap as measured by standardized testing" (p. 3-4). Given these staggering statistics, as a—then Black 4th grader who had been struggling academically and socially, there were certain standards of language and communication I grasped in the classroom that, arguably,

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served as a key indicator of success as dictated by those in power and marked with privilege. While being challenged linguistically and introduced to a language variety I was not raised, it did, however, provide me with the opportunity to interface and dialogue with people that were different from me, it also was a space where much miscommunication and misunderstandings lived for me, too. I vividly recall being afraid to raise my hand in class to ask questions when I didn't understand material, which was most of the time. In those rare instances I did take a vulnerable moment to speak out, I was met with more questions. I didn't fully understand the language that was spoken by my peers and my teachers. I felt everyone was ahead of me, but I wasn't sure how or why. Did I miss a pre-class meeting? Did I not have the appropriate texts? Why was I not understanding as others seemingly were? Ernst-Slavit and Mason (2011) affirm, "Many students perform poorly because they cannot handle the unique linguistic demands of each academic content area (e.g., science, mathematics). This is especially visible in U.S. upper-elementary and secondary classrooms where students are expected to learn and demonstrate new ways of knowing, thinking, and communicating" (pp. 430-31). Given this understanding, I struggled with the language needed to grasp concepts and ideas that teachers and other privileged students came with into the classroom, so my self-doubt and questioning mentality deepened. The probing, self-reflective questions I would always ask myself, coincidentally, eventually folded into feelings of shame, guilt, stupidity, and ignorance—all of which I'm still unlearning today. This later led my mom receiving a letter in the mail saying that they wanted to place me in remedial classes. When my mom had the conversation with me, I remember feeling so low and so much shame. I knew I wasn't understanding at the level everyone else was, but I also recognized that I had a true passion to learn but didn't know how to express it in a way those who needed to hear would understand. It was one of the most emotionally and academically debilitating moments of my, then, short academic journey.

Afterwards, I felt demotivated to continue and try, which led me to retain the fourth grade. While it seemed to have been commonplace in my school district for Black students to be retained—it happened to my sister the previous year, but she was a grade higher than me (fifth)—I didn't want to accept this as my fate. I had cousins who were met with the same obstacles—retained year after year until ultimately dropping out. It is well-known that drop-out rates of Black men are significantly higher than their white counterparts (Osborne, Walker, & Rausch, 2002). I knew this growing up early on, and I didn't want to become another statistic, so the next year was a year of transformation.

I began to actively unlearn my native language variety of AAE. I started to hang out with more white students in my class. I realized quickly that the more I was able to speak and understand standard English, which is most commonly associated with White speakers, I would be afforded more opportunities. Milroy (2001) writes, "In fact, it is not difficult to argue that varieties of language do not actually have prestige in themselves: these varieties acquire prestige when their *speakers* have high prestige, because prestige is attributed by human beings to particular social groups…" (p. 532). Given this explanation, it is because White people are predominant speakers of standard English, Whiteness is what holds the power in determining the prestige of a language variety. Because of that understanding, I had completely shifted my norm, which led me to learn a new language variety—standard English—and, thusly, gain access to communities and environments I had never been able to access before. One year of 'learning the language' led me to be the token Black within and outside of educational settings. My grades quickly rose; I was consistently on the honor roll; I was placed in honors classes in both middle and high school, where I graduated in the top 30 percent of my class.

I noticed how my life had changed just by me learning the language and being able to communicate effectively with the appropriate gatekeepers—they were seemingly willing and wanting to help me

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because I no longer fit the mold of the Black experience—the Black experience that my cousins had become entrenched. I knew language shaped my experience, and I wanted to know more of how it did that, so I pursued English in undergrad with hopes of becoming an English teacher to educate other Black students on how, they too, can 'make it out' and make something of themselves. But it didn't quite do that for me; I found myself reverting back to those similar questions I asked myself in Elementary school: Did I miss a pre-class meeting? Did I not have the appropriate texts? Why was I not understanding as others seemingly were?

I realized that regardless of how I had changed my own language and communication in educational settings, at the core, my foundation was and will always be rooted in Blackness—this includes Black language. Charity Hudley and Mallinson (2011) write, "The language that students bring with them to educational settings significantly affects how they perform academically. Some students come to school already speaking the standardized variety of English that is valued and viewed as being the most correct in educational systems. Not surprisingly, these students are often more likely to succeed in school. Many other students come to school without already knowing the standardized variety, and as a result, they may be faced with linguistic hurdles every day." (p. 1). With this thought process in mind, I recognized that I was not the problem, but the system was. So after searching for answers to the deeper systemic racism that is rooted and embedded in my previously misguided understandings and notions around language, I finally landed in a field where I felt I could actively engage with topics around language, communication, and how societal issues and personal identities all intersect and play a role. That field was and is linguistics.

The Power of Language: It Shouldn't Be a Battle

Language is a vital element of communication within the human experience. Not only does language aid in the formation of communities, familial structures, and academic scholarship, it also serves as a tool that can inhibit or grant access to certain communities or populations that society views as elite. These 'elite' communities hold power and privilege which can adversely impact those who are not members and/or those who do not have access to this group. Language shouldn't be used as a device to exact power; that's inherently dismissive and upholds racist ideologies. Language should be about learning to understand and accept the way people communicate because it is tied to their stories--their differing ways of life. Because we live in a society that sometimes fails to see the good in certain varieties of English, more pointedly AAE, those who are native to the language variety are challenged in more inadequate and inequitable ways that has proven to prevent access to many opportunities. To help clarify this point regarding the power within language, Baugh (2005) writes, "Domination of some groups over others has been the rule rather than the exception throughout history. We know all too well that some languages or dialects have come to be associated with the social status of the people who employ them" (p. 8). This further illustrates the role language plays in society and the power that particular groups who utilize particular language varieties have over others. When considering particular languages and language varieties within the United States that have been unfairly judged and negatively stigmatized, African American English (AAE) or African American Language (AAL) is a repeat recipient. Smitherman (1973) writes, "Most linguists and educators currently belaboring the 'problem' of what has come to be popularly termed 'Black English' have conceptualized the dialect in very narrow, constricting, and ultimately meaningless terms" (p. 831). This quote brings to the fore that even amongst descriptivist scholars, there still seems to be a systemic issue in acknowledging the legitimacy of AAE and recognizing its value within society.

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Working as a professional in higher education and student affairs for 8 plus years unearthed a different linguistic practice for me. I recognized early on in my career that the way I communicated in higher education settings not only served as a tool to advance opportunities but, conversely, it could also serve as a way to limit growth as well. As I mentioned earlier, I had learned to communicate fluently in White mainstream English in grade school and realized that it was a valuable key to success. In higher education as a professional, it wasn't only speaking in White mainstream English that was essential, but it was also imperative to understand, recognize, and articulate the language of the field. This consisted of a blend that I had to learn to navigate in order to rise above the status quo. As a Black man working in a field that is predominantly White, it became evident to me that my language and communication was almost more important than the work I produced. I would always get comments, laced as compliments, that reflected such: "You have a way with words." "I love how nuanced you are with communication." These examples, to me, described ways for people to say without saying, "you are articulate." And this ideology is rooted in White supremacy because it suggests that being articulate as a Black man is taboo; therefore, there is a need to comment on the fact that I have achieved a level of success that is commendable, namely by most of my White counterparts, colleagues, and superiors.

Within higher education, language variety, I've noticed, becomes more pervasive of an issue during interview platforms. I have sat on and chaired many search committees during my tenure as a higher education practitioner, and the ways professionals in higher education lace their own uninformed perceptions of language varieties--particularly AAE--when critiquing Black professionals is astounding. I recall interviewing Black professionals and having conversations with the search chair about the content and information expressed from those professionals. However, when such professionals speak in AAE for their interviews, comments were made around an "inability to clearly articulate ideas" when in fact, what they articulated was clear, it just wasn't communicated in a White mainstream English, which was apparent to me to be the real issue. Even within my own experience as a professional, I've had moments where I have spoken in AAE around colleagues, and the response was, "Wow, what did you just say," followed by laughter. These acts only perpetuate White-centered linguistic hegemony that is rooted is White supremacy, which continues to marginalize vulnerable populations and increase feelings and behaviors of linguistic discrimination. Ladson-Billing and Donnor (2008), prominent Critical Race Theory scholars and educators, write, "This focus on the ways of the dominant order is important in helping us explore the ways such an order distorts the realities of the Other in an effort to maintain power relations that continue to disadvantage those who are excluded from that order" (p.281). In order for scholars and practitioners to continue to examine and deconstruct dominant ideologies, there must be an understanding of those dominant ideologies in order to break down misconceptions and misinformation that is shared. There is so much power in language, but it does not have to be a power that dismisses others; it shouldn't be a battle. We can choose to make the power holistic and all-encompassing--a power that is shared and does not further marginalize or delegitimize. I am a firm believer that we must continue to teach and educate others on the many differing language varieties in order to prevent discrimination. This could help those who are negatively impacted regain a sense of belonging and build a foundation for linguistic liberation.

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ANTIONE D. TOMLIN, PHD, *PROFESSOR AND NATIVE AFRICAN AMERICAN ENGLISH SPEAKER*

My Black Language Matters, But I Didn't Know That!

As a Black male from a low-income neighborhood in Baltimore City, I was never taught that my language, my BLACK language, matters. In fact, I did not even know there was such a thing as Black or African American English. Throughout this section, I use the phrase "My Black Language" to reclaim my linguistic agency and show my proudness as a native speaker of African American English. Additionally, when I refer to my Black language, it is synonymous with African American English. Growing up, it was reinforced through societal structures and norms, messaging from mainstream dominant white culture, and even family members at times that if you wanted to "make it out of the hood" or graduate from high school and "beat the statistic" Tomlin (2022a) then any other variety of English that was not standardized English was trash.

Consequently, as I grew older, I was trained and forced not to value my Black language out of fear of not being successful. Charity Hudley & Mallinson (2014) suggest that certain English varieties and ways of speaking are more valued than others, and this was my experience growing up. My Black language did not matter. As an English Professor, I now know how powerful language and its expression can be in all its different varieties. However, as a Black boy, I had not realized that language was "one of the first things that we notice when we interact with other people and often one of the first things that we judge" (Charity Hudley & Mallinson, 2014, p. 52). Not only did I feel that I had to talk and be perceived in a certain way to be successful, I felt judged. Everything about my Blackness was judged and made to feel less than because that was not what white people preferred.

At this moment, season, and time, I know my Black language matters. I can comfortably be Blackity Black with my language, real Black, so Black that I make folks hear and feel my native tongue as African American English flows out of my mouth. However, it took much time and intentionalism for me to love my Black tongue, as African American English is one of the most scrutinized varieties in the history of American dialectology (Brasch & Brasch 1974; Schneider 1996; Rickford et al., 2004). This scrutiny contributed to my family and me feeling like African American English was never to be spoken or practiced because we did not want to be seen as less than. Richardson (2009) speaks of individuals finding it difficult to accept that they are being asked to suppress part of their linguistic identity to operate in mainstream white culture. This was the opposite for me. As a little Black boy in Baltimore City, I was taught, over and over again, that assimilating and stripping myself of my Black language would mean an easier path to success. So, my natural, native, Black tongue became less Black and more standardized.

During my high school journey, I attended a city public school with a predominantly Black student population. However, many of my teachers were white. Therefore, some of the same messages that my family and society were telling me related to "correcting" my Black language were reinforced. To be successful, I had to learn how to speak "well" and represent myself in a positive light. That was code for remembering to speak "proper" also known as leave African American English outside of the school building. It was not until my later years of high school that one of my white English teachers exposed me to the wisdom and Black excellence of Ms. Zora Neale Hurston, Mr. Ernest Gaines, Mr. James McBride, and Ms. Toni Morrison, to name a few. My initial reaction to the works of these Black authors was pure shock. Like Jordan's (1985) students, initially, I struggle with reading and understanding some of the text. Jordan noted, "most of the students had never before seen a written facsimile of the way they talk.

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None of the students had ever learned how to read and write their own verbal system of communication: Black English" (1985, p. 162). As you can imagine, this was my first peek into African American or Black English as a system. However, even then, it did not sink in that African American English was legit. I took what I learned from reading and seeing those texts and filed it away. I was preparing for college, and African American English had no place in a college admission essay.

When I arrived at college, it seemed that everyone spoke standardized English, as I went to a Predominately White Institution. However, their standardized English sounded much better than mine. As I reflect, it felt like I was speaking Black standardized English; that's the space between or a combo of African American English and standardized English. Needless to say, I was self-conscious about my speech and the way I enunciated or not. Out of fear of being critiqued, I tried to speak and blend in with the white campus culture as much as I could. This meant being intentional about the pronunciation of every syllable, as that is what speaking in standardized English meant and sounded like to me. Labov (1995) concluded that students who are critiqued for their language could become overwhelmed, confused, discouraged, or lose confidence in their abilities because of disapproval or corrections. While I found the motivation to keep going, as I was the first in my family to go to college and I wanted to be the first to finish, it was hard. I found myself many times exhausted and unconfident, as I felt like I was not only adjusting to college but also having to keep up this charade or act of hiding my Black language. I felt like a fish out of water at times, I was not my authentic and genuine self, and I did not feel like I could be. While I felt displaced, I continued and kept up with the charades. I continued because I thought I needed to or I would be perceived as less intelligent or capable of being successful (Wolfram, 1998).

I Know Better, So I Do Better: Reclaiming My Language

African American English is my native and preferred variety of choice. As stated previously, this was not always the case. However, now I know that I can be smart, kind, and intelligent with my Black voice and language, despite the earlier messages of standard English is proper that was ingrained into my being. As Charity Hudley and Mallinson (2014) suggest, the term standard English possibly indicates a single standard variety of English, which reinforces the narrative that my Black language is ignored or less important. It was not until my doctoral program that I realized that despite the global narrative and positive support for standard English, my Black language was important enough to be spoken, practiced, and studied. I attended a Historically Black College/University for my masters and still had not been officially exposed to the study of African American English. It was not until years later that I learned that of all the American English varieties, African American English was a variety that was studied the most by linguists (Schneider, 1996). So, to the world, and especially academia, I say, my Black language is everything! My Black language is fascinating, powerful, necessary, important, valuable, and, more importantly, BLACK! My Black language is worthy of study, and it matters. Now that I know better, I do better! #Blacklanguage

As a full-time Black faculty member, I used to have much anxiety around what I should "do" with my Black language. I questioned, should I turn it down, turn it up, turn it off? I felt pressure to represent and to do things the way academia expected me to, that is, the standard way. I often feel this push and pull of what is acceptable in terms of language use in academia. Academia was not made to support me, folks who look like me, our my Black language, so even now, that push and pull feels like what scholars would label as "double consciousness" (Du Bois, 1903) or having "double voices" (Balester, 1993). While this push and pull exist for me because the field I work in was not made for people of color to thrive, I know

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that if I do push back and create my own space for me to speak in my Black language, space will never exist. As a Black PhD, I am expected to be "educated" and "articulate," and polished. Those things can still be true, and I can speak African American English instead of standard English. I will say, in full transparency, I often find myself living in the in-between I mentioned previously. My more comfortable academic language is a mix of standard and African American, what I call African American standard English. I believe this in-between exists because standard English is forced on me in academia and my steadfast determination and effort to honor my Black language. Scholars have noted that it is not uncommon for speakers of standard or a nonstandard variety of English to adjust their language to suit different environments over time (Charity Hudley & Mallinson, 2014). I am actively working to continue my Black language usage and encourage my Black students to find agency in using their Black language.

I am incredibly intentional about showing my Black students that it is okay to use their Black language because I want them to see examples of how it can be done and its value. I also want to encourage them to reclaim their power in making a conscious decision to use their double voice and speak in standard English or their Black language because they have decided what they would like to do. I hope that my expression and autonomy with the usage of my Black language will release any linguistic insecurity that students may experience. Linguist Williams Labov (1972) coined the term linguistic insecurity, a situation when speakers internalize negative linguistic messages and feel insecure, unconfident, apprehensive, or anxious when communicating. My goal is to create a space for all students, especially my Black students, to feel linguistically safe and supported. I stress that I lean into and emphasize my Black language to build rapport and support my Black students, just as I found in my research other Black male teachers working with Black students do (Tomlin, 2021; Foster, 1989).

Blackness in White Space

In case you did not know already, my Black language is powerful, dope, and life! I come from this perspective and lens as I teach, support, coach, and mentor my students. Language is a powerful tool, and we must be comfortable with using the language to be comfortable and confident communicators. According to the National Council of Teachers of English and the International Reading Association, "Language is a powerful medium through which we develop social and cultural understanding, and the need to foster this understanding is growing increasingly urgent as our culture becomes more diverse... Schools are responsible for creating a climate of respect for the variety of languages that students speak and the variety of cultures from which they come" (1996, pp. 41-42). I challenge all of my colleagues, Black and non-Black, to consider what can be done to create a clime of respect for the variety of languages that students speak. We must shift curriculum, activities, and assignments to be more inclusive of all the varieties that may enter the learning space.

As a professor who teaches writing, I have had many conversations with Black and non-Black colleagues about what is important to teach in writing-intensive courses. I have found that many of my colleagues in academia have strong and stubborn views on what types of grammar, speech, and writing are "proper" or "standard" (Lippi-Green, 2011). In my opinion, our first step is to do away with this notion of what is proper or standard. All varieties should be valued in the classroom. We must start to remove the linguistic privilege that values standard English above all others. As faculty, we have the power and authority to began dismantling anti-Black linguistic racism (Baker-Bell, 2020). Additionally, way too often, faculty are the perpetrators of linguistic bias (Fama, 2007). As faculty, if we ignore any

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form of racism, we are not doing our institutions, students, or communities justice. It is time to address and actively fight to change anti-Black linguistic racism and bias within higher education.

Despite K-12 schools becoming more diverse, with students of color outnumbering whites, a comparable shift has not taken place among teachers, as 80% of educators in the U.S. are currently white (National Center for Education Statistics, 2016). In my experience, higher education has a similar demographic makeup. Furthermore, it is likely that most of the teachers do not speak or use African American English and therefore may not use it even if they are teaching Black students. Consequently, this can lead to misunderstandings and educational biases (Charity Hudley & Mallinson, 2011). To begin addressing these misunderstandings and educational biases, we must bring more awareness and place more value on the study of American English varieties. We must include opportunities for different varieties to be taught and used in curriculum, procedures, and operations. If we do not, we continue to push students, specifically Black students, to a standard that does not value their background. Additionally, even worse, we push students away from their home communities as they attempt to assimilate linguistically to mainstream academic culture to succeed in school (Carter, 2007). Let's make the shift to start calling students in, not out (Tomlin et al., 2021).

Yes, I'm Blackity Black, and My Language Is Too!

As a Black man who earned a PhD in Language, Literacy, and Culture, I am proud to say I am Black, educated, and an active and fluent speaker of my Black language, African American English. I get to be Black, Blackity Black, and my language does too! I do not have to change who I am because I work in higher education. This section will discuss a few things that higher education should be mindful of to work toward a more linguistically diverse and accepting environment. I should not have to justify my choice of language use; however, I am a Black man living in a county created for the benefit of white people, so here goes:

1. Linguistic microaggressions are real, and real hurtful, and frustrating. The first thing higher education can do is teach about these microaggressions and actively work to silence them. Charity Hudley and Mallinson (2014) call linguistic microaggressions implicit negative messages about language. A linguistic microaggression that really pisses me off is when someone comments on how well I speak as if they expect otherwise from people who look like me. Alim and Smitherman (2012) posit, "'compliments' like 'articulate' and 'speaks so well' are too often racially coded to mean 'articulate . . . for a black person'" (p. 35). While some may have good intentions, the impact is negative, so we must start there. We need to be mindful of intent vs. impact and deal with the negative impact of linguistic microaggressions (Tomlin, 2022a). Moreover, we must create strategies and communication to correct these microaggressions in the moment. We can create language to call out these incidents in a way that lets the receiver reclaim their linguistic agency while providing space for the offender to learn a valuable lesson. Being silent to linguistic microaggressions is synonymous with being silent to racism.
2. We have to teach everyone, and especially students, about the diversities of language. Change starts with a single teachable moment and grows from the tiny seed that was planted. The National Council of Teachers of English and International Reading Association (1996) advised that it is essential that we help students "develop an understanding of and respect for diversity in language use, patterns, and dialects across cultures, ethnic groups, geographic regions, and social roles" (p.

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41). While this is important, we must also help higher education, faculty, and staff develop this understanding first. If educators do not understand what this means, we cannot expect them to be doing the work to help their students understand. Faculty and staff need more training, real-life experience, education, and mentoring to bring a more valued mindset and approach to celebrating linguistic diversity.

3. It does not have to be white vs. Black, but this country has made it so. It is time to intentionally shift this narrative and do something different because what we have been doing is not working. Spears (1999) suggests, “The truly humanitarian impulse in the late 20th century is to resign from whiteness and all that it entails in order to join the rest of humanity. To resign from whiteness is to reject the inequalities and forms of exploitation for which it serves as the foundation” (p. 4). We are stuck until we can truly resign from whiteness and its lack of support for linguistic diversity. I challenge my colleagues to think deeply about this. How will you resign from whiteness and all that it entails?

To my colleagues, I know this may be a lot to take in. AND, it is necessary. Until we can create a learning space where all languages are accepted, welcomed, and valued, we are doing a disservice to the field and profession. Lastly, no, you can’t change the whole world, but you do have the power to change someone’s whole world!

IMPLICATIONS AND RECOMMENDATIONS TO UPHOLD LINGUISTIC LIBERATION

As we reflect on our Black experiences with language, we appreciate the space to be Black. Here, we revisit some of the main take-aways we are hoping higher education professionals will remember to help resign from whiteness and its lack of support for linguistic diversity. Be it a student affairs professional or academic affairs professional, we all have a role to play within the white space we work. Here we offer some ways to begin supporting linguistic diversity.

1. Stop the Linguistic Microaggressions

It is easy to let linguistic microaggressions “slip.” However, it is time for higher education to be more mindful. These kinds of microaggressions are racism and reinforcing the myth that there is a correct way of speaking and communicating. As stated previously, we will continue to be in a place of stuckness until we silence the practices and voices that bring life to these linguistic microaggressions. Yes, we are calling for these microaggressors to be addressed so that change in the way they approach linguistic varieties can take palace.

2. Resign From Whiteness

The United States of America was founded and is rooted in whiteness. This whiteness supports and reinforces racism, discrimination, prejudices, and bias, as stated previously in this chapter. If we wish to truly get to a place where all varieties are accepted, we must do away with and resign from the whiteness and white and right mindset. That is, we must acknowledge and believe that standardized English is not

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a "correct" and "only" way of communicating. We argue that we must resign from this detrimental and racist way of thinking. We must allow space for all varieties to be explored, practiced, and used for them to truly be honored and valued.

3. Seek to Learn and Understand

There have been so many stigmas around AAE and what it means. We must begin the process of educating ourselves and others on this linguistic variety and how AAE is a cultural element of the Black experience. Everyone must put forth a concerted effort to recognize and understand that this variety is legitimate and has history, frameworks, and a way of life attached to it, we can then begin to unearth the misconceptions of AAE and accept all people who speak it, regardless of the setting. When we attach a language variety to only be used in a particular setting, we are not allowing people who utilize that language variety to bring their whole selves into that space, thus reducing creativity, scholarly practice, and authenticity.

4. Advocate for Marginalized Populations

We all in higher education carry some element of privilege. It becomes important for us educators, scholars, practitioners, and advocates to utilize our privilege in spaces where marginalized populations may not occupy and advocate for them. When we see or hear someone make comments that seem off or that perpetuate White-centered practices, we must challenge them. When we are involved in processes where marginalized individuals are trying to gain access to an opportunity and those who serve as gatekeepers are cherry-picking to deny that individual, we must not only question such behaviors, but we must take action to recognize, correct, and prevent such markings of White supremacy to permeate environments of higher education. And when we, ourselves, are placed in situations where we can not adequately justify why we are keeping marginalized populations away from opportunities, we must know when to recuse and halt ourselves.

While we bring this chapter to an end, we acknowledge that the work for linguistic freedom, agency, and justice starts here for some and continues for others. We use this space and time to challenge colleagues, higher professionals, and non-Black colleagues to hear our stories and make an intentional effort to figure out what allyship and support for linguistic freedom for all may look like. We challenge all to keep a critical eye on how we can honor and encourage linguistic diversity. We also task all higher education professionals not to turn a blind eye, because silence equates to endorsing racism and all that comes with it. We must educate ourselves to know better so that, in turn, we can be better, do better, and feel better. Lastly, as Black professionals, we ask that all respect our Blackness and the ways we decide to stand and represent our Blackness (Tomlin, 2022b). Linguistic diversity matters and is a critical component to the success of higher education and higher education professionals moving forward.

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KEY TERMS AND DEFINITIONS

African American English: A variety of American English spoken chiefly by African Americans.

Dialect: A regional variety of language distinguished by features of vocabulary, grammar, and pronunciation from other regional varieties and constituting together with them a single language.

Diction: Vocal expression.

Liberation: A movement seeking equal rights and status for a group.

Marginalized: Relegated to a marginal position within a society or group.

Variety: The quality or state of having different forms or types.

Vernacular: Using a language or dialect native to a region or country rather than a literary, cultured, or foreign language.

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Chapter 5

Linguistic Diversity:
An Evaluation of Nigerian Pidgin English and Standard English in a Nigerian Film

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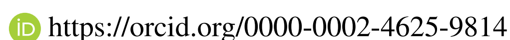
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ABSTRACT

There is an old adage that states, "Languages have armies and dialects don't." This articulates a common belief that those who speak an "inferior" language are often marginalized and lack political power. This chapter is an evaluation of the use of Nigerian Pidgin English and the discriminatory societal views associated with Nigerian Pidgin English users. This chapter discusses the power struggles of those who choose to speak Nigerian Pidgin English verses those who use the preferred standard, Standard English. This chapter examines how Nigerian films can propagate societal stereotypes, thus reinforcing social biases against Nigerian Pidgin English speakers who choose to use Nigerian Pidgin English in Nigeria. This evaluation is done by analyzing the conversations between Nigerian Pidgin English users and Standard English users in the Nollywood film Corporate Maid.

INTRODUCTION

In short, the Third World finds itself and speaks to itself through his voice. We know that it is not a homogeneous world; we know too that enslaved peoples are still to be found there, together with some who have achieved a simulacrum of phony independence, others who are still fighting to attain sovereignty and others again who have obtained complete freedom but who live under the constant menace of imperialist aggression. These differences are born of colonial history, in other words of oppression. Here, the mother country is satisfied to keep some feudal rulers in her pay; there, dividing and ruling she has created a native bourgeoisie, sham from beginning to end; elsewhere she has played a double game: colony is planted with settlers and exploited at the same time. Thus Europe has multiplied divisions and

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opposing groups, has fashioned classes and sometimes even racial prejudices, and has endeavored by every means to bring about and intensify the stratification of colonized societies (Sartre,1963, pp. 10-11).

How does culture influence what is portrayed in a film? Films can be seen as one of the primary documentaries of a certain culture. Moreover, films can also be an embellishment of certain motifs from within a culture as they are a money-driven enterprise. However, films provide some of the best visuals in understanding the intricate social norms in a particular culture, at a particular time. Recently, more researchers are studying African films to understand cultural motifs that make African films "African." Writers such as Diawara, 1992; Gugler, 2003; Armes, 2008; Pfaff, 2008; Ďurovičová and Newman, 2010; Saul and Austen, 2010; have all contributed to the development of research on African cinema and its political and social effects on African society.

By investigating the cultural motifs in a Nigerian film, one can examine how these motifs shape and define Nigerian culture through languages, customs, and moral values. Unlike literature, films can reach certain socio-economic groups. Thus, films are useful in describing the images of Africa and showcasing postcolonial African identities within African culture (Diawara, 1992). Furthermore, African films encompass different perspectives on dealing with the social and political issues that are made available to the public through media. Hence, the purpose of this chapter is to evaluate how the different motifs define and shape Nigerian culture through a Nollywood film and the characterization of social identities in African films by the language used, specifically Nigerian Pidgin English and Standard English. One way to do so is to conduct a comparative analysis of the use of Nigerian Pidgin English and Standard English in a Nigerian Nollywood film in hopes of understanding how the two languages, shape identity, define social perceptions, and strategically stratify interlocutors of both language speakers into accepted societal norms by the language they use.

Henceforth, the purpose of this chapter is to help readers conceptualize how language affects its users by analyzing the usage between those who speak the preferred Standard English versus those who speak the Nonstandard English, Nigerian Pidgin English. This process will be done through the analyzation of the conversations between the Standard English speakers and Nigerian Pidgin English speakers in the "Nollywood" film *Corporate Maid*. Also, this analysis examines the subtle conversational structures that prevent or enable Nigerian Pidgin English speakers to communicate in arguments with their Standard English-speaking interlocutors. The analysis will consist of an evaluation of the historical context of Nigerian Pidgin English in Nigerian society, its sociolinguistic influences in society, and its usage in Nollywood films will be examined. Next, an analysis of the film *Corporate Maid* will be evaluated. Then the conversations between Nigerian Pidgin English and Standard English will be compared using a sociolinguistic conversation analysis approach to codify the conversations in the script by using transcription symbols. Finally, social implications will be discussed not only on the effects of language use in society, but also the systematic effects of a preferred language over the Standard and Nonstandard English in Nigerian society.

UNDERSTANDING THE SOCIOLINGUISTIC NATURE OF NIGERIAN PIDGIN ENGLISH

As a result of the social stigmas associated with Nigerian Pidgin English, the film *Corporate Maid* perpetuates the same stereotypical biases that are common among those who speak Nigerian Pidgin English

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in Nigeria. Traditional research tends to focus on the grammatical features of Nigerian Pidgin English and recently, on its social implications (Nero, 2006). Nigeria is a country with an array of languages and cultures. Unlike other countries where an official language functions as the mode of communication across regions, Nigeria's official language is English, and no tribal language is considered an official language for all the states in Nigeria (Ndolo, 1989). In other words, Nigerian Pidgin English is used by groups of people who do not share a common language (Alfred & Goodfellow, 2002). In order to understand the origins of Nigerian Pidgin English, it is important to define the word pidgin to make sense of its development in society. Pidgin is defined as an "oral language that typically (but not always) emerged in the sociohistorical context of slavery…resulted from a mix between a European language (English, French, Spanish, Portuguese, Spanish, or Dutch) and a set of African languages" (Baptista, 2005, p.33). Pidgin, therefore, developed because speakers do not share a common language that could be used to communicate effectively with various ethnic groups.

There is an unresolved debate between languages and dialects. It is believed that the difference between a language and a dialect in terms of definition, simply implies that languages have political support from the government (Nero, 2006). Hence, the propagation of this ideology perpetuates a system that creates an elitist language division between those who speak a language and those who speak a dialect, as portrayed in the film *Corporate Maid*. Nero (2006) argues against discriminatory language stance and contends, "linguistics teaches us that all human languages as systems of communication are equally valid, and to speak a language is, by definition, to speak a dialect of that language" (p. 6-7). To many Nigerians, because of the varying languages within the country, the official language is only a reminder of dictatorship from the past. Mann (1990) states:

The advantages of English as a world language do not need to be rehearsed here. English serves as a national lingua franca in Nigeria, but its typological distance from the indigenous language structures and world views speak against it as a permanent choice. There is also the problem that imposing a Western language clearly underlines how the imposition of a Western language creates social inequalities between social classes, and emphasizes the urban/rural dichotomy (p. 99-100).

The underlying view is that in "West Africa, English splits; Pidgin unites" (as cited in Ohaeto, p. 2. 1995). Socially, although NPE may at times be perceived as low-class English, compared to the official Standard English language, its use and acceptance by mainstream Nigerian society, tells otherwise. In many places, it has become the lingua franca of that community, and the reality of it is it has acculturated into the Nigerian way of life. For example, there are approximately 250 other languages besides the official language, English (Ndolo, 1989). Another research data states there are close to 450 to 500 languages in Nigeria (Ayeomoni, 2012). Regardless of the number of languages, Nigerian Pidgin English developed in the coastal and delta regions where a substantial number of people use it daily (Mann, 1990). Now, the use of NPE is prominent not only in the northern parts of Nigeria but also in many major cities and towns. Speakers of Nigerian Pidgin English often use it during intertribal communication and in conversations between friends. It is also used at the marketplace, on radio, television, in films, businesses, and even in school activities (Mann, 1990).

In Nigerian society, the language that a person speaks affects his or her social relationships, social development, ethnic identity, career of choice, and educational opportunities. Unlike other countries where an official language functions as the common mode of communication, Nigeria does not have a language system where other tribal languages and dialects can be used to communicate with other members of

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Nigerian society. Hence, Nigerian Pidgin English has become a mode of communication for people who do not share a similar language. Nigerian Pidgin English does not have claims to a particular group. It is not the first official language learned by children. The purpose of its function is to help facilitate communication between ethnic groups during times of social or business interactions through the use of English phonology and grammar that is understandable between groups (Alfred & Goodfellow, 2002).

Thus, the adoption of Nigerian Pidgin English influences the many modes of communication in Nigerian society. One important aspect of NPE is the influx of users who choose to speak it instead of the official Standard English language. Nigerian Pidgin English does not belong to one social group, rather, a high percentage of Nigerians are aware of and knowledgeable in its use and function in society. Although the official language (Standard English) dictates the preferred political governing language in government and education, Standard English is no longer viewed as the first language for children. Rather, it has slowly become a second language of preference in Nigeria (Mann, 1990). Nonetheless, NPE has to overcome some stigmas of being "bastardized" or called "broken" English. According to Mann (1990), it is probably the language of widest interethnic communication in Nigeria today. Overall, NPE has more speakers than the prescribed official language. It has the power to transcend over tribal languages because it is an unbinding language without any tribal affiliations.

Interestingly, The Universal Declaration of Human Rights is also written in Nigerian Pidgin English, which solidifies its status as a legitimized accepted national language similar to that of its counterpart, Standard English, which thrives in the governmental and political arena. This enables the Declaration to reach the population of speakers who use NPE as their lingua franca (United Nations Human Rights, ohchr.org). From a sociolinguistic standpoint, the film hints on some language issues that are currently happening in Nigeria, especially in terms of the use of Nigerian Pidgin English. It will be interesting to examine if these language biases were consistent in other Nollywood films. Additionally, one can question if Nigerian Pidgin English and its users are portrayed in a socially discriminatory manner. Nigerian Pidgin English, which is more of a sociolect rather than a dialect, is an important development particularly in a country with an array of languages and cultures like Nigeria.

In Shondel Nero's book, Elbow (2006) comments, "what *looks marginal can turn out to be central*. What looks normal is really a parochial special case, and what looks special or odd or "other" is actually a fuller and more accurate picture of how things are" (p. x). In retrospect, James Sledd the poet writes, "linguistic change is the result and not the cause of social change." Hence, the incorporation of Nigerian Pidgin English in Nigerian films reflects the elevation of the marginalized and an acceptance of the linguistic and cultural pluralism in Nigeria and in Africa as a whole. By understanding the elements that affect Nigerian Pidgin English in Nigeria, it is also imperative to investigate how discourse shapes language use.

SOCIAL DEVELOPMENT OF NOLLYWOOD

It is important to note that this chapter does not intend to focus on the development of Nollywood as a film production industry, but rather to expound on its contribution to the representation of Nigerian language and culture. A brief history will be given to explain how Nollywood developed in Nigeria and its social functions in Nigerian society. Historically, Nollywood can trace its origins to Nigerian television which has evolved dramatically since its use of educational programs. The sole purpose for television

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was purely spearheaded by two factors: education and politics (Umeh, 1989). This created an atmosphere for other entertainment programs to develop, aside from the educational ones portrayed in the 1960s.

In 1988, the Yoruba (one of the major languages spoken in Nigeria) traveling theater created video films. The Yoruba traveling theater was based on performances by a small group of artists who traveled around doing theatrical work on stages around Nigeria. Due to the nature of the limited target audience, the Yoruba traveling theater created videos as a way to develop the most effective and cheapest form of production. "This was the culmination of a process of adopting progressively cheaper media as the economy deteriorated: they had turned from 35mm film to 16mm, then to reversal film stock or shooting on video and blowing it up to 16mm" (Haynes & Okome, 2000, p. 55). The transition from celluloid, to theater, to home videos provided a new revenue and audience for those who were involved in the production of the video industry. The Igbo video production started in 1992 with the film *Living in Bondage*, directed by Kenneth Nnebue. Nnebue, a Nigerian trader bought some blank videocassettes from Taiwan to resell. He believed that the resale would be profitable if the videocassettes were recorded (The Economist, 2006). The same producer, who had invested in other Yoruba video productions prior to the home videos, started the creation of a whole new era for the home video business. The Igbo producers initially produced in the Igbo language but decided to expand their market to reach other language groups in Nigeria by embedding the use of English, Nigerian Pidgin English, or subtitles in their films (Haynes & Okome, 2000). This new audience base propelled the video industry into a new genre, transcending across ethnic and social lines in Nigerian culture.

Prior to the development of Nigerian videos, there were no substantiated definitions or classifications of the Nigerian video industry. It was not until 1995 that a direct categorization started to emerge for what is now called "Nollywood." However, seven years passed before a formative term Nollywood could be coined in 2002 (Haynes, 2007). The Nollywood movies differ from Hollywood scripts because they touch on issues mostly unfamiliar to the Western culture. Gugler (2003) asserts that human sacrifice which brings great wealth is a recurring theme in such video films. In their distorted fashion, these stories reflect a reality. Most scenes are filmed in houses or villages pertaining to the characters' ethnic background. What is common are traditional herbalists who are also known as a "*juju*" man or in Western terms, a "witch doctor."

Additionally, one will find that most Nollywood movies are very simplistic in nature and adhere to cultural belief systems unfamiliar to the Western treatment of topics in Hollywood films. Haynes (2007) reverberates these thoughts and states, "…films are a means for Nigerians to come to terms---visually, dramatically, emotionally, morally, socially, politically, and spiritually---with the city and everything it embodies" (p. 133). His point highlights many reasons why African cinema is different from Hollywood in terms of its historical contents. His sentiment captures the true essence of the Nigerian video world and its role in Nigerian culture, leading to what will be a new revolution not only in entertainment, but also in the portrayal of language use in Nigerian culture and society.

Nollywood themes are unique in their own cinematic developments. The Nigerian Nollywood films differ from Hollywood scripts because they touch on issues such as wealth gained through rituals, which is mostly unfamiliar to Western cultures. On the other hand, Hollywood films glamorize action killing, racketeering, and dramatic special effects, Nollywood films tend to steer away from such blockbuster standards. Adding to this, Gabriel (1982) purports in Nwachukwu Frank Ukadike's (2002) book that "African cinema connects the past and the future of Africa. In making this connection, it often employs a nonlinear structure, moving from one time frame to another, so that sometimes the past resides in the present, and sometimes the future is in the present." (p. x). For Africans, oral narratives are still a major

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way to pass on their culture to the next generation. Martin (1995) believes that "because of structural similarities to the medium of the tale, film is the ideal means of conveying the treasures and techniques of the African oral tradition. If indeed, most films tell stories, their content and form are determined by a broader cultural context; that is, the traditions and needs of a given society" versus the evaluation of the language used (p. 120).

It is this strong connection between culture and tradition that makes the Nigerian Nollywood films a success in Nigeria and in other African countries. Subsequently, it is within these great success stories that further examination is needed to determine the reason why these films are successful. By discussing these points, researchers can understand the gap in research that only focuses its study on the Nigerian cultural motifs versus language as a discursive divisive element. Similarly, to the Aesop Fables that translate moral and ethical values, these stories carry ingrained ideology, cultural beliefs, and moral values, which are used to educate African children about the moral values they should emulate. This is why Nollywood films strike a chord with African viewers. The films are far from being pure entertainment. They offer another way to re-establish the Nigerian and the African social and cultural traditions by another mode of communication. It is within this mode that one can see biases and discrimination against others transferred through language. It is this transferring of discriminatory language information that needs further study and analysis.

HISTORICAL CONTEXT OF THE FILM *CORPORATE MAID*

In a world of political upheaval and constant instability of the growing Nigerian population, nothing has been more fascinating than the rise of Nigerian Films, (also known as Nollywood) in a society where poverty affects many of the citizens in that country. Increasingly, what is fascinating about this new phenomenon is not the predictable amount of money or fame that some of the actors are gaining from their constant exposure to the media; rather, it is the languages used that are fascinating. In this case, Nigerian Pidgin English versus Standard English in Nigerian films. It is important to note that producers often use both language varieties in the same film. Hence, the characters who speak Nigerian Pidgin English (NPE) and the ones who speak Standard English (SE) are depicted based on perceived social stereotypes. More commonly, those who speak Nigerian Pidgin English tend to be depicted as being economically, socially, and academically inferior. Nigerian Pidgin English is spoken by Nigerians because of its closeness to Standard English. It is commonly seen as a linguistically marginalized language. One particular film that spear-headed this topic is a film titled *Corporate Maid*. *Corporate Maid* deals with two dueling dichotomies, Standard English verses Nonstandard English.

Corporate Maid directed by Ikechukwu Onyeka is a film where one can readily see the social and political language wars that have become a divisive element within Nigerian society amongst the educated and the uneducated. *Corporate Maid* juxtaposes two worlds where the status quo is clearly defined. The protagonist, Betty the owner of the house, is unhappy with Dombra, the house boy (another word for caretaker of the house, cook etc.), Angela, the unsophisticated maid, and Kasali, the elusive gate man. What they all have in common is their lack of command for the Standard English and their inability to comprehend their social status as helpers rather than simple house girl, gateman, and cook.

These assigned docile names (cook, house boy, house girl, gateman) suggest simplicity not only in characterization, but also in the language they use. As the film progresses, Betty decides to hire a corporate maid named Rose. Rose is the embodiment of sophistication, although she is still a maid, she considers

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herself as a businesswoman who takes her job seriously. She speaks the Standard English vernacular which enables her to communicate effectively with her boss (Betty). Rose is not only entrusted to teach the uncultivated servants proper house maintenance, but she has also been commanded to teach them how to speak Standard English. In their first English lessons, the unfortunate servants have to discern over the pronunciation of "oral" verses "horror." The confused servants attempted to protrude their mouths in a circular motion, similar to that of a bird caller in order to articulate the word "oral."

Rose, unaware of the servants' educational background, tries to teach the servants the English spelling of thief. Kasali, the unfortunate soul, who was chosen to pronounce "thief" based on its transcription, looks to the house boy, Dombra for assistance. Dombra simply replies in Nigerian Pidgin English, "No show yourself O, anything wey de ask you, answer O. No put me for trouble." The Standard English translation is equivalent to "Do not disgrace yourself. If the teacher asks you anything, you should answer it. Do not get me in trouble." Kasali proceeds to ask in Nigerian Pidgin, "Excuse me, dis one wey you write dis (um) other side, is it dey Arabic, Arabic form of thief?" In Standard English, this would have been spoken in this manner, "Excuse me, is the transcription written to the left the same as the Arabic word for thief?" Rose with her perfect English, replies, "Kasali, you are interrupting my class." When Dombra jumps in to explain the transcription of thief in Nigerian Pidgin English, Rose interrupts his explanation and tells him not to use "gutter language." Moreover, this disdain for Nonstandard English continues throughout certain parts of the film.

To provide a greater understanding of the structural process needed for the conversation analysis, a small excerpt from the film *Corporate Maid* will be used, which uses the Jeffersonian Notation Transcription methodology to demonstrate the application of conversation analysis in this study. *Figure 1* below also gives definitions of the symbols used. The Jeffersonian Notation Transcription indicates where a speaker makes use of pauses, prolong words, stretches, word stress, volume, pace, and pitch as potential sociolinguistic markers. Through the Jeffersonian Notation Transcription, an analysis of the data can be conducted to evaluate participants in a conversation, also known as social actors, a term designated by Leeuwen (2008) for describing what people do through the use of discourse. This is based on his social practice approach on legitimation.

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Conversation Analysis: Example of Nigerian Pidgin English in the Film Corporate Maid

Figure 1. Excerpt from the film Corporate Maid, using the Jeffersonian Notation Transcription methodology to demonstrate the application of conversation analysis in this study.
Adapted from Conversation Analysis and Second Language Pedagogy (p. 5), by J. Wong, & H. Z. Waring, New York, NY: Routledge. Copyright 2010 by Taylor & Francis Group.

Dombra:	Ehh ehh eh-	Hyphen: abrupt cut off
Rose:	↑DON'T	Upward arrow: raised pitch and CAPS indicate loud volume
Dombra:	>No show yourself O, anything wey de ask you, answer O. No put me for trouble.<	More than & less than: quicker speech; Period: falling intonation
	(The Standard English translation: Do not disgrace yourself. Whatever the teacher asks, answer it. Do not get me in trouble.)	
Rose:	Gutter language↑	Upward arrow: raised Pitch
Dombra:	Sorry↓	Downward Arrow: lowered pitch
Kasali:	E::xcuse me↓(.) ↑dis one wey: you write dis um (0.2) other side↓ ↑IS it dey	Period in parentheses: micro-pause-0.2 sec. or less
	Arabic Arabic form of thief::↓	Colon: prolonging of sound
	(Standard English Translation: Excuse me, is the transcription written to the left the same as the Arabic word for thief?)	
Rose:	Kasali you are interrupting my class.	Underlined word: Word Stress

A close examination of the conversation analysis transcription indicates that Rose is the aggressor in this conversation through certain speech characteristics of hers. Rose's speech contains speech characteristics such as raised pitch, speaking loudly, interrupting others, and stressing of certain words to display her disapproval for the language they used during her English lesson. Such behaviors are often associated with people who tend to hold a higher socio-economic power over a group they perceive as inferior. This analysis is only suggestive of the way *Corporate Maid* shows who has power, who is in charge, and

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who dominates the conversation. By doing this simple analysis, it is possible to discover sociolinguistic biases that affect the treatment of Nigerian Pidgin English speakers and Standard English speakers in Nigerian society.

ANALYZING DISCOURSE THROUGH CONVERSATION ANALYSIS

The emergence of Conversation Analysis as a discipline is attributed to Sacks' 1963 study of the conversation recordings from a Suicide Prevention Center. He developed a series of notes known as his *Lectures on Conversation*. Sacks (1992) noticed that the call-takers were not able to elicit the names of the suicidal person on the other line. It is noteworthy to state that Sacks (1992) did not intend to study conversation or language. According to Schegloff (2007), "his concern was with how ordinary activities get done methodically and reproducibly and the organization of commonsense theorizing and conduct which was relevant to those enterprises" (Sacks, 1992, p. xvii). One could presume that CA emerged as a way to methodically, reproduce, and organize conversation. Harvey Sacks, Emanuel Schegloff, and Gail Jefferson are the pioneers of conversation analysis. Have (2007) contends that Harold Garfinkel played an instrumental role in Conversation Analysis, which made Conversational Analysis become a social analysis known as ethnomethodology. Ethnomethodology is "the earmark of practical sociological reasoning, wherever it occurs, is that it seeks to remedy the indexical properties of members' talk and conduct" (Garfinkel, 1967, p.10-11). Garfinkel was able to quantify conversation, where conversation was once considered lacking order and sequence. He introduced the idea of properties of indexical expressions and indexical actions that are methodic. His research "treated practical activities, practical circumstances, and practical sociological reasoning as topics of empirical study…." (Garfinkel, 1967, p.1). One of the major tenets of conversation analysis is that CA must occur in its natural state. In film scripts, although the conversations are not naturally occurring, they do represent social truth to a certain extent because they are intentionally based on real life conversations that reflect social reality as truthfully as possible.

Historically, Conversation Analysis is rooted in the school of Sociology. One of the essential concerns with sociologists is the documentation of the organization of common life, including the structuring of social activities (Thornbury & Slade, 2006). According to Have (2007), most of the literature on conversations is considered normative. It focuses on the way people should speak rather than on the way they actually talk. It has been widely believed that conversation lacks any structured order. Contrary to that belief, researchers in the field of Sociology believe there is more to conversation than what has been assumed.

Conversation analysis has been applied to the study of conversations retrieved from phone interviews, from doctor patient conversations, and from other daily social interactions. Thus, Have (2007) emphasizes that CA works "closer to the phenomena" allowing for interactional activities, in-depth transcripts, and recordings to be used rather than prescribed codified and counted data. Through this, CA can consider critical details and intricacies of social interactions that are difficult to view in other methodologies that may not be able to fully capture subtleties of social interactions. This makes this methodological approach applicable to the study of films, especially pertaining to the evaluation of a film script.

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UNDERSTANDING DISCOURSE AND LANGUAGE POWER IN *CORPORATE MAID*

According to Fairclough (2013), the term discourse is not an entity or object that can be seen independently because it includes relations between relations, which can be understood by analyzing these relations. Discourse is considered a set of complex relations. These relations are relations involving communication between people who speak together, write, and communicate with each other. Discourse also involves relations with objects such as concrete communicative events (articles, conversations, and newspapers). Hence, Fairclough (2013) defines discourse as bringing "the complex relations which constitute social life: meaning, and making meaning" (p.3).

These complex relations are why discourse can be seen as having a dialectical character, meaning it cannot be seen as a separate entity. For example, these dialectical relations are seen in other areas such as discourse and power. Both are interrelated. Discourse can influence how power is distributed and power can influence how the discourse is disseminated (Fairclough, 2013). This ideology is further emphasized by Link (1983, as cited in Wodak & Meyer, 2009) who states that discourses can be seen as "an institutionalized way of talking that regulates and reinforces action and thereby exerts power" (p. 60). Adding to this, discourse is often referred to as 'authentic texts' utilized in multi-layered environments to carry out certain social functions. This analyzation of discourse is seen as an effort to identify patterns in text that can be linked to patterns in the context. Through this systematic process, assumptions about language and social contexts can be challenged (Wodak & Meyer, 2009). Simpson and Mayr (2010) assert that discourse captures what happens when these language forms are played out in different social, political, and cultural arenas.

Therefore, as Fairclough (2000) reiterated, discourses based on superiority status through national unity, race, and culture tend to be associated with certain social values and ideology which ultimately contribute to the propagation of certain beliefs in society. Language, in a sense, is a way to facilitate the creation of knowledge and the institutions that shape how the world is ordered. Wodak and Meyer (2009) also suggest that discourses guide or interpret reality for society by organizing 'discursive and non-discursive practices' such as thinking, talking, and acting. Ultimately, the power of discourse is its ability to transfer knowledge to the collective and individual consciousness (Wodak & Meyer, 2009). Discourses can be seen as supra-individual, meaning everybody plays an important role in producing discourse.

In the film *Corporate Maid*, language is what separates the workers from each other. Rose the hired maid, uses her knowledge of Standard English to control the other workers. As Fairclough (2000) mentioned, Rose uses Standard English as a means of power. It is her level of education that separates her from the rest. Hence, because she views her reality as "other" and in this case, "other" meaning belonging to a higher class, she subconsciously feels the need to bring the other workers to her own reality. This reality of hers is created for the educated through language.

Foucault alludes to the ideology that "people know what they do; they frequently know why they do what they do; but what they don't know is what [sic] they do does" (Dreyfus & Rabinow, 1982, p. 187). It is this subtle notion that often goes unnoticed when discourse is used as propaganda or against a marginalized group as in the film *Corporate Maid*. In other words, language is systematically ingrained in one's consciousness. Because of this, people are not often aware how it shapes their perception of the world. Therefore, the analysis of discourse is an integral part in understanding how language is used in the film.

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USE OF CONVERSATION ANALYSIS TO ANALYZE NIGERIAN PIDGIN ENGLISH

Critically, it is pertinent to know what is central to Critical Discourse Analysis. In CDA, three concepts: power, critique, and ideology are indispensably associated with it. In this chapter, the focus is on the use of power in CDA. Power is often used as a way to analyze the language of those in power who tend to marginalize those who are linguistically inferior whether due to their lower economic, political, or social status. Wodak and Meyer (2009) suggest that "typically, CDA researchers are interested in the way discourse produces and reproduces social domination, that is, the power abuse of one group over others, and how dominated groups may discursively resist such abuse" (P. 9).

This is evident in the way Rose treats the other workers. When Kasali asked a question in Nigerian Pidgin English during one of her class sessions, she dismissed his comments and implied that he is interrupting her class. The use of Nigerian Pidgin English suggests interruption, lack of seriousness because he did not make use of Standard English. Her dismissive nature indicates superiority not only as the teacher, but also as one who has mastery of the preferred Standard language. In Critical Discourse Analysis, the focus is on the effect of power relations and inequalities, in other words, on the dialectical relations evident during discourse.

In CDA, power is a central defining feature in which Wodak and Meyer (2009) suggest that power is about relations of differences, especially pointing to how power affects the social structures in society. For example, power is accessible to a dominant group with privileged education, knowledge, and wealth which privies them to authoritative positions and influences. This is evident in the film *Corporate Maid* with the domestic workers coming from different socio-economic statuses. In this case, the dominant group is Standard English speakers who have access to a privileged educational background, unlike the Nigerian Pidgin English speakers with minimal education. Power also allows the dominant group to coerce and control the inferior group. By using Critical Discourse Analysis, such power dominance can be evaluated in texts both explicitly and implicitly (Van Dijk, 1993). Therefore, since language often reproduces social life, it is critical to study how these dynamics affect certain inequalities against a particular group. It is also important to understand that language perpetuates and legitimizes certain social ideologies.

In *Film Art: An Introduction*, Bordwell & Thompson (1995) assist readers to understand the fundamental aspects of cinema as an art form. Bordwell & Thompson (1995) state that artworks (film) "are human artifacts and because the artist lives in history and society, he or she cannot avoid relating the work, in some way, to other works and to aspects of the world in general: A tradition, a dominant style, a popular form---some such elements will be common to several different artworks" (p. 52). Conversation Analysis can also help to understand some of the social nuances or meanings that are not always obvious when watching a film. Bordwell & Thompson (1995) suggest that meaning in a film is instrumental in helping the viewers comprehend the larger significance of the film by looking at three crucial attributes such as referential meaning (identifying specific items in the film), implicit meaning (interpreting the work), and symptomatic (situating the film within social values). By conducting Conversation Analysis, a triangulation of social norms and values can be deduced through the attributes previously mentioned using the Jeffersonian Notation Transcription to interpret, identify, and situate themes from the film to highlight social issues in Nigerian society. Retrospectively, Nollywood films are a portrayal of what is prevalent in Nigerian society even though certain aspects could have been embellished for artistic effects.

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CRITICAL DISCOURSE ANALYSIS AND THE IDEOLOGY OF POWER IN *COPORATE MAID*

Accordingly, it is important to use Norman Fairclough's (2010) descriptive two-point definition of what Critical Discourse Analysis entails to understand how discourse plays a role in defining as well as in shaping society. Critical Discourse Analysis is an analysis of relations between discourse and the trans-disciplinary systematic social process. It also contains a systematic way of analyzing texts to address and/or mitigate social wrongs (Fairclough, 2010).

Correspondingly, in the film *Corporate Maid*, there is a power struggle based on language and social class between the two different groups, where the Standard English speaker is considered educationally, linguistically, and socially privileged, while the other group is considered the opposite. It is this opposing social status that causes a power struggle between the groups. It is not only the social status that distinguishes the two groups, but also, the way they use language emphasizes their differences. In retrospect, Fairclough's (1989) summary of critical language study suggests that Critical Discourse Analysis is a process that goes beyond an analytical approach to seek revealing connections between language, power, and ideology which are often hidden or not obvious to people.

The overall aim of Critical Discourse Analysis is not to study a linguistic unit per se, as is commonly seen in the study of grammar. Instead, CDA researchers are interested in studying the social phenomena that requires a multi-disciplinary and a multi-method approach. This approach entails the analysis of written text and other types of disciplines such as pragmatics, textual analysis, stylistics, argumentation analysis, literacy criticism, anthropology, and Conversation Analysis (Fairclough, 2010). Critical Discourse Analysis aims to decipher what is said and can be said, reveal contradictions between discourses (ways discourse makes statements rational at a certain time and place), and invoke norms, morals, values that constitute social orders of behavior (Wodak and Meyer, 2009).

Furthermore, part of Critical Discourse Analysis is to add to the advancement and dissemination of a critical awareness of how language can be seen as an agent of dominance (Fairclough, 1995). Since language defines and maintains social values, it may also perpetuate a particular social practice (Machin & Mayr, 2012). When a critical analysis is carried out, its goal is to produce interpretations and explanations for behaviors within society, by finding ways to produce knowledge to identify and mitigate social wrongs (Fairclough, 2010). In carrying out the critique, the researcher assesses what occurs, what might occur, and what should occur based on a set of social values. In other words, Critical Discourse Analysis deals with analysis of "dialectical relations between discourse and other objects, elements or moments, as well as the analysis of the 'internal relations' of discourse" (Fairclough, 2010, p. 8).

Overall, the goal of CDA is to extrapolate ideologies that are buried within texts. It is through language that one is able to make sense of the world and also share common perspectives, ideologies, and values on how the world should function. Critical Discourse Analysis (CDA) methodological stance is hermeneutic in nature, dealing with notions of interpretation rather than analytical-deductive tradition (Wodak & Meyer, 2009). Wood and Kroger (2000) state that the main emphasis of CDA is to understand the discourse in relations to the social problems within society, pertaining to variables such as class, race, gender, and most importantly to power. This is congruent with the definition of Conversation Analysis in which Sidnell (2010) notes that "(CA) is an approach within the social sciences that aims to describe, analyze and understand talk as a basic and constitutive feature of human social life" (p. 1). In the same way, conversation analysis is used to interpret what is occurring in-talk-interaction during the conversation, critical discourse analysis facilitates in extrapolating meaning out of the conversation.

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IMPLICATIONS FOR RESEARCH ON OTHER NONSTANDARD AND VARIETIES OF ENGLISH

Thematically, to the Western eyes, a Nollywood film may not seem comparable in quality to a Hollywood film, but in its own right, it is just as worthy of studying for its linguistic, cinematic, and sociopolitical merits. Nigerian viewers understand the underlying connotations implied by language use in *Corporate Maid*. They may also understand why these scenes are scripted in that thematic format. Captivatingly, the same can be stated for the language varieties used to reflect Nigerian's multilingual lives in contemporary Nigerian society. The new reality that is portrayed in this multilingual society dictates that language not only affects how stories are told, but also how they are disseminated and perpetuated through more than one mode of communication.

The use of English in Nigeria is just another mode of communication to help create a community of people whose home languages differ throughout many regions. Nigerians base their local identity on the language they speak as part of their tribal background. They build their national identity on their use of Nigerian Pidgin English, which does not belong to any one group but rather to the whole Nigerian population. The film raises issues about power relations involving two varieties in common use in Nigeria. Instead of society favoring Standard English and disavowing Nigerian Pidgin English, Nigerian society can embrace both.

Nigerian society should consider Nigerian Pidgin English as a language that has legitimacy and educators, school administrators, and policy makers should find ways to foster a more welcoming society where a language like Nigerian Pidgin English can function simultaneously with Standard English. This is critically important in the education system, where educators may have negative perceived views on those who do not speak Standard English during class or write proficiently in Standard English. If these negative preconceptions can be portrayed favorably more often, perchance, its users will be able to enjoy linguistic freedom in a country that promotes diversity and democracy. In order to understand the sociolinguistic contexts that shape how films influence society, Haynes & Okome (2000) give an evaluative view on the emotional effects of film on Nigerian psyche. They state that Nigerian films do a "remarkable job of conveying the country's immensity and diversity" which also leads to describing the way language is disseminated (Haynes & Okome, 2000, p. 87-88).

Distinctly, this study can influence others to continue the study of nonstandard languages and varieties of English and other languages. As previously discussed, pidgins were considered "vehicular languages" meaning they were a combination of at least two languages or systems of languages, mostly a second language for the users to communicate among speakers who did not share the same language (Jourdan, 1991). With this definition, it is essential to state that nonstandard varieties of English or in this case, Pidgin English varieties do play an instrumental role in the development of a society's language repertoire especially in Africa and particularly in the case of Nigeria with Nigerian Pidgin English. Due to the progressive growth of nonstandard varieties in societies, pockets of communities developed in order to facilitate the transformation of pidgin languages into creole languages.

Creole is the effect of pidgins becoming the first language due to the pidgin being creolized and then ultimately transforming into a mother tongue for its speakers rather than a simplified means of communication (Jourdan, 1991). This is also demonstrated in other pidgin-based languages such as Hawaiian Pidgin English, Black English, Chinese Pidgin English, Liberian Pidgin English (Kreyol), Ghanaian Pidgin English, and other West African Pidgin Englishes. Based on this evaluation of nonstandard varieties, it is clear that Nigerian Pidgin English has the ability to be more than a "vehicular

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language" (Jourdan, 1991). Geographically, there are numerous villages and towns in Nigeria that have adopted Nigerian Pidgin English as their first language although they may have a tribal language. It is common to find children versed in Nigerian Pidgin English compared to their tribal languages. As Jourdan (1995) reiterates, "pidgin speakers had a native language to fall back on; creole speakers had only creole to rely on" (p. 191).

FUTURE RESEARCH DIRECTION

Although this research does not include the producer's input on the use of Nigerian Pidgin English, it is important to speculate that producers also harbor their own personal beliefs and experiences with using Nigerian Pidgin English in their films. It is also crucial to examine why producers may believe that the incorporation of Nigerian Pidgin English adds a certain social attraction to the making of films. One aspect of this research that is interesting but not answered is the positional stance of the producer with the use of Nigerian Pidgin English. The producer depicts Nigerian Pidgin English users as robust and combative communicators. This may suggest that the producer wants to characterize Nigerian Pidgin English speakers as strong-willed individuals who fight for their beliefs even though their language of choice is inferior to that of Standard English. This may also be an attempt to portray Nigerian Pidgin English speakers in a positive light, while also highlighting some of the societal biases Nigerian Pidgin English speakers encounter in Nigerian communities. In this matter, it seems possible that the producer of *Corporate Maid* is sympathizing with Nigerian Pidgin English users by giving the speakers linguistic freedom to defend their arguments. Additional studies would be needed to understand the producer's social standpoint on the use of Nigerian Pidgin English in films. Then, it may be possible to gain insight into the sociolinguistic effects of Nigerian Pidgin English on producers and on how it frames their societal views not only on the people who use Nigerian Pidgin English, but also on their choice in cinematic direction.

Due to the nature of this subject matter, further research would have to be conducted to get a body of data that is richer, broader, or just different. More films would likely be needed to determine how other characters are portrayed in order to authenticate and endorse a sociolinguistic study of this magnitude. There were many possible routes to undertake for the current study; however, due to the extensive data collection from the single film used, this chapter can only give a peripheral description of what could possibly turn into a thought-provoking research on language wars in Nigerian society. Moreover, additional research may have to be conducted in order to allow other methodologies to be utilized in the coding and examination of conversations in other films, thus adding to the body of knowledge in the use of Conversation Analysis as an evaluative methodology in research. There are many possibilities for a future study for this research. These suggestions can be a catalyst to foster a community of researchers who are interested in creating and adding to the body of knowledge in the study of Nigerian Pidgin English in films and its effects on language use in Nigeria.

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KEY TERMS AND DEFINITIONS

Conversation Analysis: Conversation Analysis is the study of social gatherings, settings, or behaviors of daily interactions.

Creole Language: A language created when a pidgin language becomes the native language.

Dialect: A language used by certain members within a society. It is not considered the official language.

Nigeria: One of the most populous countries in Africa. Nigeria is in West Africa. The capital is Abuja.

Nigerian Pidgin English: A variety of English developed in the coastal and delta regions used as a mode of communication between different tribal groups.

Nollywood Films: Nigerian films made mostly in Nigeria and named Nollywood.

Nonstandard English: A language considered informal in use during official, educational, and political settings.

Sociolinguistics: The close study of how language is used in society and social settings.

Standard English: The preferred mode of communication in Nigeria as the official language of choice, prescribed as the official first language of Nigeria.

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Chapter 6
Cultural Diversity and Critical Cultural Awareness:
A Case Study of Telecollaboration on Dutch and Turkish Teachers' Pedagogical Perspectives

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ABSTRACT

This case study investigated Dutch and Turkish pre-service teachers' pedagogical insights on cultural diversity and critical cultural awareness in a telecollaboration project integrated into practicum. The intercultural communicative competence framework and the positioning theory were the theoretical frameworks. Participants engaged in asynchronous video communication on cultural and critical issues. The data were collected via expectation papers, a reflective project evaluation journal, videotaped interactions, and semi-structured interviews. They were analyzed via content analysis. The findings revealed the favorable impact of participants' project engagement on their perceptions, cultural, diversity and critical cultural awareness. Despite the pre-service teachers' enhanced cultural diversity and critical cultural awareness, the limited duration of the study and the lack of synchronous interaction did not allow for an in-depth exploration of their diverse critical cultural perspectives. The study has implications for teacher educators conducting telecollaboration projects.

INTRODUCTION

The 21st century's ever-growing culturally and socially diverse educational landscape has witnessed the emergence of technology-mediated pedagogical approaches that promote intercultural and collaborative learning, critical cultural awareness, communicative, pragmatic, and digital competence in the foreign language learning/teaching (FL) contexts (O'Dowd, 2011; Pegrum et al., 2018). One such approach is telecollaboration or virtual exchange which has become popular in higher education for two decades

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(Chun, 2015). It emerged as "one of the main pillars of the intercultural turn in foreign language education" (Thorne, as cited in Luo & Gui, 2021, p.610). Becoming an "intercultural speaker" with "insights into their own and the other cultures" is adopted as the primary goal of the second language (L2) / FL learning and teaching environments (Avgousti, 2018). With the advances in computer-mediated communication, a shift has been observed from text chat to multimodality (Panichi & Deutschmann, 2012). Hence, contemporary L2 and FL learning/teaching environments have recently started to emphasize the role of multimodality in successful online intercultural exchanges (Hauck, 2007). Throughout the chapter, the concepts *telecollaboration, telecollaborative study, virtual exchange* or *intercultural learning exchange*, are used interchangeably. In this chapter, telecollaboration is defined as "internet-based intercultural exchange between people of different cultural/national backgrounds, set up in an institutional context with the aim of developing both language skills and intercultural communicative competence (as defined by Byram, 1997) through structured tasks" (Guth & Helm, 2010, p. 14). It was not until very recently that the scope of telecollaboration was extended to the pre-service and in-service teachers, or English language teaching professionals (See Dooly, 2011; Guth & Helm, 2010).

Diverse pedagogical approaches and perspectives have been considered regarding the integration of virtual exchange projects into different disciplines and contexts in the tertiary context (O'Dowd, 2017). Virtual exchange projects have been increasingly integrated into pre-service teacher education contexts to provide a road map for pre-service teachers regarding how to teach linguistically and culturally diverse students (Dooly, 2011; Tanghe & Park, 2016). It is of crucial importance for those involved in virtual exchange projects to be aware of the "contextually-bound" and "viable" nature of cultural values, beliefs and practices and to regulate their own responses or attitudes towards their partners (Üzüm et al., 2019, p. 84).

In tertiary education contexts of the 21st century, the focus is on raising global citizens actively involved in an increasingly digital, global and multicultural world (O'Dowd, 2017). International mobility programs have long been considered a promising channel to raise such a robust, action-oriented learner profile with multiple perspectives, a high level of agency as well as well-developed critical thinking and problem solving skills (Leask, 2015). However, due to a relatively small student population, limited funding opportunities and the short duration of the program (Kinginger, 2009) as well as pandemic-related challenges such as COVID-19, educational institutions have turned to virtual exchange programs and projects and focus on "internalisation at home" (Beelen, & Jones, 2015, p. 59). Such programs also enable the internationalization of curriculum and involve learners in new intercultural experiences (O'Dowd, 2016).

In spite of its popularity and extended realm of implementation, the majority of the virtual exchange projects do not tend to go beyond superficial intercultural exchanges, mostly composed of "trivial exchanges" in O'Dowd's (2016, p. 297) terms. Virtual exchange projects are likely to be criticized for not addressing "the transformative goal of promoting critical conversations addressing social, political and historical issues… in participants' contexts" (Üzüm, et al., 2019). They might also pose individual, socio-institutional, and interactional challenges for teachers and teacher educators (Hauck, 2007; O'Dowd & Ritter, 2006; Üzüm et al., 2020). Furthermore, a lack of participant engagement in controversial, challenging and discomforting topics such as racism, gender equality, religion and politics was reported in some virtual exchange projects (Helm, 2013; Kramsch, 2014a, 2014b; O'Dowd, 2016). Hence, the current study aimed to investigate the Dutch and Turkish pre-service teachers' perspectives on cultural diversity and critical cultural awareness from pedagogical perspectives that they developed via their engagement in a virtual exchange project integrated into practicum classes in the fall semester of the

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2018 and 2019 academic year. It aimed to explore the participants' pedagogical interactions during the asynchronous collaborative tasks from the intercultural communicative competence and the positioning theory perspectives. Hence, the current study investigated the following research question:

How does the virtual exchange project experience impact the Dutch and Turkish pre-service teachers' pedagogical insights on cultural diversity and critical awareness from the intercultural communicative competence and the positioning theory perspectives?

BACKGROUND

The unprecedented rise in global mobility has pointed out the need to raise the awareness towards cultural diversities in combination with language learning in pre-service teacher education (Ortega, 2019) (See also Eren, 2021). Teachers of the 21st century are increasingly expected to be prepared "to acknowledge and engage multiple worldviews" (Price-Dennis & Souto-Manning, 2011). These teachers will be interacting with diverse learner profiles that have different racial, cultural, linguistic, sexual and economic backgrounds (Dyson, 2008). In the 21st century, teacher education programs are expected to provide pre-service teachers with opportunities "to prepare them to acknowledge and engage multiple worldviews" (Price-Dennis & Souto-Manning, 2011, p. 225).

A critical approach to teacher education is needed to promote equity and diversity in diverse teaching contexts (Price-Dennis & Souto-Manning, 2011). In order to address the diverse learner profiles, today's teachers need to create a culturally responsive learning environment where students act as active participants engaged in the construction of knowledge and the negotiation of meaning and as active agents working against oppressive teaching and learning practices geared towards marginalizing some groups (Souto-Manning, 2010, Price-Dennis & Souto-Manning, 2011). The recent breakthroughs in educational technology are likely to render it possible for pre-service teachers to encounter cultural diversities through telecollaboration (Eren, 2021). Students need to develop "critical consciousness through which they challenge the status quo of the current social order" (Ladson-Billings, 1995, p. 160). Via their ubiquitous nature, virtual exchange/telecollaborative projects are likely to help learners to turn into empowered global citizens who could explore different ways of addressing various local as well as global issues in today's societies by means of international partnerships (Nicolau & Sevilla-Pavion, 2018).

Student engagement in virtual exchanges was reported to be beneficial in different respects (O'Dowd, 2019). To illustrate, it fosters cultural learning by project partners, which is unlikely to be obtained via textbooks and likely to provide relatively subjective information (as opposed to the relatively factual information in textbooks) (O'Dowd, 2011). Virtual exchange was also indicated to promote critical cultural awareness as students can be involved in negotiaton of meaning with their partners and "can discuss cultural 'rich points' and elicit meanings of cultural behaviour from 'real' informants of the target culture" (O'Dowd, 2011, p.350). In addition, students can enhance their understanding of subtle cultural differences, develop receptivity towards diverse cultural perspectives and engage in effective collaborative work with their partners having different cultural backgrounds (O'Dowd, 2019; EVOLVE Project Team, 2020). In case of a misunderstanding, partners may interpret it from their own cultural perspective, viewing "culture as an 'excuse' for the justification of a particular behaviour" (Müller, 2013, as cited in EVOLVE Project Team, 2020, p. 58). Virtual exchange projects were found to foster students' awareness of multiple, multifaceted and fluid identities and alter the students' misconceptions regarding the monolithic and normative nature of cultures (EVOLVE Project Team, 2020; Üzüm et al., 2020). Inter-

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cultural speakers view their social interactions from a critical and reflective perspective, problematizing "the normative assumptions" and "givens" of their own and others' cultural perspectives (Pennycook, 2001, p.10). Furthermore, in a study exploring the intercultural experiences of pre-service teachers in a telecollaborative project on their positioning regarding the contexts and the course materials, Tanghe and Park (2016) found that the participants abandoned their "essentialized beliefs about one another, dismantled prejudices and altered pre-conceived notions" (p.9). Similarly, in a recent telecolaborative study regarding the intercultural exchange between the pre-service teachers in the United States and Turkey, Üzüm et al. (2019) indicated that while addressing the social justice issues, the pre-service teachers made various discursive choices that viewed cultures as diverse or esssentialized and are impacted via their connections to the individuals and or to society. The participants in the study demonstrated pre-service teachers' enhanced awareness of diversity but overgeneralizations at times.

Apart from the aforementioned benefits, the virtual exchange project involvement was shown to help students develop a critical, global, and self understanding, and eliminate their stereotyping tendencies. (EVOLVE Project Team, 2020). The students in the EVOLVE Project raised their awareness towards the misconceptions and cliches they had about their own and their partners' countries (EVOLVE Project, 2020). By reflecting on their own beliefs, global perspectives on various issues and detaching themselves from their own culture in the virtual exchange project, participants became aware of their own reflective lenses by means of which they view the world and developed new perspectives about controversial issues after discussing these issues with their partners. The students reported that their engagement in the virtual exchange projects enabled them to consider their own perspectives critically.

Recently Hauck (2019) emphasized the role of critical digital literacy in virtual exchange projects and stated that critical digital literacy fosters the development of individual or collective agency, which is influenced by contexual factors. The websites, e-tools and mobile applications utilized by participants in the study promoted their interactions with their partners in a geographically different location.

The establishment of reciprocal understanding, sharing the positive and (particularly) negative emotions (i.e., fear and insecurity) were found to be of great importance for effective virtual exchanges. The social aspect of the virtual exchange was reported to be quite significant for the exchange participants (Belz & Kinginger, 2006). The EVOLVE Project Team's (2020) study demonstrated that failed interpersonal relationships during the virtual exchange may result in cultural generalizations or misconceptions about the cultures of their partners. The findings of the study also revealed that when the students were engaged in a superficial cultural exchange of information. On the other hand, the students' engagement in controversial topics such as politics, religion and gender was indicated to enable them to interpret the world and their beliefs from their partners' perspectives, This was found to contribute to the development of their intercultural competence (Helm, 2013; Helm & Guth, 2012). Collaborative tasks involving controversial topics were found to foster intercultural competence (O'Dowd & Ware, 2009). Finally, concerning the impact of videoconferencing and text-based communication tools in the virtual exchange projects, it was reported that video conferences was likely to lead to the establishment of "friendlier relationships, more fluent communication and less intercultural misunderstandings" (EVOLVE Project Team, 2020, p.61). Although text-based interaction provides significant benefits for telecollaborative learning as it facilitates students' written interaction and their reflections on their partners' messages (Warschauer, 1995), the research evidence indicates the need to integrate videoconferencing into virtual exchange projects to sustain the interpersonal relationship between partners and ensure a smooth flow of communication (EVOLVE Project Team, 2020). These aforementioned studies demonstrated the pivotal role telecollaboration play in the promotion of the pre-service teachers' intercultural competence (ICC)

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development. Nevertheless, there is still a paucity of research on the impact of telecollaboration on the pre-service teachers' ICC development in the Turkish pre-service teacher education contexts.

THEORETICAL FRAMEWORK

In the current virtual exchange project, two theoretical frameworks were adopted. The frameworks utilized in the study are as follows: the Intercultural Competence Development (ICC) framework (Byram, 1997) and the positioning theory (Davies & Harré, 1999).

The International Communicative Competence (ICC) Framework

Telecollaboration projects provide the participants with an opportunity to promote intercultural competence (Üzüm et al., 2020). For the design and analysis of this telecollaboration project, Byram's (1997) framework of Intercultural Communicative Competence (ICC) was adopted as one of the theoretical frameworks (e.g., Ware & Kessler, 2016). The framework is composed of five elements: "attitudes (savoir être), knowledge (savoir), skills of interpreting and relating (savoir comprendre), skills of discovery and interaction (savoir apprendre/faire), and critical cultural awareness (savoir s'engager)" (Üzüm et al., 2020, p. 3). Regarding attitudes, in intercultural communication interlocutors are expected to "suspend disbelief about other cultures and belief about [their] own" and willing to "relativise [their] own values, beliefs, and behaviours" without assuming "they are the only possible and naturally correct ones" (Byram, Gribkova & Starkey, 2002, p.12). Attitudes incorporate a sense of curiosity and receptivity towards one's own and other cultures, as well as eagerness to gain familiarity with other cultures and cultural practices (Byram, 1997). Furthermore, as to the knowledge component, speakers who are interculturally competent tend to exhibit familiarity with the cultural practices and the sociocultural norms that are at work in interaction locally and interculturally, and they are likely to be conscious of the other people's perceptions of these practices (Byram, 1997). Intercultural interlocutors are inclined to possess well-developed interpretation skills. The skills of interpreting and relating incorporates the ability to discover the ethnocentric dimensions of an event and account for it as well as the ability to detect the misunderstandings in intercultural communication and focus on how to fix them. Concerning the skills of discovery and interaction, intercultural speakers can also acquire "new knowledge of culture and cultural practices" and benefit from their knowledge, attitudes and skills while interacting with the members of a different culture (Byram et al., 2002, p. 13). Additionally, the intercultural speakers can conduct a critical appraisal of social perspectives and practices in their own and other cultures via "explicit criteria" (Byram et al., 2002, p. 13) and develop critical cultural awareness. The development of intercultural competence is an intricate and arduous task that involves the ongoing development of these five aforementioned components (Byram, 2008, p. 83).

ICC provides a new perspective for people through which they can have a thorough understanding of their interlocutors' sophisticated and multidimensional social identities via social interaction that incoporates identity negotiations (Üzüm et al., 2020). Hence, they tend to evade the oversimplified notion of others "through a single identity" and consider their interlocutors to be those "whose qualities are to be discovered, rather than as a representative of an an externally ascribed identity" (Byram et al., 2002, p. 9).

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The Positioning Theory

In this study, the positioning theory (Davies & Harré, 1999) was adopted as the second theoretical framework to explore pre-service teachers' interactions in the virtual exchange project and how they position themselves and their partners in line with the sociocultural contexts that they are situated in. Positioning is regarded as "a discursive process whereby people are located in conversations as observably and subjectively coherent participants in jointly produced storylines" (Davies & Harré, 1999, p. 37). The study involves "moral and personal positioning" (Harre & Langenhove, 1991, p. 397). Although speakers do not tend to adopt any positioning on purpose, others may feel the influence of this positioning (Üzüm et al., 2019). Interlocutors adopt "discursive practices" to "actively produce social and psychological realities" (Davies & Harré, 1999, p. 34).

Speakers may reflect their positions through discursive choices (Davies & Harré, 1999). They form a "vantage point" via the images, metaphors, or narratives in these positions (Davies & Harré, 1999, p. 35). This vantage point may serve as a lens by means of which speakers may make sense of the World.

Speakers may adopt a position that shows their sense of belonging to a particular group as opposed to others and create "a moral system organized around the belonging" (Davies & Harré, 1999, p. 36). Regarding moral positioning, the perceptions of speakers alter in accordance with their actions in terms of moral orders (e.g., professional role-related or group membership-related expectations) (Harré & Langenhove, 1991). However, personal positioning is concerned with "individual properties and particularities," (e.g., aspects that are different from those expected in moral positioning) (Harré & Langenhove, 1991, p. 398). Speakers may take moral and personal positions in interactions at the same time (alternatively, they may be positioned). Personal positioning tends to be regarded as "more prominent" in interactions (Harré & Langenhove, 1991, p. 398).

The use of personal pronouns (e.g., *I, we, you, they*) is central in the positioning and discursive constructions of self and others. In formulating the discursive constructions pertinent to the self and others in the positioning, personal pronouns such as *I, we, you they* are utilized. To illustrate, In reference to the "people in general" or as an address term referring to "mass speaking", the generic use of the first person plural we may be preferred (Mühlhausler & Harré, 1990, p. 201), such as: "We live in an age of immense changes" (Quirk et al., 1985). In addition, we can be preferred for personal usage, referring to a speaker and a hearer such as in the following example: "We have a lot to talk about, you and I" (Quirk, et al., 1985, p. 355).

Even though the generic use of *we* is extended in scope to incorporate the speaker(s), hearer(s), and others (Quirk et al., 1985), in reference to "all people", rhetorical *we* is utilized "in the collective sense of the nation" (Quirk, et al., 1985, p. 350). It encompasses only "the speakers,… or speakers and others … ranging in its inclusiveness and depending on the interlocutors present in the intercultural exchange" (Üzüm et al., 2019, p. 86) (See also Üzüm, 2013). The generic *you* might be used interchangeably with one. For instance, you can always tell what she is thinking" whereas the personal *you* may refer to the hearer in an interaction (e.g., "You can stop writing now"). or may ask listeners to visualize the situation and to suppose they were in that particular situation (Quirk et al., p. 354). Besides, the use of personal *they* may refer to a specific group or individuals. However, the use of generic *they* may refer to an unknown person or thing or some unknown powers that seem to dominate people's lives such as "the authorities, the media, the government, etc (Quirk et al., 1985, p. 354).

Additionally, generic pronouns such as *we* and *they* can be utilized to refer to a country-specific community inclusively or exclusively (e.g., "Dutch" and 'Turks') by positioning them as "insiders" or

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outsiders" (Üzüm et al., 2019, p.86). In intercultural exchanges, this aforementioned use of generic pronouns may be likened to the use of indefinite pronouns such as" everybody and nobody" (Üzüm et al., 2019, p. 86). They can add a "universal" meaning via "all and each (of) or partitive meaning via "some (of)" or "many of" (Quirk et al., 1985, p. 380). Speakers in virtual exchange projects may choose to build communities of practice and indicate their positions in them via universal or partitive references (Üzüm et al., 2019).

In the current study, the positioning theory was used as one of the theoretical frameworks in the data analysis to discover how Turkish and Dutch pre-service teachers' discursive choices demonstrated their positionings. The impact of the pre-service teachers' posititonings on their interactions with their partners in the asynchronous exchanges was also explored.

Research Design

The current study adopted a qualitative exploratory case study research design. An exploratory case study can be defined as "an empirical inquiry that investigates a contemporary phenomenon in depth and within its real context" (Yin, 2003, p. 18). It involves "multiple sources of evidence, with data needing to converge in a triangulating fashion' (Yin, 2003, p. 18). Exploratory case studies are concerned with 'how' and 'what' of events and the researchers tend to have little control over the flow of events taking place in the context of real life situations (Merriam, 2009). The study was an in-depth investigation into the impact of Dutch and Turkish pre-service teachers' participation in the virtual exchange project on their perceptions of cultural diversity and critical cultural awareness from the intercultural communicative competence and positioning theory perspectives.

The Study Context

This study involved an eight-week online exchange between two groups of pre-service teachers- one group in Turkey and the other one in the Netherlands. Both groups discussed pedagogical issues (systems of education, teachers' professional development, teenagers' identity development), cultural and critical issues such as religion, diversity, politics, discrimination and moral/ sexual education through asynchronous online tasks, during the fall semester of the academic year 2018/ 2019.

In the current study, the virtual exchange project was integrated into the course work of both Dutch and Turkish pre-service teachers in the undergraduate program. Both parties were given credit for their active participation in the project and their successful completion of the collaborative tasks involved in the project.

Regarding the Turkish study context, the virtual exchange project was integrated into the practicum course *School Experience* for the 4th year pre-service teachers of English at the Department of Foreign Language Education in a state university in Turkey. The project lasted eight weeks in the 2018 and 2019 fall semester. Throughout the course, the participants were engaged in doing classroom observations in authentic K-12 classroom settings and keeping reflective journals on a weekly basis. Apart from these activities, the pre-service teachers were asked to perform three teaching tasks at K-12 schools throughout the course. They also attended the pre- and post-conference sessions with the course instructors (feedback sessions) following their teaching tasks in real classroom settings. The whole internship period at K-12 schools was intented to prepare the prospective teachers for the profession and to familiarize them with the professional community of teachers in an authentic setting

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Regarding the Dutch study context, the virtual exchange project was integrated into a course on the development of adolescents for the first-year Dutch pre-service teachers at the education department of a state university. They were engaged in teaching tasks in real K-12 classroom settings to be prepared for their role as future teachers and to learn how to cope with teenagers in the classroom and guide them in their educational development.

The researchers, who were also course instructors, were teacher educators who were faculty members working in the Faculty of Education in their countries. The Dutch researcher was specialized in primary and seconrdary education while the Turkish researcher was specialized in English language teaching. Both researchers had extensive experience as teacher educators.

Participants

The study participants were composed of Turkish and Dutch pre-service teachers studying at the Faculty of Education in Turkey and the Netherlands. They were within an age range between 18-23. They possesssed a C1 Level of proficiency (i.e., proficent users of the language) in English according to the Common European Framework. They all volunteered to be involved in the study. The purposeful sampling strategy was utilized to select the participants. It is a commonly-utilized strategy in qualitative research to identify and select the information-rich cases and launch an in-depth inquiry into the phenomenon of interest (Patton, 2002). Concerning the Turkish participants, there were 10 Turkish pre-service teachers of English (2 males and 8 females) in the project. They were within an age range between 21-23. They had a C1 Level of proficiency in English. Regarding Dutch participants in the study, 10 Dutch pre-service teachers studying primary and secondary school education (4 males and 6 females) took part in the study. The pre-service teachers in the study had never been involved in a telecollaboration project before their involvement in the current project.

DATA COLLECTION

The virtual exchange project lasted eight weeks. It was integrated into the participants' course work in the fall semester of the 2018 and 2019 academic year. Prior to their engagement in the project, the pre-service teachers were asked to write an expectation journal in which they need to state their expectations from the project, their cultural background, their familiarity with intercultural communication, information technologies, online teaching/ learning environments and the use of e-tools in education. The online consent forms were obtained from all the participants in the project. Participants were asked to provide written permission to allow their study data to be used for research purposes.

The participants were engaged in a total of four asynchronous tasks in the project. The first two weeks was allocated to ice-breaking activities. As the initial task of the project, the Dutch and Turkish participants were asked to shoot an interactive introductory group video informing their partners of their motives underlying their choice of teaching profession, their previous teaching experiences, their educational background, their university context and their personal background. They were also instructed to insert some questions in the video asking for information regarding their partners' culture and the system of education in their partner's country. Participants were asked to shoot a 20-minute video, providing detailed responsess on the questions addressed to them on the introductory video. Both groups uploaded their videos to a Google Drive folder that the researchers formed for the project purposes. The groups

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were asked to add task-related questions to their videos that they would like to be informed more about. The participants used Google Drive to store all of their video projects for the study.The second task was concerned with the participants' asynchronous intercultural discussion on the similarities and differences between education systems in the Netherlands and Turkey, a typical school day in both countries, the identity development of Dutch and Turkish teenagers, being a teenager in both cultures, teacher qualifications in both countries, the status of teachers in society, the practicum challenges teachers encounter, the challenges in-service teachers encounter and university students' lives. The third task was related to the participants' asynchronous intercultural communication regarding teacher-student relationships and freedom of speech in university settings, respect and tolerance in society, gender discrimination issues and how to handle disruptive teenager behaviour in class in both cultures, classroom dilemmas related to disruptive teenager behaviour. The fourth task, on the other hand, dealt with teenagers' moral and sexual development, teenagers' and university students' relationships with their parents, sexual education at K-12 and university level, and religion.

The tasks in the project were chosen in such a way to incorporate not only an exchange of factual and cultural information but also an exchange of participants' intercultural perspectives regarding controversial and potentially discomforting issues such as religion, sexual education and gender discrimination.

Following the completion of the asyschronous video tasks, the video tasks were transcribed by the researchers. In addition, the participants were asked to write a reflective evaluation journal in which they evaluated their intercultural learning experience, expressed their challenges with the project, and shared the benefits of the project for their personal and professional development. They were also interviewed by the researchers in relation to the benefits and challenges of their virtual exchange experience to gain an in-depth understanding of their perceptions of the experience and to triangulate the data. The semi-structured interviews were held online and lasted 40 minutes.

DATA ANALYSIS

In the data coding process, those involved in the data coding process included the researchers, the Dutch and Turkish instructors of the participants, who had an insider perspective to the study, and two external departmental colleagues (one from the Turkish university and one from the Dutch university), who brought an outsider perspective to the analysis. The data collected from four different sources were coded in two stages: open coding and axial coding. In the open coding, each researcher independently coded the data, assigning descriptive phrases "remaining open to all possible theoretical directions" (Saldaña, 2013, p. 100). In the axial coding, the codes were organized into categories based on the relationships among them. Once the coding was completed, all the data sources were brought together to find recurring patterns, which became the themes presented in this chapter. To increase the reliability of the findings, the researchers triangulated the data using multiple sources such as the transcriptions of the videos, expectation and reflective project evaluation journals as well as the interviews. The researchers met several times to finalize the codes through the constant comparison and contrast method (Merriam & Tisdell, 2016).

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RESULTS

The results are presented in three overarching themes in the study: a) the pre-service teachers' pedagogical insights regarding their awareness of cultural diversity, b) the pre-service teachers' pedagogical perspectives regarding critical cultural awareness.

The Pre-Service Teachers' Pedagogical Insights Regarding Their Awareness of Cultural Diversity

The theme of awareness towards cultural diversity is related to the components of "attitudes" and "knowledge" according to Byram's (1997) ICC model. The pre-service teachers' interactions in the telecollaboration project revolved around a variety of themes including different cultural values, practices and viewpoints in their own contexts and the prospective teachers in the study reported their willingness to gain more familiarity with the diversity in their partners' culture. Although both Dutch and Turkish participants tended to make some generalizations regarding their respective cultures, assuming the role of representatives of their own culture (i.e., adopting the moral positioning), they appeared to be cognizant of the diversity in their cultural contexts. The following video extracts related to both groups' asynchronous exchanges about the role of learner autonomy in education and the different school cultures in both countries (Task 2) is quite revealing:

Extract 1 (Turkish Participants' Views on the School Cultures at K-12 and University Levels in Turkey)

P8: At K-12 level, the teacher-centered Turkish school culture are not likely to support autonomous student learning although it is stated as an important goal in the centralized K-12 curriculum by the Turkish Ministry of Education.

P1: The established exam-based system at K-12 schools also gives rise to a competitive school culture. As the K-12 students' future career prospects mainly depend on the score they obtain in the centralized university entrance exam results, the teachers and administrators attach a great deal of importance to their grades and exam scores at K-12 level. How is the school culture at the K-12 level in your country?

P3: Fortunately, this competitive and teacher-centered school culture at the K-12 level has started to change recently. Project-based learning is getting more and more common in some state and private at K-12 schools. Schools started to adopt alternative means of assessment such as portfolio assessment in addition to the mainstream exams. What type of assessment do you use at K-12 level in the Netherlands?

P7: Regarding the school culture in the higher education contexts in Turkey, a relatively student-centered, research-oriented, autonomy and supportive culture is prevalent. For example, the students at the departments of English Language Teaching are likely to be given more room to choose elective courses in line with their academic interests and conduct individual or collaborative research projects in their courses. They have a compulsory advanced Writing and Research skills course in the undergraduate program where they learn how to conduct academic research.

P19: Our university is a research university, we really like the well-established research culture here. We are asked to conduct a small scale research studies and produce research papers as part of course

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requirements not only at the undergraduate level but also at the graduate level. We also develop ourselves academically by working on the university's scientific research projects under the supervision and mentorship of our professors. However, not all universities are research universities in Turkey. How is the school culture in the Dutch higher education context?

Extract 2 (Dutch Participants' Perspectives Regarding the Dutch School Culture at K-12 and University Levels)

P11: Regarding the K-12 school culture, in the Netherlands, we also have exams at K-12 level but the portfolio assessment also plays an important role in the system of education too. The portfolio assesment and project-based learning are the main components of this school culture.

P17: In fact, we have a collaboration-oriented school culture mostly with an emphasis on the development of learner autonomy We encourage learner autonomy in all grades at K12 school from the primary school to higher education. You mentioned some recent changes in the Turkish K-12 school culture related to project-based learning. Could you elaborate on them?

P5: As to the Dutch higher education context, we are enjoying a student-centered, project-based and autonomous learning environment in the higher education context as well. Conducting academic research is also promoted starting from the undergraduate level. The school culture is also based on collaborative leadership. We, the students, are also involved in the decision making process regarding the students. Could you give us more information about the difference between research universities and other universities in Turkey? How common are research universities in the Turkish context?

In the above-mentioned exchange, the participants demonstrated an understanding of the heterogenity in the school cultures of their partners. They also exhibited their curiosity and eagerness to gain more familiarity regarding their partners' system of education by asking questions and displayed an open-minded attitude towards a thorough understanding of the diversities regarding the school culture of their interlocutors' pedagogical contexts. They did not indicate any judgemental attitudes towards the differences during their interactions. Both groups of participants adopted a collegial attitude towards their partners, reflecting mutual respect and understanding. Witnessing their partners' interest in their school context, both groups of participants seemed willingness to provide detailed information about their respective contexts. Although they seemed aware of their own contexts, their general preference to act as the cultural representatives of their own context seemed to prevent them from communicating their personal perspectives, limiting the scope and the amount of participants' pedagogical insights into the diversity related to the school culture. In the abovementioned extracts, the participants seemed to reveal a restricted perspective regarding their personal viewpoints regarding the school cultures at the K-12 and the tertiary levels in their respective countries.

In their reflections, the participants in the study mentioned enhancing their awareness towards the "internally variable and heterogenous nature of their partners' and their own culture through their exchanges in their intercultural interactions with their partners" (EVOLVE Project Team, 2020, p. 59). They emphasized that their project involvement facilitated the participants' valorization of the diverse pedagogical perspectives by promoting their pedagogical knowledge, which is one of the goals that preservice teacher education programs pursue.

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The participants indicated that they developed a receptive attitude towards cultural differences and engage in collaborative work with their partners having diverse cultural backgrounds through the negotiation of meaning (O'Dowd, 2019; EVOLVE Project Team, 2020). The project engagement enabled them to view culture as an intricate phenomenon (O'Dowd et al., 2020) and thereby helping them regard their cultural values and beliefs as relative and examine them from an outsider's point of view (Menard-Warwick et al., 2013).

Apart from the differences in terms of the emphasis universities place on academic research and learner autonomy in the school cultures at different levels of education, participants also pointed out the cultural heterogeneity regarding the teacher-student relationships in both countries. The following extracts related to Task 3 in the project are representative in this regard:

Extract 3 (Dutch Participants' Views Regarding the Teacher-Student Relationships at the K-12 and Tertiary Levels in the Netherlands)

P9: In the Netherlands, we are enjoying a lack of barriers between the teachers and the students at all levels of education. Our relationships with our teachers at the K-12 level and the university are based on mutual understanding, inclusive practices, tolerance and understanding. What are the values that characterize your relationships with teachers at the K-12 level?

P16: We also attach a whole lot of importance on being inclusive in our classroom management and in our lesson conduct at K-12 schools and university. We priorize differentiated activities where learners can get engaged in the lesson in different capacities and ways. Are inclusive practices common at both levels?

P17: How were your relationships with your teachers when you were a student at the K-12 level? How do you feel while communicating with your teachers at university?

Extract 4 (Turkish Participants' Views Regarding the Teacher-Student Relationships at the K-12 and Tertiary Levels in Turkey)

P12: In Turkey we tend to have a formal relationship with our instructors at school, particularly at the K-12 level. Teenagers at middle and high schools usually communicate with their teachers related to course-related issues such as their classroom performances or grades. They prefer not to get engaged in their future plans, hopes and goals regarding their future education or ask for advice about their career choices.

P13: I felt restricted in my communication with my teachers at K-12 level. I did not like the learning enviroment at K-12 schools. It felt so mechanic to me, like all the other students in my class, to focus on exams all time. Unfortunately, K-12 teachers in the Turkish K-12 contexts, tend to view their role as the input providers or assessors mostly, but not as mentors or facilitators.

P14: When it comes to the higher education contexts, students can communicate with their professors more easily. They can consult their professors regarding their academic issues, their future career plans and their professional development, but you can still sense some hierarchy between the university teachers and students at university.

P20: The Turkish K-12 teachers' inclusive practices seem to vary at state and private schools. These practices don't tend to be the norm at state schools. As the class sizes are large, the state school

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teachers find it hard to achieve differentiation. However, at private schools, differentiation tends to be prioritized to a great extent as they attach importance to individual differences and diverse learning styles more.

P15: I think the students at our university are very lucky to study as the academic staff are very approachable and ready to help us with our professional development. Our school culture at university incorporates values such as reciprocal understanding, collaboration, and tolerance. How do you achieve inclusive education in a multicultural environment?

As the aforementioned extracts revealed, the participants came to a detailed understanding of cultural heterogenity in their partners' pedagogical contexts at different levels of education through their engagement in their inquiry-oriented attitude in the intercultural learning experience. This inquiry-oriented intercultural interaction provided them with enhanced intercultural knowledge that cannot be available via textbooks (See O'Dowd, 2011).

In their reflective project evaluation journals, the pre-service teachers in the study reported that they raised their awareness towards the non-monolithic, dynamic nature of cultures, and the cultural diversity, which were also emphasized in the EVOLVE Project Team's (2020) study. It is consistent with "the constantly evolving and changing" nature of the "cultural groups" (p.59). In fact, P10 expressed the following sentiments:

During our discussions on culturally diverse aspects, we saw that there are certain differences between us in terms of our attitudes and behaviour. For example, I am suprised to learn that the relationship between instructors and students in Turkish higher education contexts was not as strict as the one in the Dutch context. The communication between both parties is open and informal in the Netherlands, which really surprised me.

During the interviews at the end of the study, participants indicated that being exposed to different cultural beliefs and practices helped the pre-service teachers reframe their existing cultural schemata, motivated them to become more receptive to different views and increased their flexibility regarding their perspectives on diversity. The following quote by P5 from the Netherlands is revealing in this respect:

This project taught me how to be more open-minded towards cultural differences. As time went by, I became more and more accepting and adaptable to different cultural behaviour of my partners. My engagement helped me to get rid of my rigid point of view on cultural differences.

They also expressed that their virtual exchange project engagement enhanced their degree of adaptability. Both flexibility and adaptability are, in fact, regarded as the two crucial skills in the Competences for Democratic Culture Framework (Council of Europe, 2018), which can be defined as the ability 'to adjust positively to novelty and change and to other people's cultural expectations, communication styles and social or cultural behaviour" (p.49).

The Turkish participants developed certain "homogenizing generalizations" regarding their Dutch peers prior to their engagement in the telecollaboration (Üzüm et al., 2020, p.8). Their intercultural exchanges with their partners in the telecollaboration prompted them to launch a critical inquiry into their preconceived ideas. These exchanges helped them see the diverse features in their interlocutors' values and beliefs. To illustrate, the Turkish pre-service teachers revealed that at the beginning of the exchange, they

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were worried about the potentially judgemental attitude of their Dutch partners. However, they realized that they had a prejudiced assumption about their partners when they saw their open-minded, unbiased and friendly attitude towards them. They expressed their satisfaction about having an open online communication with their partners. They reported that they encountered their culturally preconceived views that they had prior to meeting their partners, The Turkish pre-service teachers reported tha their project engagement gave them an opportunity to face their preconceived ideas about their Dutch partners' cultures that they had formed prior to their asychronous video communication. They also indicated that they found it very surprising to see their Dutch partners' relaxed attitude in the videos, their informal style of videoshooting, their informal register and casual language use. The Dutch prospective teachers' use of humour while performing academic tasks in the project also astonished them. Upon encountering their partners' authentic selves, the Turkish pre-service teachers who adopted a serious and academic stance on the project tasks found it hard to relate themselves to their Dutch partners. One Turkish participant, P7, expressed her views in this respect:

When I saw our Dutch partners' relaxed and informal attitude in the project, I found it a bit weird at first. They felt so comfortable expressing their ideas openly but in a manner that respects others in their online communication via videos. They made jokes and used humor very skillfully in the videos. This was drastically different from our attitude in the project. It seemed to us that they did not take the project seriously at the initial stages of the project. We were so serious and we tried to appear professional in the videos that we shot. Later on, we realized that their school culture was so different from us

Upon discovering the gap between their initial ideas about their partners and their perceptions of their partners, the participants developed critical awareness of the world and the self thanks the virtual exchange. This helped them revisit their stereotypes from a critical perspective. This is consistent with the finding of the EVOLVE Team (2020) regarding the impact of the virtual exchange on the pre-service teachers' development of critical awareness and understanding at the global and individual level. As the abovementioned quote by P7 indicated, the participants gained awareness regarding their existing stereotypes that they were previously unaware of. As they gained insights into the different aspects of their international peers' cultures, they learned to suspend their (dis)beliefs about their interlocutors' cultures and started moving towards dismantling stereotypes (Tanghe & Park, 2016).
The following quotation reflects the rise in P5's awareness level of critical awareness:

This virtual exchange experience also enabled me to notice that my own cultural perspective may not be the same as other people; I need to see that our own perspective may be just one of the perspectives that is available, not the only one.

As the aforementioned quote highlights, the participants strove to relativize their own beliefs and values, without supposing that they are the only true ways to understand the world and themselves in relation to the world" (Üzüm et al., 2020, p.12). The participants seemed to advance with regard to cross-border understanding of culture (Risager, 2007; Üzüm et al., 2020). Their involvement in the intercultural learning experience may be considered a move toward "global cultural consciousness" fostering "an individuals' complex cultural growth" (Kumaravadivelu, 2008, p. 6–7).

The project engagement provided the participants with an opportunity to discuss the issues of equity and diversity in the participants' pedagogical and cultural contexts by adopting a critical stance (Price-

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Dennis & Sotou-Manning, 2011). In fact, it enabled the participants to experience a culturally responsive learning environment where they acted as active agents constructing knowledge via negotiation of meaning to alleviate the problems/discriminatory practices in the learning environments (Souto-Manning, 2011). The project involvement also seemed to empower the pre-service teachers intellectually, socially and emotionally (Ladson-Billings, 1995). It acted as a trigger for the participants to enhance their "critical consciousness" by encouraging them to adopt a critical stance towards the status quo in different social and pedagogical settings (Ladson-Billings, 1995, p.160).

Emergent Critical Cultural Awareness

The theme *emergent critical cultural awareness* related to the "critical cultural awareness" component in Byram's (1997) model. The project participants might be considered to have an emerging critical awareness. This critical outlook was found to be mainly restricted to pedagogical and societal issues in their own cultural milieus, which might be attributed to their adoption of the cultural representative position in their intercultural exchanges with their intercultural peers, as opposed to their disengagement in a critical apprasal of individual perspectives. The pre-service teachers' critical awareness manifested itself in their critical investigation of the social, educational and religious inequities in society.

The first critical issue that the participants discussed was related to the social inequality regarding the teachers' working conditions (i.e., the job security and the unequal payment) at state and private schools. The participants seemed to have adopted a moral positioning on the whole in this respect. They do not provide while switching to the personal positioning to talk about their future career plans and their teaching in their exchanges. The following extracts from Task 2 constitute representative samples in this respect:

Extract 5 (Turkish Participants' Perspectives Regarding the Teachers' Working Conditions in the Turkish K-12 Context)

P8: As to the job security, the private school teachers do not tend to have a secure job; they often feel afraid to lose their jobs any time if they fail to exhibit a successful teaching performance. However, state school teachers are provided with job security. Also, even though their working hours might be the same, the teachers at private schools tend to be paid less than those at state schools. How is the case in the Netherlands?

P7: I think the main underlying reason for the unequal salaries in the Turkish K-12 context is the greedy private school owners who would like to increase their profit more and more. There seems to be a 'so-called' monitoring on their financial activities. I also agree with you in that teachers' working conditions should definitely be improved and the teachers need to focus on creating effective learning environments without feeling anxious about the job security. It should not pose a threat for teachers.

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Extract 6 (Dutch Participants' Perspectives Regarding the Teachers' Working Conditions in the Dutch K-12 Context)

P19: We also agree with you on the improvement of the teachers' working conditions. In the Dutch context, we are having a similar problem regading the teacher salaries. Although teaching jobs are generally well-paid in the Netherlands, the gap between the primary and secondary school teachers is quite significant. Secondary school teachers earn much more than those at primary schools. Also, the private school teachers tend to work longer hours.

P5: Recently, a group of primary school teachers went on a strike to protest the salary gap, but no action seems to be taken by the authorities. They keep saying that there is no budget to cover the salary gap. Honestly speaking, their argument does not seem convincing to me at all. They need to find a solution to this problem as soon as possible. Otherwise, it might be really hard to find sufficient number of primary school teachers in the long run. It might add to the already existing teacher attrition in the Dutch education system. What do the teachers in Turkey do in the face of unequal working conditions? Are there any teacher strikes in your context?

In addition to the aforementioned issues regarding the working conditions of teachers in their respective contexts, both groups of pre-service teachers also pointed out the discrimination against some immigrant students at K-12 level. They reported that they observed a lack of attention provided for the academic progress and achievement of the immigrant students. They unanimously agreed that in both contexts there should be more emphasis on the inclusive practices to foster their integration into the society. They remarked that when they become teachers, they would like to provide academic support for these students to facilitate their academic achievement. P4 from the Netherlands indicated that touching immigrant students' lives was the driving force for his becoming a teacher.

As a further example of personal positioning in the study, one Turkish participant (P1) who were absent on the day of asynchronous group video shot an individual video where she expressed her personal views and stance on sexual education a critical and sensitive issue, sexual education, In her personal video, P1 also elaborated on the contributions of the other Turkish participants in the previous asynchronous video session that she missed. While elaborating on the topic of sexual education, she shifted her language of engagement from a moral positioning to a personal positioning,

As opposed to the Dutch pre-service teachers who seemed to be quite relaxed about talking about critical issues, the Turkish pre-service teachers appeared to be relatively tense about talking about the sexual education in the Turkish higher education context. They seemed to be concerned with imparting factual information about the treatment of the sexual education issue in the Turkish education context (i.e., how and to what extent students at universities are informed of issues related to sexual education via seminars or courses). They implicitly avoided sharing their personal opinions and experiences as well as their attitudes about the integration of sexual education into the curriculum at the K-12 level and the tertiary level. The theme of sexual education is a topic Turkish students do not seem to feel at ease with themselves and they find it awkward and uncomfortable to talk about it from a cultural perspective.

The participants also tended to adopt the moral positioning in relation to the critical issue of religion. They concurred that religion is an important dynamic in both societies. Both parties acted cautiously in choosing their words during the discussion and avoided being judgemental during the interactions.

Both groups of participants agreed that religion is a delicate topic to handle. Therefore, the prospective teachers in both groups refrained from discussing their detailed personal views in this respect. Turkish

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preservice teachers highlighted the importance of personal preferences when it comes to religious beliefs and questionned the necessity for a compulsory religion course in the Turkish K-12 curriculum. They pointed out that religion tends to constitute an important dynamic in Turkey, and added that Islam is the dominant religion in Turkey. They added that the religions of the ethnic minorities are not introduced extensively at schools and the students at K-12 level are only provided with a brief introduction to different religions at school in the Turkish context.
The following Turkish participant's comment on the place of religion on curriculum is very revealing:

Many teenagers and young people in Turkey think they need to have a world religions course instead of a religion course focusing exclusively on Islam. The religion course should inform them of different religious practices in different parts of the world (P6).

In response to P6, P9, a Dutch participant, commented in a similar manner:

In the midst of all this cultural diversity all we need is to become much more understanding, emphatic and tolerant towards one another and a world religion course may help us develop such an inclusive community.

The Dutch prospective teachers also commented on the multicultural and multi-religious nature of their society. Although they remarked that religion is not taught as a compulsory lesson at most public K-12 schools or at university in the Netherlands, they underscored that the religion lessons need to introduce students the moral values and and help them gain insights into diverse worldviews with their particular values and norms. However, they also pointed out the key role it plays in the acculturation process of the refugee population in the Netherlands. They indicated that the religious identity of the refugees may sometimes cause a source of prejudice in the host country and affect their coping strategies and their acculturation orientations.

From a critical perspective, both groups of participants indicated their respective society's outlook on religion, the problematic issues regarding the mainstream religious practices in both countries. They raised their awareness towards diverse cultural issues. The participants emphasized that in the project, apart from becoming cognizant of the diverse cultural features in thir partners' countries, they started to investigate these issues from a critical perspective, problematizing them and launching a self-inquiry into how to take action /resolve them, a perspective that they lacked at the beginning of the project. The participants' engagement in critical issues such as religion seemed to enable them to understand their partners' perspectives and helped their interpretation of the events from their partners' perspective, thereby promoting their intercultural competence (Helm, 2013; Helm & Guth, 2012).They pointed out that although they mostly adopted the moral positioning while interacting with their partners during the project, the project acted as an opportunity to self-reflect on the critical issues in both societies and their possible implications on education. They reported that their project engagement led them to start thinking about how to incorporate the pedagogical and cultural insights they gained into their own future teaching contexts.

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DISCUSSION

The current virtual exchange project investigated the Dutch and Turkish pre-service teachers' virtual exchange project engagement on their pedagogical insights into their perceptions regarding their awareness of cultural diversity and their critical cultural awareness. the project engagement provided them with a valuable professional intercultural learning experience where they exchanged their ideas with their partners with culturally diverse educational backgrounds, prioritizing values such as tolerance, mutual understanding, and respect. In fact, this virtual project endeavour could constitute an example of "internalisation at home" which adds interculturality into both "the formal and informal curriculum… in domestic learning environments" (Beelen & Jones, 2013, p.59).

The project participants' intercultural learning process in the project was aligned with Byram's (1997) ICC development model, which corroborates Üzüm et al. (2020). Their engagement in the telecollaborative study enabled them to raise their awareness towards the diversity in their own and their partners' culture from the perspective of attitudes and knowledge), to conduct a critical appraisal of the critical issues such as religion, discrimination, sexual education (critical cultural awareness). Although the pre-service teacher participants tended to conceptualize culture from their own national perspectives (O'Dowd & Ritter, 2006) positioning themselves as cultural representatives of their cultures via their discursive choices (Davies & Harre. 1999), they were also engaged in various discussions on topics transcending both nations (Kumaravadivelu, 2008; Risager, 2007) in a "third space" (Dooly, 2011, p.328) diverging from the dominance of cultural norms (Üzüm et al., 2020). During their intercultural exchanges in the project, they discussed a variety of topics related to the teenagers' relationships with their peers, teachers, and their family members, the practicum period, the system of education at K-12 level and at the tertiary level, the school cultures, the social inequities related to the teachers' working conditions in both countries. By sharing the problems in their own contexts with their partners during the intercultural discussions, the participants developed new insights and understanding into these issues in such a way that transcend the borders of nations and lead them to a "transnational understanding of culture" (Üzüm et al., 2020, p.). This telecollaborative study might be considered a step in the direction of "global cultural consciousness" and fostering "an individuals' complex cultural growth" (Kumaravadivelu, 2008, pp. 6–7). It also helped the participants to deconstruct their sterotypes and preconceived notions about their partners by re-examining and critically analyzing their prejudices about one another (del Rosal et al., 2017; Tanghe & Park, 2016). Apart from this, the project contributed to the development of the participants' critical consciousness (Üzüm et al., 2020).

Throughout the project they were engaged in a critical inquiry into their own pedagogical perspectives, cultural belief systems and practices as well as performing cross-cultural comparisons on their pedagogical and cultural perspectives and practices. In this critical journey, they had an opportunity to encounter their prejudices regarding their partners' culture and they started to be aware of their misconceptions related to the monolithic nature of cultures and their tendency to make overgeneralizations in their interpretations of their partners' different cultural behaviour or practices, which is consistent with the previous studies (EVOLVE Project Team, 2020). By examining their attitudes towards intercultural differences from a critical lens, they appeared to change their perspective in this regard and start to eliminate their stereotypes in the project gradually. The benefit of the current exchange project in terms of fostering their understanding of the world and self was also shown in previous studies (See EVOLVE Project Team, 2020). The integration of reflective evaluation journals into the project promoted the participants' reflection on their own cultural beliefs, the intercultural communication process in the

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project as well as different culturally diverse pedagogical practices and education systems enabled the participants to perform a critical appraisal of their own cultural and pedagogical perspectives and to developed a detached point of view from their own culture. The promotion of a critical perspective on the world and the self was highlighted in previous literature (See EVOLVE Project Team, 2020).

Considering their lack of previous international study abroad experience or virtual exchange project experiences, the current project served as the pre-service teachers' first intercultural encounter for professional learning purposes. As they found it challenging to establish a close personal relationship with their partners due to the asychronous format of the intercultural communication, the participants reported encountering challenges with the interpretation of their partners' different intercultural behaviour. The lack of a synchronous component in the exchange project appeared to hamper the formation of close ties between the partners, limit the amount of exchange between the partners to exclusively task-oriented concerns, and affected the nature of communication between them, leading them to use face-saving strategies in the absence of an open and sincere communication atmosphere based on mutual understanding and receptivity. In fact, the pre-service teachers' discursive choice to adopt moral positioning may be attributed to their lack of intimacy with their partners due to the asychronous feature of the exchange via videos and the group discussion format of the virtual exchange. The exclusive dependence on the asychnronous means of online communication seemed to lead to intercultural miscommunication. To illustrate, the Turkish pre-service teachers tended to interpret the relaxed and friendly attitude the Dutch pre-service teachers displayed in the first asychronous video as somewhat inappropriate professional behaviour or lack of professionalism. They thought their Dutch partners were not taking the project tasks seriously, as they reported in their reflective journals. However, they saw that they misinterpreted their partners' behaviour in the later stages of the project, which they also indicated in the evaluation journal. The aforementioned intercultural experience of the project participants are aligned with the findings of the previous studies such as Müller (2013 as cited in EVOLVE Project Team, 2020), indicating the participants' tendency to interpret the cultural differences. The study highlighted the importance of open communication between the partners in the virtual exchange and the need for a non-judgemental mindset, flexibility, respect, receptivity towards cultural differences to be established from the very beginning of the exchange.

In relation to the impact of the participants' moral and personal positioning on the participants' interactions, the participants alternated between positioning themselves as individuals or cultural representatives/ambassadors via their discursive choices, which corroborates previous studies such as Davies and Harre (1999) and Üzüm et al. (2020). They tended to adopt personal positioning when they wanted to emphasize their individual views and consider their interlocutors to be unique individuals. They were likely to adopt a moral positioning when they would like to regard the interlocutors as members of a particular group/groups characterized by their country-specific, ethnic, religious or gender-related features (Üzüm et al., 2019) (See also Kayi-Aydar, 2014). Via personal positioning, pre-service teachers shared their personal experiences in the form of narrative accounts or stories. However, they mostly preferred to adopt moral positionings while they were reflecting on critical, societal, value-laden or global issues and displaying their stance in relation to these issues (Üzüm et al., 2019). Even though moral positioning seemed to promote critical thinking, discussions and debates among the interlocutors, it also led to overgeneralizations via the discursive choice of generic pronoun use (See also Üzüm et al., 2019).

The different positionings were manifested in the asynchronous online video communication through the use of generic or personal pronouns. In reference to personal positioning the mostly pre-service teachers preferred to use the personal pronouns *I, my,* and *they* (with a specific referrent such as the use

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of *they* referring to 'the students') and the rhetorical *we* (referring to "the collective sense of the nation" (Üzüm, 2013, p. 350) while they tended to use generic *you* or *they* (referring to an unknown identity such as 'the authorities' and 'the government' as well as a specific national community such as the Turks or the Dutch) (Üzüm, 2013, p. 354).

Through the employment of generic framing in their asychronous video communication with their partners, they acted as cultural representatives. In this position, they asked questions or provided responses to their partners in terms of their nationwide pedagogical or cultural characteristics. The use of generic framing in the study usually indicated the generalizations that partners made regarding their own nationwide cultural or pedagogical practices (Üzüm et al., 2019). These generalizations did not tend to include diverse cultural perspectives in participants' own country, emphasizing cultural norms and drawing a normative scheme. However, when requested to provide clarification on their remarks that involved broad generalizations, the participants were observed to incorporate a certain amount of diversity into their responses (O'Connor, 1994; Üzüm, 2013). They employed personal framing when they preferred to position their partners as distinct individuals who would share their personal pedagogical or cultural experience (Üzüm et al., 2019).

The participants' preference for the moral positioning during their discussion on critical issues such as sexual education, religion and governmental/state policies may be attributed to the discomfort that they possibly felt while voicing their opinions on these issues. This was particularly the case with the Turkish participants. They reported in the semi-structured interviews that they were not used to discussing these issues in the pedagogical contexts. They emphasized that it was out of their comfort zone to reveal their individual views on such controversial issues. They considered it hard to navigate the discussion on the critical topics (See also Üzüm et al., 2019). In fact, they indicated that in their K-12 education, their teachers were discouraged from raising these issues in class. The participants' frequent use of moral positioning in the project could be regarded as a face-saving strategy to hide their discomfort or feelings of vulnerability they associated with the discussion of a particular controversial issue in public (Brown & Levinson, 1978). The shifts between moral and personal positioning might signal the lack of self-confidence or certainty about voicing their own opionions on critical and controversial issues. Alternatively, the participants might feel afraid of sounding judgemental about the issues (See also Üzüm et al., 2019). On the other hand, the recorded nature of the technology-mediated group video communications in the project might have an impact on the type of positioning they adopt (Chun et al., 2016; Üzüm et al., 2019). It is important to remember the engagement in intercultural communication is likely to involve uncertainty. Thus, the pre-service teacher educators play an important role in facilitating how to effectively adopt moral and personal positionings by making discursive choices aligned with their purposes and how to manage the online intercultural communication process in the culturally diverse environment of the virtual exchange projects.

FUTURE RESEARCH DIRECTIONS

Future research studies might involve longitudinal studies probing on the impact of telecollaborative exchanges on the pre-service teachers' teaching philosophies and their beliefs about inclusive education and on their inclusive teaching practices during the practicum period. A quasi-experimental study might be conducted regarding the pre-service teachers' development of critical cultural awareness and cultural diversity via synchronous and asynchronous exchanges with a control group. The collaborative

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preparation of an e-booklet including the different groups of participants in the telecollaboration study related to the culturally responsive teaching strategies, critical cultural awareness as well as inclusive practices might also be considered.

CONCLUSION

In spite of the limited number of participants and its relatively short duration, the current telecollaboration project seemed to shed light on their pedagogical perspectives on cultural diversity and critical awareness, further conributing to the pre-service teachers' culturally relevant pedagogical practices (See Ladson-Billings, 1995; Price-Dennis & Souto-Manning, 2011). The participants reported enhanced awareness towards a variety of pedagogical issues in education systems of both countries. They also raised awareness towards cultural diversity and critical cultural issues. Along with the strengths, the project also brought some challenges. Despite the enhanced awareness towards cultural diversity among participants, an in-depth exploration of the motives underlying the pre-service teachers' diverse cultural perspectives was not achieved due to the limited duration of the study and the lack of synchronous interaction between both groups of participants. This posed a challenge towards the achievement of the transformative goal of the project, which is highlighting pre-service teachers' pedagogical perspectives on cultural diversity through asychronous intercultural exchanges from a critical lens.

Virtual exchange or telecollaboration projects, particularly those incorporating critical or controversial issues, are considered effective ways to promote intercultural communication, cultural diversity and awareness of diverse pedagogical perspectives for pre-service teachers in teacher education (Dooly, 2011; Helm, 2016; O'Dowd, 2016, Üzüm et al., 2019). Tasks focusing on critical or controversial issues in such projects can be conducive to critical (self) inquiry into important societal issues such as sexual education, religion, or politics.

For an effective virtual exchange, the alignment of the participants' appropriate use of language use and judicious discursive choices with the social context and the purpose of the interaction is regarded as indispensible (See Üzüm et al., 2019). Equally important is the awareness towards the positionings (i.e., personal or moral positionings) that the participants opt for voicing their views as unique individuals or cultural representatives in presence of their partners.

Holding a reflective classroom session following the partners' online exchange sessions outside class may help alleviate the degree of anxiety pre-service teachers have, arising from a discussion on critical or controversial issues as well as raising their awareness towards stereotypes or stereotypical behaviour. In addition, teacher educators might find it beneficial to emphasize the importance of cultural diversity in society and to guide the prospective teachers as to how to display their positionings and how to effectively convey their ideas when they deal with controversial and critical isssues via context-appropriate language use.

Therefore, it is essential for teacher educators to provide pre-service teachers in the telecollaboration project with sufficient guidance and scaffolding regarding their language use and their positionings when they are involved in critical and controversial issues in a culturally diverse learning/teaching environments. Such guidance could be considered to pave the way to open, honest, and sincere intercultural communication for pre-service teachers in the technology-mediated environment of the virtual exchange. Teacher educators also need to hold face-to-face or online reflective sessions with the pre-service teachers on a weekly basis or ask them to keep a reflective project journal to obtain feedback regarding

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the pre-service teachers' intercultural dialogue with their partners. Both practices are likely to provide them with opportunities to face their own biases and stereotypes and encourage them to eliminate them. Despite their emergent critical cultural awareness of the pre-service teachers in the project, the participants pointed out in their reflective journals that their project engagement seemed to start helping them "relativize their cultural world to deliberate their own situatedness available from others' viewpoints" (Üzüm et al., 2020, pp.14-15).

The provision of clear task descriptions that specify the personal or moral positionings participants are expected to adopt and some prompts related to the appropriate language use in line with the task goals might be suggested to enhance the quality of intercultural communication between partners in the virtual exchange (Byram, 1997; 2008). The participants might also be asked to be involved in the transcription and analysis of the discourse in their interactional communication with their partners, which will also provide them with an opportunity for self-reflection and enhanced awareness towards their own and their partners' discursive practices in the project. Teacher educators might also consider promoting the participants' critical inquiry into their partners' cultures in reference to their own cultural experiences and beliefs (i.e., through cross-cultural comparisons).

Last but not least, despite the benefits of asynchronous communication (e.g., via text-based communication or the videos recorded in advance) in virtual exchange projects in terms of enhanced participant reflection on the intercultural communication process, the integration of synchronous live communication in the form of video conferencing or Zoom meetings is needed to establish effective and sustainable communication between participants and ensure a smooth exchange of ideas, which contributes to the effectiveness of the virtual exchange projects (EVOLVE Project Team, 2020).

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KEY TERMS AND DEFINITIONS

Asynchronous Communication: A type of communication that is not scheduled nor in real-time that involves a lag between the time a message is sent and the time the receiver of the message interprets it.

Critical Cultural Awareness: Developing the ability to critically evaluate one's own and the target culture in line with explicit perspectives and practices in both cultures, which could be facililtated in different ways such as negotiation of meaning, the promotion of sensitivity towards the diversity of cultural beliefs through authentic intercultural communication.

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Cultural Diversity: The existence of a variety of individuals with different cultural backgrounds that may show variation in terms of religion, ethnicity, sexual orientation, gender, race, and age.

Moral Positioning: Role-based positioning which is concerned with how a person positions himself or hersef in a particular role in line with the rights, duties, and responsibilities that he or she needs to attend to in a particular social context.

Positioning: An ongoing, complex, multifaceted, fluid, and dynamic process where people construct self and other interactionally in a social setting through their discursive choices such as oral and written language use, speech acts, images, metaphors, or personal stories.

Synchronous Communication: In-person, virtual, scheduled, or impromptu communication that takes place in real-time that involves exchanging information with one another simultaneously.

Virtual Exchange/Telecollaboration: A technologically-mediated practice where people with different cultural backgrounds are actively and interactively engaged in online collaborative projects.

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Chapter 7
Multilingualism in Minority Groups:
A Comparison Study of Monolingual and Multilingual Individuals

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ABSTRACT

Multilingualism, defined as the ability of speaking two or more languages, is a phenomenon gaining importance each passing day. Accordingly, there is a growing interest in how multilingual individuals make use of their linguistic repertoires in the language learning process. This chapter aims to explore the crosslinguistic interaction of multilingual English language learners living in Mardin in their writing tasks and thinking processes. The results yielded that bi/multilingual individuals actively use their previously learned languages flexibly. There was also evidence translanguaging across all languages with the dominance role of Turkish. The findings propose that proficiency of learners in their L1 and L2 should not be underestimated in evaluating proficiency in L3 as multilingual individuals use different resources of different languages all together for effective communication, and there are no 'boundaries' across their languages as proposed by Canagarajah.

INTRODUCTION

Multilingual individuals' use of their language repertoires has been an important area of study in the foreign language teaching area. The term multilingualism has recently gained importance as a result of globalization and the international mobility of individuals although it is not a new phenomenon (Cenoz & Gorter, 2015). This is a natural result of the fact that there are nearly 7000 languages and 200 independent countries all over the world (Lewis, 2009 as cited in Cenoz, 2013b). This fact yields the result

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that many people need to speak the official language of the country that they live in to pursue their daily lives. Multilingual individuals acquire at least one language during their childhood which is called first language (L1) without formal education. Language acquisition, which is usually called first language acquisition (FLA), is concerned with infants' acquisition of their native language. On the other hand, it can also be called bilingual first language acquisition, which deals with the acquisition of two native languages simultaneously (Bergman, 1976). In some cases, children may acquire two languages during their childhood which makes them simultaneous bilinguals. Bi/multilingual individuals are found out to be more successful in learning additional languages than the monolingual ones (Kaushanskaya & Marian, 2009). Therefore, it is important to raise awareness to those individuals in order to achieve a more successful language teaching policy, and Turkey hosts high number of multilingual individuals due to its historically, culturally and linguistically rich heritage

Turkey has had a complex linguistic identity over the history as a result of its location between Asia and Europe. In addition to that complexity, the educational policy of language learning allows individuals to learn English as a foreign language in a formal educational context or other elective languages. These elective language courses can be chosen by the learners, and the elected courses are often either German or French (Thompson & Khawaja, 2016). When the minority population in major areas of Turkey is evaluated, the presence of greater diversity as a result of multilingualism is evident. Therefore, it can be claimed that the medium of instruction at school generally is not the same with the language that learners speak at home or in their social environment. The Institution of Population in Turkey conducted a census in 1935 and 1965 at Hacettepe University and results revealed that 13,1% of the population speak another first language other than Turkish (Türkdogan, 1999; p.187-188 as cited in Karahan, 2005). Those results show that nearly one-fifth of the Turkish population do not learn Turkish as their mother tongue but they learn another language. Additionally, they learn foreign languages at schools such as English, German, and French which counts for the third language of the learners. They learn Turkish as their second language either by formal instruction or in their social context (Karahan, 2005). Mardin is one these example contexts in which individuals acquire additional languages.

Mardin is selected as the research site for having a population from different cultures, religions, and languages within the context of this research study. Mardin, a city located in the southeast of Turkey, is one of the examples of multilingual areas of Turkey with a multi-ethnic population. The population of the city is composed of Turks, Muslim Arabs and Kurds, Syriac Christians and the Ezidis (Isik, 2011). Because of its cultural and religious dimension and the harmony of all those differences, Mardin is generally called as "the city of languages and religions". Thanks to its richness of culture, languages, and religions, Mardin was accepted to the World Heritage List of UNESCO in 2000 (UNESCO, 2000). The observation of linguistic use of the multilingual individuals living in Turkey, being one of the multilingual and multicultural countries, needs to be examined in detail from different perspectives such as language use, teaching and learning strategies. Considering the issues explained above, it is obvious that many English language teachers in Turkey have students in their classrooms coming from different linguistic backgrounds. This fact may yield advantages and disadvantages for pedagogic implications for both teachers and the students. Hence, it is crucial to get a deeper understanding about language learning processes of bi/multilingual learners in Turkey. As language teaching and classroom practices are generally challenging for language teachers and language learners' profiles differ in each region of Turkey, the present study will examine the case of multilingual individuals and their use of linguistic repertoires as creative problem solvers. Therefore, this study aims to investigate whether multilingual learners of English in Mardin make use of their linguistic repertoire in writing activities. The main focus

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of this chapter is to reveal the languages through different minority groups by investigating how they draw on their cognitive processing while writing essays in English. Thus, the research question of this study is as follows:

Which of their languages do multilingual participants draw on by means of language of thought while writing an essay in English across using the following languages as the source language?

1. Turkish L1 Group
2. Turkish-Arabic L1 Group
3. Turkish-Kurdish L1 Group
4. Turkish-Syriac L1 Group

BACKGROUND

The researchers, in the area of applied linguistics, in particular, have been long concerned about making an exact definition of bi/multilingualism since speaking different languages gained greater importance over time. The definition of the term has been explored under the scope of different perspectives such as linguistics, psycholinguistics, sociolinguistics, and education. There have been several approaches to defining multilingualism. The first one opening the debate is the competency issue of spoken languages. While certain researchers argue that multilingualism refers to having competency and fluency among all of the claimed to be known languages, other researchers support the opposite idea that it is simple enough to possess knowledge about structures and phrases for shifting across languages (Cenoz, 2013b). From another perspective in terms of the acquisition process, it is possible to develop multilingualism from birth or later in life through numerous languages at once. It is also possible to develop a multilingual identity in a social context despite living in a monolingual society. At the societal level, two or more languages may be spoken in the society, and the individuals, who live there may use all of those languages simultaneously.

Garcia (2009) reports that children generally live in families, where different languages are spoken and they learn other languages when they move into the society. A bilingual individual is then indeed very close to two separate monolingual individuals. On the other hand, bi/multilingualism does not refer to different languages of an individual as resources, which reinforce one other due to rather traditional definitions. This is not to deny that recent considerations on this issue have adopted the idea that a bi/multilingual individual cannot be equal to two different bilinguals in terms of their linguistic knowledge and use (Valdes, 2012). The traditional explanation of multilingualism which regards languages, spoken by bi/multilingual individuals, as separate systems have been challenged by the introduction of new trends and approaches to multilingualism research.

There have been several new contributions to this field through the development of new conceptualizations since the late 1980s. Grosjean (1985) proposed a ‘holistic’ view of bilingualism by criticizing the traditional bilingualism view which sees becoming bilingual as having two different linguistic systems in mind. In his view, he rejected the monolingual standard perception of bilinguals’ linguistic skills. Instead, he advocated the need for examining bilinguals as a whole without comparing them to monolinguals in his holistic view. Similarly, Cook (1992) argued that bilingual individuals having different cognitive processes are not equal to two monolingual individuals and each should be examined based on their unique qualities. The idea is followed by the development of the term multi-competence

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defined as *'the compound state of a mind with two grammars'* (Cook, 1991; p.112). As a result, those new approaches ended with new conceptualizations such as *translanguaging, multi-competence, the dynamic model of multilingualism and dynamic/complex system theory.*

LITERATURE REVIEW

European Commission (2007) defines multilingualism as "the ability of societies, institutions, groups and individuals to engage, on a regular basis, with more than one language in their day-to-day lives" (p. 6), which implies the use of different languages in everyday life. Similarly, Lüdi and Py (2009) define multilingualism as "each individual currently practicing two (or more) languages, and able, where necessary, to switch from one language to the other without major difficulty, is bilingual (or plurilingual)" (p. 158). It can be referred from these definitions that the main characteristic of multilingualism is the active use of two or more languages in daily life. Multilingualism is then a phenomenon gaining importance each passing day due to its social use. English, the lingua franca of the globalized world, is taught as a second or third language in various educational settings, and individuals, who learn English as a Foreign Language (EFL) generally speak two or more languages (Milambiling, 2011).

Several studies indicate that third language learners make use of their linguistic repertoire to a great extent through relating structures, new vocabulary or other information across languages with their previously learned or acquired languages. In addition, making use of their previous language learning strategies and skills also helps them to acquire the third additional language. For instance, Canagarajah (2011, p.401) investigated a Saudi Arabian undergraduate student's translanguaging strategies in her essay writing and found evidence for the use of effective translanguaging strategies. The study represents four effective learning strategies that are namely adopted by the participant: recontextualization strategies, voice strategies, interactional strategies, and textualization strategies. Supporting the findings (Cenoz, 2013a, p.81) argues that when the entire linguistic repertoire of a learner is investigated, not just one aspect of the picture is explored – as in studies that only look at the third language – but the entire picture of the cross-language interaction needs to be explored.

Similarly, Garcia (2009, p.157) emphasizes the necessity of establishing impartial education systems which accept translanguaging as a beneficial tool for the learners with different language practices. Those findings have led to the development of the concept of *translanguaging* (Garcia, 2009), which supports the idea that multilingual individuals flexibly make use of their linguistic repertoire in order to communicate effectively. In contrast, the term code-switching is widely used in the area of bilingualism, which views different languages of multilingual individuals as separate linguistic systems. To be more specific, translanguaging means building a linguistic system including all languages known by the speaker while code-switching is regarded as changing languages (Coronel-Molina & Samuelson, 2017). The monolingual view of bilingualism/multilingualism has been criticized since the 1980s because of the fact that it regards a bilingual individual as two separate monolinguals.

Consistent with the translanguaging framework, Cook (1992) proposed the notion of 'multi-competence' supporting the idea that a bilingual individual having a unique form of language competence cannot be considered as two separate monolinguals. Similarly, Grosjean (1985) supported the same idea with his "fractional view" approaching bilingualism "holistically". In accordance with those conceptualizations, the perspectives of *Focus on Multilingualism* (Cenoz & Gorter, 2011), *the Dynamic Model of Multilingualism* (Herdina & Jessner, 2002) and *Dynamic/Complex Systems Theory* (Cenoz & Gorter, 2011) also

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suggest the idea that languages known by multilingual speakers build a unique linguistic system, interact flexibly with each other and facilitate individuals' language learning process. Based on these perspectives, the language learning processes of multilingual individuals and the relationships among their language repertoire have been a prominent area of study in applied linguistics. A great number of studies on this issue revealed that multilingual language learners make use of their already learned languages during their learning process of additional languages (Canagarajah, 2011; Garcia, 2009; Manchon et al., 2009). In parallel with this finding, there are 40 individual languages reported for Turkey apart from Turkish which is the official language of Turkey according to Ethnologue (2018) statistics. Therefore, it can be inferred that 40 other languages other than the Turkish language are spoken at home by many Turkish citizens. Such kind of statistics reveals the necessity of developing an understanding of cultural and linguistic diversities in terms of social and educational scope in Turkey.

Other than its diverse linguistic quality, Turkey is located on a strategically significant territory between the continents of Asia and Europe. Its geopolitical position and history allow the existence of a great variety of religions, identities, and beliefs on its land. Until the nationalist movements which resulted in World War I, all the minorities and ethnic groups had lived in harmony during the Ottoman Empire period (Öztürk, 2014). As a result of World War I, some of the ethnic groups gained independence and some others continued to live on Turkey's territory. Therefore, many ethnicities and languages other than Turkish still exist in Turkey. Since the foundation of the Republic of Turkey, the official and authorized use of other languages except Turkish is forbidden. It is not surprising; however, the languages and cultures of those minority groups are culturally preserved and handed down from generation to generation, and thereby Turkey is still a multilingual and multicultural country.

There have been recent improvements in the authorized linguistic policy in Turkey, which allows some minority languages to be taught at educational institutions and some of these languages are studied at particular universities. Minority languages of Kurdish, Arabic and Bosnian are allowed to be used for campaigns and broadcasting on TV channels of Turkish Radio and Television (TRT) since 2009. Additionally, the Kurdish language is officially included in the academic program of some basic schools as elective courses by the Ministry of Education in 2012. Then, those linguistic improvements continued by adding Abkhaz, Adyghe, Standard Georgian, and Laz minority languages into the curriculum in 2013. Lastly, Albanian and Bosnian languages are accepted as elective language courses in 2017. Having a vast number of diverse ethnicities, languages, and religions, Turkey is a culturally rich country. Currently, there are millions of minority people such as Armenians, Kurds, Ezidis, Assyrians, Rum (Greek Orthodox), Caucasians and Jews, who are living in Turkey. Throughout history, this unique ethnic quality allowed the mixture of languages, cultures and traditions and their practices in Turkey (Kurban, 2007). Therefore, Ethnologue statistics (2018) reveal that there are 40 individual languages spoken in Turkey.

Three of those significant languages are Arabic, Kurdish and Syriac, which are spoken by a great number of people, especially in eastern regions of Turkey. Those languages are all classified as Semitic languages. It is stated in the statistics that in North Mesopotamia, Arabic is spoken by both Muslim and Christian communities for communication by nearly 7.500.000 people. Kurdish, which is mostly spoken as the minority language in Turkey, is spoken by nearly 8.100.000 people, and 3.000.000 of those individuals are monolinguals in Kurdish. The others are bilinguals who can also speak Turkish. Kurdish is spoken both in social life and for political settings by its speakers. The language is mostly spoken by Muslim or Yezidi groups. The third minority language is called Syriac. It is spoken by Assyrians, also called Syrian Orthodox Christians, who are living especially in Mardin and Hakkari regions of Turkey. In parallel with this background knowledge, the main focus of this research study is to reveal the impact

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of the multilinguals' source language on their English essay writing practices. The following language combinations will be used as the main focus of the study:

1. Turkish L1 Group
2. Turkish-Arabic L1 Group
3. Turkish-Kurdish L1 Group?
4. Turkish-Syriac L1 Group?

THE RESEARCH DESIGN

A qualitative case study is used to address the research question of this particular study. The participants of this study are 5 Turkish, 5 Arab, 5 Kurd and 5 Christian Syriac students at a state university in Mardin. The selection of the participants is made on the basis of a purposeful sampling method after the participants' consent is obtained. In the following step, the participants are divided into two groups regarding the number of languages they were exposed to in their early childhood. The first group is the *Turkish L1 Group*, who were born into Turkish-speaking families and were exposed only to the Turkish language since birth at home and in social environments. The second group was *Simultaneous L1 Groups,* who were exposed to two languages since their early childhood: Turkish in addition to one of the following languages: Arabic, Kurdish or Syriac language. The participants of the second group were exposed to Turkish since it is the official language of Turkey. The Simultaneous L1 Groups were respectively as follows: Turkish-Arabic L1 Group, Turkish-Kurdish L1 Group and Turkish-Syriac L1 Group.

A methodology and study design adopted from Gunnarsson et al. (2015) and Tullock and Fernández-Villanueva (2013) are used for the study. The instrument for collecting data is think-aloud protocols. The participants are also interviewed to get detailed information about their linguistic repertoire. The interviews are used to support the data, which are collected through the think-aloud protocols. The participants are interviewed about their linguistic repertoire, their use of languages, their thinking processes and their communicative ways of problem-solving. The data collection procedure is carried out during an academic semester. First of all, the participants are administered writing tasks about topics related to their current curriculum of language courses. They are given 30 minutes for writing nearly 250 words. The participants were alone during their writing tasks, and their comments were recorded through the think-aloud writing process. Then, the recorded data is transcribed and their think-aloud process and actual compositions are compared. The data collected through think-aloud protocols are analyzed in three steps.

First, the recorded think-aloud data are transcribed with the help of a person, who can fluently speak the mother tongue of each participant. Then, the transcribed data are compared to the actual writing tasks of the students in order to compare the differences between the planning processes during thinking-aloud and the formulation of the written tasks. The data is examined and cross-checked to figure out whether there has been any interpretation weakness during the data analysis procedure when a participant conveys meaning through lexical gaps. Last, the data is analyzed in terms of the participants' use of their language repertoire regarding the evidence of translanguaging for problem-solving during their writing tasks. Their problem-solving strategies are categorized according to their linguistic characteristics and frequency. In addition, the results gained from the *Turkish L1 Group* and *Simultaneous L1 Groups* are compared to find out the differences between monolingual and multilingual learners.

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The data collected through the think-aloud protocols are categorized according to the model proposed by Murphy and de Larios (2010) as follows:

- generating lexical units through previously learned languages
- backtranslations and backtracking through previously learned languages
- evaluations (of different types) and decisions
- self-questioning, problem-focusing, and problem signaling
- metalinguistic appeal
- metacomment

This study investigated the extent of multilingual writers' lexical borrowing strategies across languages as a reflection of their thought processing while they are writing an essay in the English language. In this way, the purpose is to find out the problem-solving strategies of the participants' lexical gaps across languages. The frequency of the lexical search is calculated by separating the used words with the intention of comparing the used words to the total words that are present in the protocols. There were individual differences in terms of the length of the compositions and protocols. All the search and adopted strategies are presented according to the coding adopted from Murphy and de Larios (2010) as follows:

- The underlined parts point out the written text
- Italics represent rereading, repetitions and thinking aloud of the text
- The triple dots in parentheses shows pauses of 3 seconds or more.
- All words in normal font represent the talk in the protocols by the participants

For each quotation, the translation is provided below for the readers who do not understand all Turkish, Arabic, Kurdish and Syriac languages. The language of thought in each quotation is marked with an abbreviation for each language in parentheses. The letters that stand for each language are as follows: T is for Turkish; A is for Arabic, K is for Kurdish, and S is for Syriac.

RESULTS

The participants in the Turkish L1 Group implemented 26 lexical searches in their compositions by ranging from 2 to 14 searches per participant. It is obvious from the results that the only target language, which is used for lexical searches is Turkish. Given the fact that all of the participants' L1 is Turkish, it can be inferred that they preferred their L1 for searching the missing lexical items. The participants' lexical problem-solving process when experienced lexical problems is categorized according to the model proposed by Murphy and de Larios (2010) in order to illuminate their intentions of shifting into Turkish.

Generating Lexical Units Through Previously Learned Languages in Turkish L1 Group

<u>People celebrate that day by offering special prayers, and delicious food,</u> **durumu olmayan bunu İngilizce diyemem yoksul olsun insanlara yardım ederek (T)** <u>helping poor people</u> **bayramlaşmak**

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neydi yaa kutlamak diyeyim de onu yazamam (T) and greeting friends and family *(…) ha yılda bir kez onu da ekleyeyim* once a year.

Translation

People celebrate that day by offering special prayers, and delicious food, **how can I say people of little means? Let's say helping poor people** helping poor people **how can I say exchange bairam greetings? I can't say it let's say celebrate** and greeting friends and family *(…) I need to add once a year* once a year.

The participant wants to express his/her ideas by using the lexical units "people of little means" and "exchange bairam greetings" but cannot access those word units in the target language in his/her mind. Therefore, s/he decides to express them by using other words and tries to convey his/her intended meaning.

Back-Translation and Backtracking Through Previously Learned Languages in Turkish L1 Group

Since my childhood, we *since my childhood we* celebrate the New Year all together with my family. **Ailece hep beraber yani. (T)** *Since my childhood, we celebrate the New Year all together with my family.*

Translation

Since my childhood, we *since my childhood we* celebrate the New Year all together with my family. **As a family all together.** *Since my childhood, we celebrate the New Year all together with my family.*

Back-translation or backtracking is a very common way of activating previously learned languages. Generally, an individual scans the already written text in order to check over the appropriateness of the expression that s/he intended to state. In addition, it is very prevalent to do this kind of a check-in previously learned languages. Additionally, this check-out process may also occur in the form of reading over the already written text. In the quotation above, the participant back translates some of the lexical units s/he wrote and re-reads the sentence in an attempt to confirm the accuracy of the lexical units s/he has already written.

Evaluations (of Different Types) and Decisions in Turkish L1 Group

Whenever I feel depressed, my grandmother sees me in her dream and calls me to ask whether there are any problems or not. *Whenever I feel depressed, my grandmother sees me in her dream and calls me to ask whether there is any problem or not.* **Rüyada görmeyi doğru ifade ettim mi acaba? Sanırım doğru oldu. (T)**

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Translation

Whenever I feel depressed, my grandmother sees me in her dream and calls me to ask whether there is any problem or not. *Whenever I feel depressed, my grandmother sees me in her dream and calls me to ask whether there are any problems or not.* **Did I express see in the dream correctly? I think it is right.**

Data evaluations and decisions occur in the form of self-talk in previously learned languages in general. In this example, the participant evaluates one of the words in his/her already written text in order to make sure about the appropriateness of the verbalization of his/her intended meaning by activating his/her L1. The quotation shows that s/he initially re-reads the already written text and switches to Turkish in order to evaluate the lexical unit that s/he regarded problematic in his/her mind. Then, s/he confirms the appropriateness of the expression and goes on to writing.

Self-Questioning, Problem-Focusing, and Problem Signaling in Turkish L1 Group

The **yok (T)** *One of the most important aspects of them in my life is* **yok bundan vazgeçtim nasıl söyleneceğini hatırlayamadım. (T)** *I have several memories with them.* I have several good memories with them **desem daha doğru olur. (T)**

Translation

The **no** *One of the most important aspects of them in my life is* **No, I give up on this sentence, I can't remember how to express it.** *I have several memories with them.* I have several good memories of them **is better to say.**

The participant organizes a temporary text to reflect his/her opinion but then abandons that idea as s/he could not reach the lexical information in the target language and prefers to write down something else. In the think-aloud protocol, s/he admits that s/he encountered a problem in writing and uses a different expression that is accessible in the actual text.

Metalinguistic Appeal in Turkish L1 Group

My grandmother cooks **dolma (…) dolma nasıl denir? Geçen gün bir dizinin altyazısında görmüştüm (…) hatırla hatırla hatırla (…) yani bir tür stuffed vegetables daha traditional olan (T)** which is a delicious Turkish meal on this day.

Translation

My grandmother cooks **stuffed vegetables (…) how can I say stuffed vegetables? I saw it in the subtitle of a series the other day (…) remember remember remember (…) I mean a kind of stuffed vegetables, which is more traditional (T)** which is a delicious Turkish meal on this day.

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Metalinguistic appeal through previously learned languages refers to the process, which an individual makes associations to bridge a lexical gap that occurs during the thinking and writing process. Here, the participant cannot recall the expression that s/he wants to use although s/he has it in his/her linguistic repertoire and enforces him/herself to remember the unit by activating another experience to draw this word out of his/her mind.

Metacomments in Turkish L1 Group

Now, we have several options for putting on the tree but when I was a little child we used to *we used to* use colourful paper for making our tree beautiful. *Now, we have several options for putting on the tree but when I was a little child we used to use colourful paper for making our tree beautiful. (…)* **Bu çok Türkçe düşünme gibi mi oldu? Neyse devam. (T)**

Translation

Now, we have several options for putting on the tree but when I was a little child we used to *we used to* use colourful paper for making our tree beautiful. *Now, we have several options for putting on the tree but when I was a little child we used to use colourful paper for making our tree beautiful. (…)* **Does it sound too Turkish? Anyways, let me go on.**

Metacomments generally include an overall evaluation of the whole sentence or text that is written by the learner. Here, the participant first tries to confirm the contextual accuracy of the sentence s/he has written and then states his/her curiosity about the overall view of the text through self-talk and convinces him/herself about the conformity of the written text with the intended message.

As it is obvious from all explanations above, the participants in the Turkish L1 Group actively used their L1 for every kind of problem-signaling and problem-solving process. Additionally, it is clear that Turkish was the only activated language in all categories above. Any of the participants did not think in English. Figure 1 displays the overall frequency of language use for each purpose and the languages to be activated.

It is evident from Figure 1 that Turkish is the only non-target language used in the protocols for all of the purposes of lexical searches. The most striking three reasons in which previously learned language is used are: generating lexical units, back translating, and backtracking and metacomments. The other three reasons are found to be a representation of inconsistent data in the think-aloud protocols. Given the fact that, all of the participants in the Turkish L1 Group actively used, and were exposed to their L1 in every kind of interactional context, it is a natural outcome that they activated their Turkish in all categories. It is obvious that Turkish is the dominant language in the thinking, self-talk, and inner thought processing of the participants.

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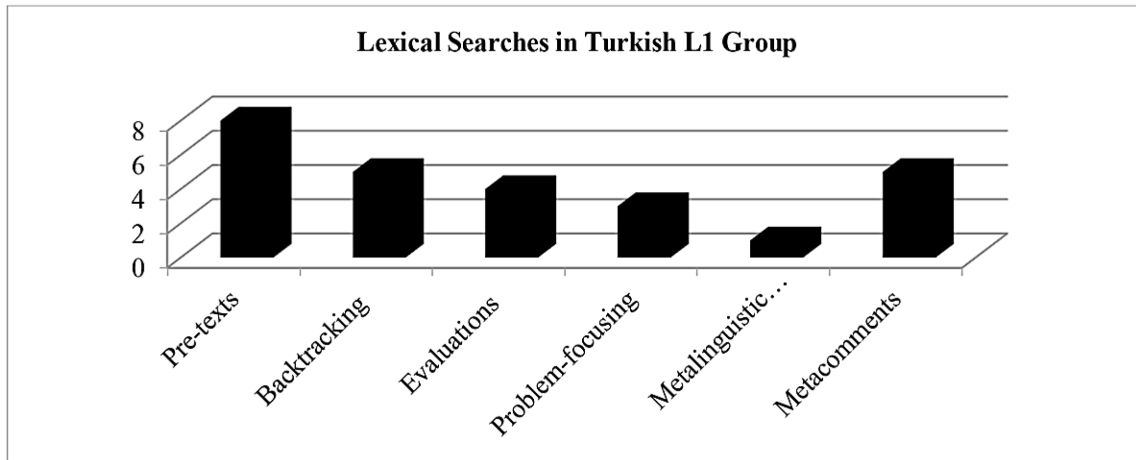
Figure 1. Lexical searches by protocols in Turkish L1 Group



The participants in the Turkish-Arabic L1 Group implemented 46 lexical searches in their compositions by ranging from 5 to 18 searches per participant. The number of lexical problems encountered by the participants seems to be low in numbers, and Turkish seems to be the dominant language that is activated during their lexical searches. Among all 46 searches of the group, only 7 of them were conducted in Arabic. It can be suggested that switching across languages for lexical searches is a natural process due to the fact that all of the participants in the group have two L1s. The dominance of the Turkish in lexical searches can be interpreted as a result of the fact that the frequency of exposure to and active use of Arabic in their daily lives are only limited to specific social environments. A detailed explanation of the lexical searches is presented below according to the categories.

Generating Lexical Units Through Previously Learned Languages in Turkish-Arabic L1 Group

Arabians don't eat pork, and alcohol is haram. (…) **İngilizce haram (A) nasıl denir? Şöyle diyeyim (T)** *(…) forbidden in Islam.* Arabians don't eat pork and don't drink alcohol as it is forbidden in Islam.

Translation

Arabians don't eat pork and alcohol is haram. (…) **How can I say illicit in English? Let's say** *(…) forbidden in Islam.* Arabians don't eat pork and don't drink alcohol as it is forbidden in Islam.

This quotation is a clear example of generating lexical units through activating previously learned languages. The participant tries to make an explanation of the term which means 'illicit' in English. Since it is one of the words that is often used in the cultural life of Muslim people, s/he mistakenly believes that it is a cultural word that does not have an equivalent in the target language. As a result, s/he decides to solve this problem by explaining it in different words in order to give his/her intended message in the text.

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Back Translations and Backtracking Through Previously Learned Languages in Turkish-Arabic L1 Group

I can't forget the beautiful sunset (…) **gün batımı evet (T)** *(…)* <u>I can't forget the beautiful sunset.</u>

Translation

I can't forget the beautiful sunset (…) **yes sunset** <u>I can't forget the beautiful sunset.</u>

The participant doubts about one of the lexical items in his/her temporary text, and after a long pause and back translating the word into one of his/her L1s, s/he ensures him/herself on the final text.

Translation Evaluations (of Different Types) and Decisions in Turkish-Arabic L1 Group

My life. The most person in my life is my boyfriend. (…) **Yok bu olmadı. Önemliyi demedim. (T)** <u>The most important person in my life is my boyfriend.</u>

Translation

My life. The most person in my life is my boyfriend. (…) **No, that is not good. I did not say important.** <u>The most important person in my life is my boyfriend.</u>

This case is a clear example of an evaluation of a temporary text that is produced by the participant. S/he switches to Turkish in appraising the accuracy of the expression and decides to change his/her words to explain his/her intended meaning.

Self-Questioning, Problem-Focusing, and Problem Signaling in Turkish-Arabic L1 Group

My favorite place. **Ne yazabilirim?** *(…)* **Yağmurlu gün olabilir mi? (T)** <u>I love the rain because it makes me spiritual.</u>

Translation

My favorite place. **What can I write?** *(…)* **Can it be a rainy day?** <u>I love the rain because it makes me spiritual.</u>

This example shows the internal dialogue that the participant carried on during the writing process. S/he asks self-questions about what to write into the text and brainstorms the ideas through self-questioning and writes down those expressions. The activation of the Turkish language is obvious in the quotation during the questioning process.

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Metalinguistic Appeal in Turkish-Arabic L1 Group

As a meal, **Kifta lal Atfoal,** which is a meal that can be called cinnamon meatballs is a traditional Arabian dish and as a **meşrubat** *(…)* beverage **qahua (A)**, a type of coffee, is an important part of Arabic culture.

Translation

As a meal, **Kifta lal Atfoal** which is a meal that can be called cinnamon meatballs is a traditional Arabian dish and as a **beverage** *(…)* beverage **qahua**, a type of coffee, is an important part of Arabic culture.

The participant decides to explain two of the cultural elements found in his/her Arabic language with his/her own words in order to give a closer sense of meaning to the readers. S/he automatically switches to his/her Arabic language, and s/he expresses the concepts by using different words while s/he admits that s/he cannot find out the equivalent words in the target language for those terms after a long pause.

Metacomments in Turkish-Arabic L1 Group

We kiss the older people and *(…)* if the family wants to *cut the animal* **yok bu çok Türkçe oldu (T)** sacrifice the animal.

Translation

We kiss the older people and *(…)* if the family wants to *cut the animal* **no this sounds too Turkish** sacrifice the animal.

The participant makes an evaluation of the temporary text through self-talk and considers that it sounds Turkish and doubts its meaningfulness in the target language. S/he also switches to Turkish and changes the word to be used in the actual text.

As it is clear, the participants in the Turkish-Arabic L1 Group activated both of their previously learned languages for all of the problem-signaling and problem-solving processes with the dominant use of the Turkish language. Turkish is the most activated language in all categories above. None of the participants thought in English. Figure 2 displays the overall frequency and the purpose of the use of each activated language. Figure 2 also demonstrates that both Turkish and Arabic languages are activated in the protocols within lexical searches; however, the dominance of the Turkish language in all categories is evident from the figure. When examined in detail, both Arabic and Turkish are preferred in the categories while generating lexical units or pre-texts through previously learned languages as well as while backtracking and back translating through metalinguistic appeal. Arabic is preferred for expressing daily and less academic words. In conclusion, Turkish is the only language to be activated for the categories of evaluations and decisions, self-questioning, problem focusing and problem-signaling and metacomments. This can be attributed to the fact that Turkish is the dominant language in the society where those participants live and those lexical searches do not include cultural clues. Then, it can be concluded that the thinking, self-talk, and inner thought processing of the participants are dominated by Turkish.

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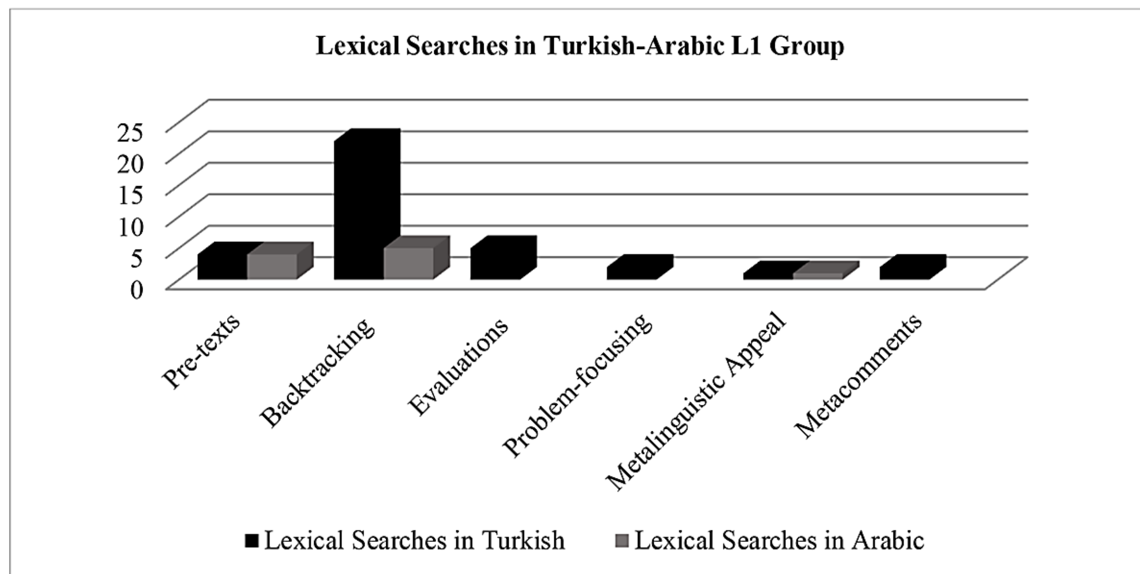
Figure 2. Lexical searches by protocols Turkish-Arabic L1 Group



The participants in the Turkish-Kurdish L1 Group implemented 57 lexical searches by ranging from 3 to 17 searches per participant during their composition writing process. It is obvious that Turkish is the dominant language in lexical searches in this group, too. Among all 57 searches of this group, only 10 of them seemed to be conducted in Kurdish. It can be inferred that it is natural to switch across languages for lexical searches as a result of the fact that all of the participants in the group have two L1s. Moreover, it can be suggested that the frequency of exposure along with the active use of the language in daily life makes the Turkish language the dominant language in the lexical searches. Indeed, the active use of the Kurdish language in daily life is limited to specific social environments. This leads to infrequent cases of activation of the language during the lexical searches. A detailed explanation of the lexical searches is shown below according to the categories.

Generating Lexical Units Through Previously Learned Languages in Turkish-Kurdish L1 Group

A boy dresses as a woman, and a girl dresses as a man for the role of **"kalike ser salê" (K) yani yılbaşı dedesi (T)** *(…)* Christmas grandpa, which is similar to Santa Clause's drums that are accompanied *by by by zurna zurna zurna* **(T)** *(…)* by a traditional music instrument they are singing and various **mani (T)** *(…)* a kind of a poem is rehearsed while going home.

Translation

A boy dresses as a woman and a girl dresses as a man for the role of **"Santa Clause" I mean Christmas grandpa** *(…)* Christmas grandpa, which is similar to Santa Clause's drums that are accompanied *by by by clarion clarion clarion (…)* by a traditional music instrument they are singing and various **Turkish poem** *(…)* a kind of poem is rehearsed while going home.

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Here, the participant activates both his/her Turkish and Kurdish languages in order to generate lexical units which will then be translated into the target language in the written text. His/her pre-text for the lexical items of "Santa Clause", "clarion" and "the Turkish poem" respectively occurs in both Kurdish and Turkish. Then, the participant decides to explain those items by using different words in order to convey the meaning that s/he intended to give since s/he cannot remember the equivalent of those words in the target language.

Back translations and Backtracking Through Previously Learned Languages in Turkish-Kurdish L1 Group

<u>It is useful to explain that "sere salê" (K) means Christmas.</u> *(…)* **Yani yılbaşı demektir. (T)**

Translation

<u>It is useful to explain that "new year" means Christmas.</u> *(…)* **I mean, it means New Year. (T)**

The terms "Christmas" and "New Year" are used for different meanings in Turkish and those terms are frequently confused with each other. Here, the participant intends to write about the New Year but as s/he cannot recall the equivalent word in the target language, s/he decides to write "Christmas" which s/he considers the closest to his/her intended meaning. Then, s/he back translates the item into Turkish in order to make sure about his/her intended meaning.

Translation Evaluations (of Different Types) and Decisions in Turkish-Kurdish L1 Group

Çawa destpê bikim? (K) <u>Mrs. Semahat was my favorite teacher</u> *(…)* <u>in high school.</u>

Translation

How can I go on? <u>Mrs. Semahat was my favorite teacher</u> *(…)* <u>in high school.</u>

The participant switches between languages for decision-making about what to write. S/he talks to him/herself for questioning and activates his/her Kurdish for this process.

Self-Questioning, Problem-Focusing, and Problem Signaling in Turkish-Kurdish L1 Group

<u>The incident occurred</u> *(…) occurred* **dokuz yıl önce** *(…)* **sayıları asla İngilizce düşünemiyorum (T)** *(…)* <u>nine years ago when I was only</u> *(…)* <u>ten years old.</u>

Translation

<u>The incident occurred</u> *(…) occurred* **nine years ago** *(…)* **I can never think of the numbers in English** *(…)* <u>nine years ago when I was only</u> *(…)* <u>ten years old.</u>

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The participant struggles to pronounce the numbers in the target language and after a long pause and repetitions, s/he switches to Turkish. Then, s/he focuses on the problem about his/her thinking habits and expresses this problem through self-talk in which s/he switches back to Turkish again.

Metalinguistic Appeal in Turkish-Kurdish L1 Group

İslam dinine göre, *(…)* According to Islam, **her ne şekilde olursa olsun** *(…)* in whatever way, to tell fortunes and believe in what the fortune teller says is **günah** *(…)* **günah (T)** *(…)* is forbidden.

Translation

According to Islam, *(…)* According to Islam, **in whatever way** *(…)* in whatever way, to tell fortunes and believe in what the fortune teller says is a **sin** *(…)* **sin** *(…)* is forbidden.

The participant cannot remember the word "sin" in the target language. After long pauses and repetitions, s/he decides to use the word "forbidden," which affiliates the intended meaning in the context.

Metacomments in Turkish-Kurdish L1 Group

I achieved it but my mother **hep arkamda oldu** has always been *on my back* **hayır çok Türkçe oldu (T)** supported me with her …her heart and gave me advice that changed my mind.

Translation

I achieved it but my mother **always supported me** *and* has always been *on my back* **no it sounds too Turkish** supported me with her… her heart and gave me advice that changed my mind.

The quotation presents that the participant rejects his/her temporary text after an overall evaluation of it. Here, s/he comments on his/her pre-text by switching to Turkish and decides to change the words to be used in the written text to sound more appropriate. As it is evident, the participants in the Turkish-Kurdish L1 Group actively used both of their previously learned languages in several cases of problem-signaling and problem-solving processes with the dominance of Turkish. The dominancy of Turkish among the languages is evident from the examples in all categories above. Additionally, English is not preferred by any of the participants. Figure 3 shows the overall distribution of activated languages along with their use of purpose.

In addition, Figure 3 demonstrates that both Turkish and Kurdish languages are activated in the protocols within lexical searches. But, it is evident from the figure that Turkish is the dominant language in all categories. Both Kurdish and Turkish are preferred in the generating categories of lexical units or pre-texts through previously learned languages, backtracking, and back translating in terms of evaluations and decisions. In those categories, the participants mostly activated their Turkish, and they often switched to Kurdish for explaining especially cultural elements that are associated with their Kurdish identity.

The participants activated Turkish for only the categories of self-questioning, problem focusing and problem-signaling, metalinguistic appeal and metacomments. This can signal the dominance of Turkish in the society in which the participants live. Additionally, it can be attributed to the fact that the lexi-

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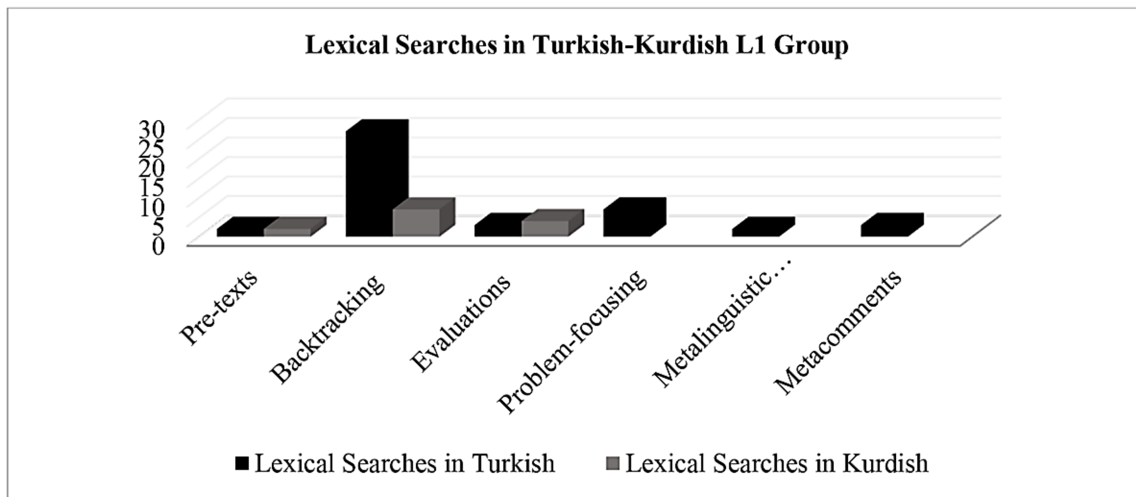
cal searches in those categories do not include cultural cues. As a result, it can be inferred that Turkish dominates the thinking, self-talk, and inner thought processes of the participants in the Turkish-Kurdish L1 Group.

Figure 3. Lexical searches by protocols Turkish- Kurdish L1 Group



The participants in the Turkish-Syriac L1 Group conducted 114 lexical searches ranging from 16 to 29 searches per participant during their composition writing process. The results show that this group differs from the other three groups in terms of the dominancy of Syriac over Turkish. Of all 114 searches in this group, 82 of them were conducted in Syriac. It can be understood that it is reasonable for those participants to switch across languages for lexical searches as a result of the fact that all of the participants in the group have two L1s. Additionally, it can be suggested that the frequency of exposure along with the active use of the language in daily life makes the Syriac language the dominant language in the lexical searches for this particular group of people, who live in a community, in Mardin, Turkey. A detailed explanation of the lexical searches is shown below according to the categories.

Generating Lexical Units Through Previously Learned Languages in Turkish-Syriac L1 Group

Maybe you'll find what you're looking for when you're watching the Mesopotamian plain *(…)* maybe passing through an *(…)* **abbara (S) bunun İngilizcesi yoktur bence açıklama yapalım (T)** *(…)* an abbara which is a kind of tunnel passing under the houses.

Translation

Maybe you'll find what you're looking for when you're watching the Mesopotamian plain *(…)* maybe passing through an *(…)* **abbara I think there is no English equivalent of this word in English, let's make explanation** *(…)* an abbara which is a kind of tunnel passing under the houses.

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The word “abbara,” which causes an expressive problem in the target language for the participant belongs to the daily life and culture in the Mesopotamian region. Therefore, s/he struggles to explain it in a proper way and switches between both of his/her L1s and concludes to define this lexical unit by using different words.

Back Translations and Backtracking Through Previously Learned Languages in Turkish-Syriac L1 Group

In spite of **maharmo** *(…)* **yani aforoz demek (S)** *(…) in spite of* excommunication from church, it still works among Syriac people today.

Translation

In spite of **excommunication** *(…)* **it means excommunication (S)** *(…) in spite of* excommunication from church, it still works among Syriac people today.

In the Syriac community, the Syriac language also stands for their religious identity as a result of the fact that they use the Syriac language actively in their workshops. Therefore, the terms associated with religious affairs are automatically pronounced in Syriac by the participants as illustrated in all of the quotations above. All of the participants in the Turkish-Syriac L1 Group automatically switched to Syriac while thinking and writing in the target language, especially for the terms appertaining to their religion. Then, they back translate those words into either Turkish or English before thinking and writing their English equivalents. This can be attributed to the fact that they actively use only Syriac when using the words related to their community’s religion.

Translation Evaluations (of Different Types) and Decisions in Turkish-Syriac L1 Group

City walls, *(…)* **hanat** *(…)* **lo lo (S)** *(…)* inns, old architecture, places of worship, history and the smell of domestic and foreign tourists in the market continues to be the focus of attention.

Translation

City walls, *(…)* **inns** *(…)* **no no** *(…)* inns, old architecture, places of worship, history and the smell of domestic and foreign tourists in the market continues to be the focus of attention.

The participant automatically switches to Syriac and talks to him/herself in evaluating the appropriateness of the word. Then, s/he switches to English and goes on writing.

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Self-Questioning, Problem-Focusing, and Problem Signaling in Turkish-Syriac L1 Group

In August **tralfo tra'sar (S)**, we went to visit the **Dayro dMor Avgin (S)** *(…)* Mor Avgin Monastery with my mother, brother and sisters, which was built **Mekım me mşiho (S) tarihlerle başım dertte (T)** *(…)* B.C. and with an old history.

Translation

In August **2012**, we went to visit the **Mor Avgin Monastery** *(…)* Mor Avgin Monastery with my mother, brother and sisters, which was built **B.C. I have trouble with dates** *(…)* B.C. and with an old history.

The participant switches across all languages in his/her repertoire. S/he also faces difficulty in expressing the numbers and dates in the target language. S/he respectively switches to Syriac for expressing the numbers and dates and time in Turkish to indicate his/her problem on this issue.

Metalinguistic Appeal in Turkish-Syriac L1 Group

Büyü *(…)* **büyü büyü** *(…)* **Harry Potter'da ne yapıyorlardı? Evet, (T) magic** *(…)* I want to *(…)* consider *I want to consider* the magic the magic is still available today.

Translation

Magic *(…)* **magic magic** *(…)* **what they were doing in Harry Potter? Yes, magic** *(…)* I want to *(…)* consider *I want to consider* the magic the magic is still available today.

The participant is aware of the fact that s/he has the word that s/he is seeking in his/her repertoire but cannot remember it. S/he tries to access the word by relating it to other information already in his/her mind and recalls the word through association with the film Harry Potter.

Metacomments in Turkish-Syriac L1 Group

For example, **ben fala bakmam** *(…) I don't look for fortune.* **Hayır, bu çok Türkçe oldu** *(…)* I don't tell fortune. **Evet, bu daha iyi. (T)**

Translation

For example, **I don't tell fortune** *(…) I don't look for fortune.* **No, this sounds too Turkish** *(…)* I don't tell fortune. **Yes, this is better.**

The participant rejects his/her pre-text after a general evaluation through self-talk in which s/he switches to Turkish and changes his/her text to a text that s/he finds more appropriate.

The participants in the Turkish-Syriac L1 Group actively use both of their previously learned languages as problem-signaling and problem-solving processes. In contrast to the three L1 groups examined

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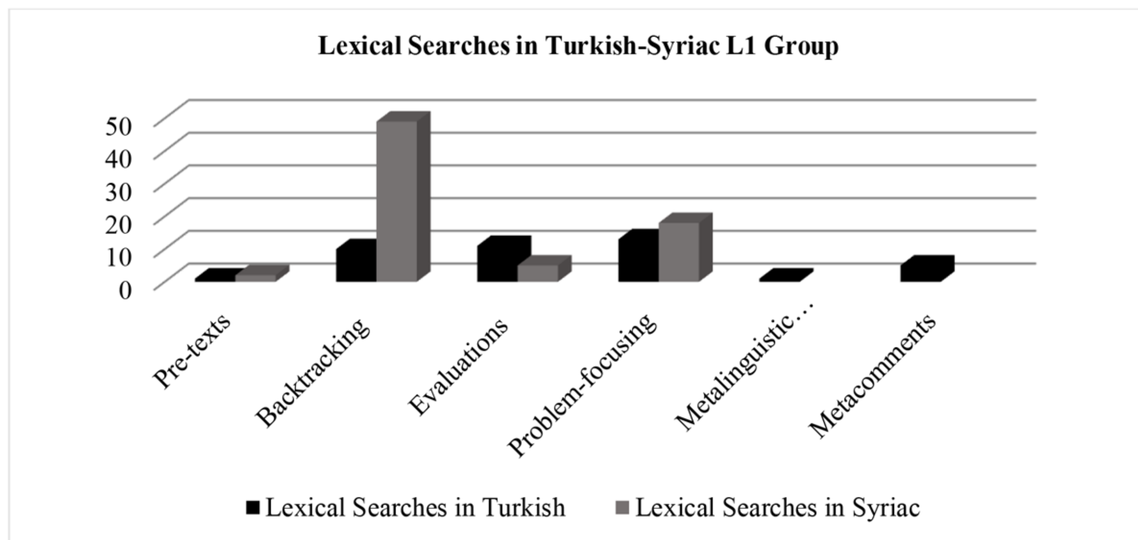
so far, Syriac seems to be the more dominant language in some of the categories. Furthermore, English is not preferred by any of the participants in this group, too. Figure 4 presents the overall distribution of the languages activated along with their specific use of purpose. Figure 4 shows that both Turkish and Syriac languages are activated in the protocols within lexical searches. But, it is evident that Syriac is explicitly the dominant language in some categories. Both Syriac and Turkish are preferred in the categories that generate lexical units or pre-texts through previously learned languages by backtracking and back translating along with evaluations and decisions and problem-signaling.

In those categories, the participants mostly switched to Syriac for expressions on cultural and religious elements in particular when pertaining to their Syriac identity. The participants switch to Turkish only for the categories of metalinguistic appeal and metacomments. This can be caused by the fact that Turkish is the dominant language in the society where the participants live. As a result, it can be inferred that Turkish and Syriac occur in a balanced way for the thinking, self-talk, and inner thought processes of the participants in the Turkish-Syriac L1 Group.

Figure 4. Lexical searches by protocols Turkish-Syriac L1 Group



All collected data through think-aloud protocols are confirmed by semi-structured interviews. In order to make an overall evaluation of the responses of the participants, most of the participants admitted the dominance of their L1s in their thinking processes in target language writing.

The results explained above show that L1 or L1s are actively used by the participants together with their foreign languages while producing their L2 or L3. Additionally, Turkish is the most dominantly used language for the writing, thinking and communication processes of the participants. On the other hand, it is also obvious that other previously learned languages appear to be active during all the processes. The results support the previous research in the literature. For example, a study that investigated the relationship among Spanish, Basque and English languages during writing processes (Cenoz & Gorter, 2011) revealed that there is evidence for the complex relationship among languages of a multilingual individual, and it is proposed that the interaction between languages cross affect their linguistic pro-

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cessing and output. Similarly, another study (Armengol-Castells, 2001) which investigated the writing behaviors of students using Catalan, Spanish and English through using think-aloud protocols yielded that the writing strategies of the participants are in harmony across all three languages.

Another finding that is gained as a result of the data gained from the participants about their language use reveals that there is evidence of translanguaging in participants since they seem to activate their different languages at the same time for different language processes. This finding also supports the results gained through several other studies conducted with multilingual individuals. Translanguaging perspective demonstrates that languages are dynamic, and they continue to develop and change instead of staying stable (Mazzaferro, 2018). Similarly, another study investigated code meshing of multilingual students in academic writing reported that certain contextual use of words is possible in social contexts and explicit awareness is not needed for this process (Canagarajah, 2011). Besides, Cook (2001) supports the beneficiary effects of using L1 in L2 classes in terms of explaining grammar, organization of the class, and conveying meaning that result in creating authentic L2 users with the ability of collaborative learning and individual strategy use. Thus, this research study rejects the perspective of avoiding L1 use during the L2 acquisition process since L1 use can be a source for language learning because of multilinguals' translanguaging practices across languages.

FUTURE RESEARCH DIRECTIONS

The current study is limited to four language groups and the number of participants is not enough to generalize the results. Future research can be conducted to focus on different minority groups with a greater number of participants. Within the scope of this particular study, the thinking processes of multilingual individuals are investigated and examined. It can be recommended that further research may focus on different methods in order to both confirm and broaden our knowledge about the foreign language learning processes of multilingual individuals.

CONCLUSION

Language teaching practices are often challenging for language teachers due to regionally varying L1 language learner profiles in Turkey. Therefore, this study attempts to shed light on the cross-linguistic interactions of multilingual individuals, who live in Turkey. The language learning processes of the multilingual individuals in this study reveal practical and significant information for pedagogical implications of foreign language teaching in Turkey. First of all, more resources are critically needed to support multilingual individuals in educational contexts of foreign language teaching in Turkey. The students should not be assumed to be coming from a monolingual perspective, which is criticized by the holistic view of bi/multilingualism (Cook, 1992; Grosjean, 1985). This view also suggests that bi/multilingual individuals have an integrated language identity, and they can use their languages in different contexts for varying purposes. It is also argued that bilingual individuals clearly have different cognitive processes, which are not equal to two monolingual individuals. In sum, language teaching policy and curriculum should focus on the different linguistic backgrounds of bi/multilingual individuals as previously learned languages promote learning another language.

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Second, the proficiency of learners in their L1 and L2 should not be underestimated when evaluating proficiency in L3 since multilingual individuals use different resources of different languages interchangeably for effective communication, and there are no 'boundaries' across their languages as proposed by Canagarajah (2011). These critical findings should be taken into consideration when planning school curricula and teaching practices of foreign language teaching departments in Turkey.

Third, a current perspective of considering the learner as the center of the learning process by considering individual differences and making use of their differences as cultural richness should be developed and adopted. Lastly, current issues in bi/multilingualism should be considered in setting the courses for foreign language education in Turkey. It is obvious that bi/multilingualism has no longer been considered a disadvantage as a result of the ideological shift in educational systems within the development of the term translanguaging (Canagarajah, 2006; Hult, 2012). Translanguaging in pedagogy strengthens the understanding of the content, enhances the weaker aspects of the bi/multilingual individuals in their languages, reinforces the connection between home and school languages and promotes the integration between advanced and less fluent speakers of the languages (Lewis et al., 2012). Thus, it should be admitted that learners can take advantage of all their previously learned languages, which promotes all language learning processes and practices.

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KEY TERMS AND DEFINITIONS

Foreign Language Teaching: The teaching and learning practices of an additional language in a community in which the target language is not spoken as part of the culture.

Lexical Search: The linguistic sub-method of analyzing words across languages to derive logical conclusions.

Multilingual Writing: Can be defined as a process that allows individuals to write in a variety of linguistic elements by using all the languages in their language repertoires in addition to English.

Minority Groups: A group of people, who do not belong to the dominant culture within a community.

Minority Languages: The languages that are spoken by a group of people, who do not belong to the dominant culture within a community.

Think Aloud Process: A linguistic method that encourages the participants to reveal their thoughts during language experiments for research purposes.

Translanguaging: An integrated communication system in which multilingual speakers make use of their linguistic sources and repertoires (Canagarajah, 2011).

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APPENDIX 1

Tasks for Think-Aloud Protocols

1. Describe a special day of your culture. Write a paragraph of nearly 250 words. You have 30 minutes.
2. Describe a person who is important to you. Write a paragraph of nearly 250 words. You have 30 minutes.
3. Describe a favorite place for you. Write a paragraph of nearly 250 words. You have 30 minutes.
4. Tell a scary or funny experience of you. Write a paragraph of nearly 250 words. You have 30 minutes.
5. What is your opinion about fortune telling? Write a paragraph of nearly 250 words. You have 30 minutes.

APPENDIX 2

Interview Questions

1. Which domains affect your language preference in your daily life?
2. Which of your languages is dominant in your thinking process?
3. Which of your L1s is dominant in your thinking process?
4. Can you explain your decision-making process to switch across your languages while thinking?
5. On which issues, which of your languages do you activate?

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Section 2
Language Pedagogy

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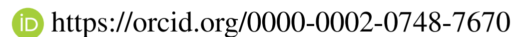
Chapter 8
Linguistic Diversity in the Global Classroom Both Fact and Fiction

Erin Guydish Buchholz

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ABSTRACT

Diverse linguistic practices allow students to accept their linguistic selves, improve their academic selves, and understand when and how to speak or write for effective communication and self-expression. This includes navigating differences between spoken and written word and creative and formal writing. While this may seem restrictive, students often engage with exploring rules and standards. This chapter explores connections and practical activities to promote student agency through the use and restriction of diverse linguistics. This chapter reflects on theoretical, pedagogical sources, and the author's firsthand techniques reflecting on the theoretical and practical implications of diverse linguistic inclusion. Teaching linguistic diversity enhances student agency. An approach that incorporates the idea of code-switching and increasing a student's awareness of language within social contexts will prepare students to become high-performing academics, members of the workforce, and global community citizens.

INTRODUCTION

The years 2020 and 2021 have found educators teaching in classrooms where students enter literally (through technology) from various geographical locations, time zones, and home environments. Although this may have happened in the past, the isolation and mitigating circumstances of the COVID-19 pandemic have made it particularly important for instructors to take the time to recognize and value student individuality and agency as vital ways to connect. Instruction methodologies with these goals in mind create classrooms where students are more likely to feel invited, appreciated, and secure or at least recognize their teachers taking risks as well as expecting them to be taken during the learning process. Learners will be more willing participants who want to advance the educational lessons and space (hooks, 1994).

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Additionally, such an educational environment will encourage students to appreciate and experience one another's individuality and agency. Regarding linguistic diversity, creating classrooms that appreciate various dialects, accents, and language forms can assist in recognizing student individuality in ways that create a multi-varied educational community.

Language and identity have long been linked (refer to critical discourse analysis theorists such as Gee, 2011). As such, educational practitioners ought to prioritize both in their instructional activities. However, in order to do the most justice for student futures, great attention should be paid to assisting students in recognizing appropriate language for each venue. This includes navigating differences between the spoken and written word and creative and formal writing, as well as the conventions of various publications. While, at first glance, this may seem restrictive or devaluing, students often engage with and enjoy exploring rules and standards. More so, they often feel empowered when they, for example, understand the conventions of appropriate presentation rules for linguistic communication. Furthermore, knowing these conventions allow students to adjust and/or consciously make choices to deviate from them. In light of these concerns, a portion of this chapter is dedicated to techniques that allow students to build this knowledge base and feel empowered by it while exploring avenues of self-expression using adventurous and expanding concepts of language use from the author's own classroom instruction. In fostering this sense of agency, learners have opportunities to digest classroom based practices and adjust them for non-academic purposes in the future. In other words, these practices can help pupils see themselves (or develop their identities) within classes.

Additionally, an oft-excluded portion of the discussion concerning linguistic diversity by policy makers and administrators ignores the history (largely in the US, but indicative of other areas) and the problematics of standardized languages. Lovejoy et al. (2018) and Clots-Figueras and Masella (2013) have pointed out that one of the silenced parts of discussions surrounding linguistic diversity (or the lack of it) reflects historical and contemporary efforts to enforce assimilationist ideals, which in turn result in economic (dis)advantages. Perhaps more importantly, Lovejoy et al. went on to point out that "US history shows that language variety is a common feature of life, one that is at points accepted but more often is resisted in an attempt to rein in differences among people in society" (324). This illustrates well how damaging ignoring concerns of students' rights to their own language can be to the identity and agency of students within classrooms as well as when they move beyond them.

Furthermore, it is necessary to recognize that here, *appropriate* is not intended to indicate value or power. As an instructor, I often tell students to "Carry it with confidence," meaning that when a person acts with confidence, others (often) will perceive their choices as appropriate. Take, for example, TED Talks. Often these pieces incorporate highly specific language or concepts and blend them with real-world or conversational speech patterns. In doing so, these speakers still appear not as specialists (which they most often are) but also as engaging people the viewer might want to befriend, i.e., not pedagogues speaking on the topic from the ivory tower. These speakers carry their presentations with confidence, and in doing so, they often violate conventional presentation rules. Their seemingly informal presentation style is not less than, unimpactful, or agency-reducing. These models of communication illustrate the idea that "No one speaks or writes in Standard American English all the time; highlighting students' language differences or those they are familiar with would become a bridge to understanding and appreciating devalued Englishes" (Bohney, 2016, 69). In many cases, these works stick in the minds of viewers, in part because their language (as opposed to their content) is relatable and geared toward the audience. Their choices can serve as beginning models for how students might choose to understand conventions, when to bend those rules, and how to produce effects mindfully in an audience.

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Teaching linguistic diversity enhances student agency. Additionally, it better prepares students to encounter various audiences as adults. An approach that incorporates the idea of code-switching and increasing a student's awareness of language within social contexts will better prepare students to become high-performing academics, members of the workforce, and global community citizens. As Lovejoy et al. (2018) explained, "the understanding that the diverse linguistic experiences and abilities students bring with them to writing courses represent a strength, a resource, not a deficit or a barrier" (326) can create more student-centered, positivist pedagogical attitudes. Practices encouraging (rather than restricting) exploration allow students to fully accept their linguistic selves, improve their academic selves, and begin understanding when and how to speak or write for the most effective communication and self-expression. As such, this approach to linguistic pedagogy has the potential to offer a realistic experience with language that can benefit student development during the academic journey and better prepare them for experiences beyond classroom spaces.

While there has clearly been much debate regarding the appropriateness of linguistic diversity in the classroom and its benefits in promoting student confidence and linguistically fluid students, it is becoming evident that refusing to incorporate linguistic diversity within classrooms limits student abilities to communicate in diverse communities effectively. Gee (1994) introduced the need to better understand language variety, the way it works, and the effects it might have. He argued that "investigating how different social languages are used and mixed is one tool of inquiry" (1994, 20). More deeply exploring linguistic diversity can initiate a fuller understanding that language variety affects communication abilities, identity concepts, and agency. As Cavazos explained, "The way codeswitching as a rhetorical practice influences oral and written discourses should be further explored in order to identify how such practice functions as a form of identification and communication with specific audiences" (2017, 388). Utilizing linguistic diversity offers students the chance to practice reading audiences, developing speech or writing that reaches audiences appropriately, and it emphasizes the value of having command over a variety of linguistic abilities (as opposed to the mastery of Standard Academic English). Many of these practices can have benefits within academic environments. Moreover, positive experiences with linguistic variety can increase students' confidence levels in language use as well as their future use of linguistic diversity.

This study explores how linguistic diversity has been promoted and restricted in the recent past in educational settings and policies, in order to better understand how and why instructors and administrators may want to reconsider policies within their own educational institutions and environments. Through a theoretical and anecdotal discussion, insights will be discussed to offer fellow pedagogues starting points from which to hone their own individual practices regarding ways to best acknowledge, accept, and engage with linguistic diversity in the global classroom.

PURPOSE

This study seeks to explore past research and theory regarding linguistic policy, policing, and linguistic diversity developments in regards to student agency, voice, and identity. It seeks to reflect on the benefits and challenges of linguistic diversity that educators and students encounter in various classrooms, largely high school and early higher education. Furthermore, this work strives to offer practical activities that educators may consider or modify for use in their own classrooms. These suggested practices are based in the literature cited here and have been used in the author's high school classroom setting to create a positive value system for linguistically diverse learning and learners.

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Additionally, this chapter explores the connections and practical pedagogical activities that can promote student agency through the use and restriction of diverse linguistics learners bring to the classroom. Therefore, in part, this work will reflect on theoretical and pedagogical sources, starting with the Committee on CCCC Language Statement on "Students' Right to Their Own Language" (1975). Finally, some of the author's firsthand techniques to incorporate linguistic diversity within classes are discussed. As Ofelia García puts it, this work seeks to interrogate the answer to today's linguistic conundrum:

The teachers may subvert them [restrictive linguistic policies]; the teachers may change them, transform them in some way; but at least we are always working with a policy. So it would be, "this is the policy, this is the reality, and how do we bring these two things together?" (Kinsella, 2016, 124)

BACKGROUND AND LITERATURE REVIEW

The debate has existed for many years. Although the perspectives on student language differ, the end goal remains the same: What are the best teaching approaches and theories to provide students with the most applicable education for their futures? "Students' Right to Their Own Language" (Committee on CCCC Language, 1975) begins to recognize and address imbalances maintained largely through the use or restriction of versions of speech and writing that students may manifest in classroom environments. Although this code of conduct was written and discussed in 1975, even as late as 2019, these concerns are still raised for various reasons. Weaver (2019) explored teacher viewpoints in "'I Still Think There's a Need for Proper, Academic, Standard English': Examining a Teacher's Negotiation of Multiple Language Ideologies." Weaver advocates for a "critical approach" to Standard Academic English, meaning teachers should "explore not only differences in linguistic variation but also how language is interconnected with "larger sociopolitical and sociohistorical phenomena" (42). Weaver argued that taking this critical approach to language ideologies (particularly those surrounding Standard Academic English) can better help educators implement practices and policies that more fully support the "students' right." Clearly, if exploration is still being devoted to this subject, attention and action need to be taken to attempt to better fulfill the ideas presented in the Committee on CCCC Language statement's well-expressed ambitions.

Although initiated in 1975, many of the concerns raised in "Students' right to their own language" are equally significant today, particularly in our globalized classrooms. Of specific interest to this work are the discussions regarding justifications for and ways to challenge predetermined value systems that unfairly prioritize those privileged enough to be "read into" "Standard Academic English" from an early age. In other words, as Weaver (2019) pointed out, language needs to be recognized as part of a global system filled with prejudices, identities, and power systems. In addition, it is crucial that instructors reflect on their places within those structures, how that has influenced their beliefs regarding language use as well as education, and find ways to challenge those beliefs in order to best benefit learners. Lovejoy et al. explored some practical implications of these ideas as well as how to best implement them in "From Language Experience to Classroom Practice: Affirming Linguistic Diversity in Writing Pedagogy" (2009). They argue that teachers should cull some "linguist" skills and reflect on useful ways that they can incorporate student dialects and code-switching into classrooms. This will help in allowing composition instruction to invite students to see themselves in the writing instruction as well as reflect on more local [speech and writing patterns] with an awareness. These texts begin to explore how to achieve the values set forth in "Students' Rights…" (1975) through pedagogical development and implementation

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within English language and composition classrooms. Furthermore, although these concepts are well established, English classes often struggle to find ways to employ those ideals. In addition, just as English instructors could benefit from learning more regarding linguistics, instructors in other courses could also benefit from understanding, appreciating, and incorporating a variety of Englishes in their classrooms.

One of the more complex subjects that has risen from these discussions is the recognition of the negative implications that restrictive policies have on students within classrooms as well as for students' potential futures. Cushing explored explicit and implicit effects of language policies in "The Policy and Policing of Language in Schools" (2019). He analyzed language policies using critical discourse analysis, specifically in the UK, but those in the US are alluded to as being similar. Cushing's work reveals how these policies are punitive and often indicative of power structures (i.e, teachers may also be subjected to rather than willingly obliging). As such, the early concerns introduced in "Students' Rights…" (1975) are still manifest in today's classrooms but perhaps in even more complicated ways where government policy makers and administrators contribute and compose policies rather than instructors. Therefore, not only are policymakers and administrators important for more equitable language instruction and use, but instructors are also vital to changing the practice and discussion surrounding these issues. Charity Hudley and Mallinson (2018) are concerned with arguing and illustrating how and why allowing students to use and explore their own dialects and Englishes can motivate social justice within classrooms in "Dismantling 'The Master's Tools': Moving Students' Rights to Their Own Language From Theory to Practice" (2018). Part of their argument expresses the idea that

all languages are legitimate, there is often a struggle to incorporate this reality in teaching praxis, in part due to the high value on standardized English that is embedded in our educational system and in the professional process of becoming an educator. . . . Educators and students alike must become active learners of their varieties [of Englishes] and thereby share the burden of communication. (519)

Doing so, the authors argued, would encourage English pedagogies to manifest socially just and equal methods of language acquisition and study. Cushing (2019) and Charity Hudley and Mallinson (2018) represent the continuation of the discussion initiated in "Students' Right…" (1975) regarding who needs to be involved, what needs to change, and how to best improve educational practices for students and their outcomes. Based on these works, this chapter focuses on how educators can best direct their efforts to encourage learner growth in skills and confidence by multilingual as well as monolingual students.

Recognizing the damaging effects that language policing and policies can have on students means that alternative approaches to teaching language are needed. Furthermore, students must then be given the opportunity to experience alternative languages and be given examples of how language can work. Lovejoy et al. (2009) argued that only by looking to practices that work within classrooms (i.e., pedagogies that have been effective in raising diversity, conscientiousness, and an understanding of their relationships with student language) can beneficial changes be made regarding the acceptance, study, and use of student language within classrooms. Furthermore, Cushing's (2019) and Weaver's (2019) discussions crucially focused on the need to shift perspectives on various Englishes in education in order to change the way they are taught and handled. In addition to advocating for a social justice approach to linguistic diversity consideration, Charity Hudley and Mallinson (2018) articulated that *". . . linguistic and social inequalities are intertwined. . . language is an important mechanism for social change" (515).* Although incorporating and valuing linguistic diversity in practice may be challenging, the benefits for students will be worth the effort.

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These discussions are of particular significance in educational environments that are increasingly diverse, technologically influenced, and globalized. Expanding on Cushing's (2019) call to frame linguistic diversity as being positive, something to encourage growth and critical thought rather than a negative or something requiring correction, Lovejoy et al. (2018) advocated for multilevel changes in order to promote linguistic diversity as a positive component of language education that has the potential to be beneficial in higher education and beyond. Just as Cushing (2019) called for administrators and policymakers to be involved in challenging linguistic homogeneity and Weaver (2019), Charity Hudley and Mallinson (2018), and the Committee on CCCC Language statement (1975) called for teachers to participate in creating linguistically diverse classrooms, Lovejoy et al. (2018) and Bohney (2016) looked to promote collaborative models with students that advance linguistic diversity within classrooms. Perhaps most significantly, these pieces recognized the shift from tolerance to acceptance and recognition of benefits. While the logistics of implementation are still much debated (which is where the focal point of this work lies), the usefulness of empowering students, particularly through the acceptance and use of their languages, is clearly advocated for by the majority of these researchers.

Some of the key considerations to answer these concerns include attention to code-meshing, code-switching, and multilingual practices to promote positivist models of learning and language use. Bohney (2016) made a case for positively valuing code-switching and code-meshing. In "Moving Students Toward Acceptance of 'Other' Englishes," Bohney provided examples of how to implement positive value systems within the classroom regarding linguistic diversity. These strategies can be particularly useful in helping adjust pedagogies to better value a variety of Englishes as well as assist in introducing their value to students. Furthermore, Canagarajah (2011) provided evidence for ways linguistic diversity can promote student agency, voice, and confidence in "Codemeshing in Academic Writing: Identifying Teachable Strategies of Translanguaging." Canagarajah conducted a case study of a graduate student's code-meshing in a literacy narrative that revealed four key practices of translanguaging. Canagarajah explained, "Because speaking and writing are not acts of transferring ideas or information mechanically, but of achieving communicative objectives with art, affect, voice, and style, there are always limitless possibilities for development" (2011, 415). Reimagining how language works, particularly in this way (through communication transmission and reception), can put a more positivist spin on Gee's conceptions of how language constructs the world in his chapter, "Building Tasks." Although language does construct ideologies, identities, and relationships, among other areas Gee discusses, Canagarajah's position encourages language users to see the power and potential in their language use.

Finally, within the developing technological and global community students engage with during their academic experiences, it becomes particularly important to recognize the multitude of ways linguistic diversity exists. Cavazos (2017) applies Canagarajah's four practices to those navigating combined speech and writing (or solely speech) to demonstrate how translanguaging occurs, in part, based on or considering rhetorical purposes. She used her research to illustrate the key point that instructors who engage linguistic diversity have the opportunity to "validate students' language experiences by recognizing the rhetorical sophistication of engaging language difference in a variety of oral and written contexts and communicative communities" (399). Considering how linguistic diversity can be effective in both speech and writing provides opportunities to explore the linguistic world students will encounter as well as how students can be effective users of language in diverse environments within and beyond academic settings. Additionally, Levinson (2013) emphasized that, as we move forward as educators, it becomes salient to consider fully the environments students are raised in, interact with, and will function within as professionals in the future. In "The Digital Lives of Teens: Code Switching," Levinson's article explored

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the implications of code-switching digitally as well as some of the possibilities for code meshing in the classroom to round out students' linguistic diversity in ways that reach beyond the typical conversation of class, race, geographic, and other identity-based linguistic codes.

The culmination of this research demonstrates how relevant the topic of linguistic diversity, its implementation with classrooms, and its policing by policymakers and administrators are to the world today. It also encourages educators, administrators, and policy makers to consider the power they have to promote confidence and exploration of their students linguistically in speech, writing, and digital environments. They lay a strong basis for understanding effective pedagogical theories and activities that can promote and extend the notions in "Students' Right."

METHODOLOGY

This study combines a literature review with the instructor's own experience in high school and higher education classrooms ranging from language acquisition programs to composition and literature coursework to provide an analysis of the positive outcomes of linguistic diversity as well as techniques to foster linguistic diversity in classrooms. Lovejoy et al. (2009) argued that

enabling students to learn academic writing in the context of their own language was the intended outcome of the "Students' Right" policy. However, though it was clearly an important influence on the writing-as-process movement . . . the students' own language was never fully explored and used as a means of learning a new language variety. (271)

In a document that is older than many English instructors today, it is significant that we dig deeper into the work of correcting this injustice. Multilingual approaches to linguistic appreciation benefit learners of all types. Additionally, encouraging students to recognize the value in differences, as opposed to conformity, can help transfer that appreciation to other avenues of life.

PRACTICAL IMPLICATIONS

The key to finding practical solutions to the challenges of linguistic diversity within pedagogy has been in "Students' Right. . . " from the start. It states that

language has a tremendous range of versatility, constantly making subtle changes to meet various situations. That is, speakers of a language mastered a variety of ranges and levels of usage; no one's idiolect, however well established, is monolithic and inflexible. (Committee on CCCC Language, 1975, 714)

As such, it would benefit students to prioritize the flexibility inherent in language development rather than focus on rules or standards from years ago. Just as language changes and can be used to empower, policies and practices can too. However, this will only happen if we are willing to recognize and navigate the difficulties of a field that is never stagnant.

The following practical classroom strategies respond to Canagarajah's discussion of code-meshing and translanguaging strategies: Recontextualization, voice strategies, interactional strategies, and textu-

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alization strategies as they provide opportunities to promote student agency and confidence (2011, 404). Additionally, they also interrogate how code-switching, code-meshing, and translanguaging can evolve and be better used to explore their ideological underpinnings. These strategies offer students the chance to embrace translanguaging's purpose while questioning some of code-switching/code-meshing's power structures. As García states, "translanguaging disrupts linguistic hierarchies, because it acknowledges the fact that people inside of their language system have one thing, not two. But it also acknowledges the fact that society values these languages differently" (Kinsella, 2016, 128). Combining these two perspectives can deeply impact students' experience of linguistic use within classrooms in order to create more positive and useful outcomes for self-development.

Creative Assignments That Explore Home Languages

Both Levinson (2013) and Lovejoy et al. (2009) emphasized the potential role instructors have in providing useful opportunities for students to explore the power of their languages. Lovejoy et al. also offered insight as to the value of exploring and employing linguistic diversity within academic assignments for student identities and agency:

the social context of the classroom—the linguistic identities of our students and the space in which these various identities can express themselves and flourish—is key to understanding who our students are and how we can help them develop their abilities. (2009, 280)

Students can only find education as useful and empowering as it is intended and constructed to be. If classroom and curricular design is focused on assimilation and alignment, then students do not get the opportunities to explore their individuality and agency. Instead, they are reduced to pass/fail grades, numbers on a scale, or letters in reports. Levinson (2013) expanded on these notions, offering six practical strategies to help teachers productively explore code-meshing and code-switching. Some of the most useful were offering choices of genre within projects, allowing students to share their work, incorporating digital spaces within various assignments in the classroom. This allows for norms for digital code-meshing and code-switching to be developed and to converse with students to help collaborations.

One effective practice that encourages student collaboration, recognition of how language works, and values student language is the "Grier Dictionary" activity. As an introductory activity to texts which use dialect and vernacular, such as *Their Eyes Were Watching God* by Zora Neale Hurston, students spend a class period working together to develop a dictionary with words and phrases that would need to be defined for any student, faculty, or visitor coming to Grier for the first time. While students work to compose the dictionary on Google Docs, we have some discussions about how flexible language is, who controls/contributes to it, and how it is specific to the community and its users. Students are given the opportunity to be empowered through the presentation of their language, a clear value being recognized regarding it, and study linguistic construction. Here, students are asked to embrace and explore what Canagarajah (2011) has explained as a vital part of the translanguaging process: developing voice. Learners here "appropriate dominant codes and experiment boldly with language. . . start[ing] from their own linguistic positionality and negotiate[ing] through pragmatic strategies" in this case to aid others in comprehending the connection between dominant languages and student specific codes (406). As such, activities similar to this do the important work of empowering students to claim and use language,

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recognize the manners in which language constructs their identity and community, as well as illustrate ways that language can clarify or complicate communication depending on one's environment.

Student Self-Correction and Peer Reviews

Peer reviews can often involve students' home-based or digitally based linguistics. As such, these are opportunities for students to see code-meshing and codeswitching as adaptability skills (based on context or audience; Cavazos, 2017). In this way, these skills become beneficial, positives, rather than deficits. Students gain more linguistic diversity as they interact with others who carry various forms of their shared base language. Allowing students to experience this will assist in changing the attitudes, understanding of, and (hopefully) policies surrounding linguistic diversities in classroom spaces, as well as encouraging students to recognize the intellectual skills required to move in such a linguistic space.

These interactions also have the potential to help students better grasp the rhetorical implications involved in written and spoken communication. Cavazos explained that "interactional strategies with audience members are crucial because they communicate to the audience that they are also a part of the discourse. Audience members' experiences, beliefs, and values give meaning to discourse" (2007, 396). Conversations with peers can encourage students to better understand meaning-making processes and the way language works. As Lovejoy et al. (2018) stated, "language shapes who we are . . . language shapes how others perceive us" (331), and Gee (2005) would concur. As such, prioritizing and utilizing linguistic diversities especially through collaborative and multimodal activities such as this can better educate students for the globalized world they will encounter beyond their schools.

These peer-based activities also encourage the "carry it with confidence" idea from the introduction. Students have the opportunity to express their thoughts and critiques in a collaborative framework to discuss how communication is working well or could be improved. Cushing pointed out that "Language plays a critical role in reproducing imbalances in power and dominance, especially when powerful policy arbiters have the ability to regulate and control the language of others" (2019, 432). When students are given the opportunity to work with student writing in student-guided activities, they have the chance to become empowered language users and reviewers. While policy makers do have an influence on classrooms and curricula, this idea also implies that, when empowered, students may perform a similar role by taking command over their language if encouraged by educators (and if educators are supported by administrators).

In addition to peer reviews, there are other opportunities that will allow students to self-correct, or not, in powerful ways. Recently, a meme has appeared in online academic groups stating, "Never make fun of people for mispronouncing a word. It means they learned it by reading." This speaks powerfully to the significance of promoting and encouraging linguistic diversity. Furthermore, it lays the foundational practice in my classroom that I do not interrupt students if they mispronounce a word. Encouraging students to "carry it with confidence" when reading or commanding their own language empowers students and asks them to find and use their own voices.

Practices such as these push against the "policing" models of linguistics (Cushing, 2019) and toward more secure, positivist models of pedagogy (hooks, 1994). Furthermore, students are offered chances to build confidence and agency as they command their own language. Opportunities such as these events present the ongoing flexibility of language and encourage students to participate in the process of developing language.

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English-Only Policy Workaround

Sometimes students, often multilingual students, struggle with a passage or class instructions. When these moments arise, if another student in the class who speaks the student's home language can explain in that home language the passage, word, or directions that are causing the misunderstanding, I ask the questioning student to explain to me in English what the other student said. This provides students opportunities to practice language switching as well as blending in ways that are discussed in "Codemeshing in Academic Writing: Identifying Teachable Strategies of Translanguaging" (Canagarajah, 2011) and "Translingual Oral and Written Practices: Rhetorical Resources in Multilingual Writers' Discourses" (Cavazos, 2017).

This has a dual advantage. In addition to students gaining clarity in instruction or materials, moments such as these illustrate the value and intelligence of multilingual students. As Lovejoy et al. (2018) highlighted, encouraging, incorporating, and allowing students to develop linguistic diversity benefits those who come from areas characterized by linguistic diversity as well as those who do not have those experiences. Bohney further supported the benefits of exposure to diverse linguistics, explaining,

English speakers need to be exposed to and have an accepting attitude toward Englishes other than the mainstream because two out of three speakers of English are nonnative speakers, and native speakers will need to accept other Englishes to function in a global economy . . . to better understand and appreciate other speakers and to reduce prejudice-based on language use: linguicism. (2016, 66)

Students listening in the earlier presentation have the chance to recognize the challenges of developing multiple linguistic codes as well as how useful collaboration can be in the learning and problem-solving process. In such cases, linguistic diversity encourages learners to recognize complex components of the learning process as well as communication.

Furthermore, this creates an opportunity for conversations regarding linguistic diversity to occur. "Students' Right . . ." noted, "Discussions must always emphasize the effectiveness of the various options, and must avoid the simplistic and the patronizing" (Committee on CCCC Language, 1975, 719). By allowing students to have conversations in a comfortable linguistic manner and then bring it back to clarify the meaning for all participants, students learn to navigate multiple linguistic environments as well as see others do so. This is a much better teachable moment rather than using assimilation-based "English only" requirements.

Lovejoy et al. (2018) discussed a classroom activity in which Weeden asked students to read an assigned text and respond twice. The first response students compose in an academic voice, while the second uses the student's "home" voice. They are also asked to create a reflection on the experience. This is similar to the above-mentioned code-switching and reporting activity. However, in the previously discussed conversation, oral speech and students who may feel they do not have a "home" language can still participate.

Activities such as these validate the variety of linguistic voices students possess. In addition, they introduce ways that linguistic diversity can be appreciated. Students will also have the chance to practice fluency and polish their "home" languages as well as create their own academic or professional voice.

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Emphasis on Venue, as Opposed to Audience

Students should be taught how to determine the venue (i.e., the combination of place and audience) of writing, rather than focus on the value or quality of writing. Considering the variety among assignments such as blog posts, videos, scripted podcasts, formal essays, timed writings with more flexibility, and visuals that feature written components, students have a wide variety of literacies and linguistic abilities to develop before leaving classrooms to move on to occupational environments. Cavazos alluded to the significance of these diverse opportunities, writing that "the relationship between orality and writing can strengthen communicative effectiveness as a rhetorical tool" (2017, 389). Allowing students to explore diverse linguistics within various rhetorical situations (or prompts) while attending school in a safe space can encourage the continued exploration of their own (and others') linguistic diversities as they move beyond these institutions.

Voice, in particular as discussed by Canagarajah (2011) and Cavazos (2017), can be developed powerfully through activities such as these that balance orality with written components (or focus on oral communications). Cavazos put it well, saying,

Voice strategies in any act of communication reveal the values, beliefs, and identities of the speaker or writer. Their positionality is directly linked to the purpose of the communication and the speaker or writer's intention to connect with his or her audience. (2017, 392)

These situations allow students to explore their languages and blend them. Furthermore, it empowers students through their control of the assignment selection as well as the manner in which they complete the assignment.

However, as Cushing pointed out, "teachers operate within a power hierarchy themselves" (2019, 438). This hierarchy can encourage teachers to reenvision linguistic diversity as being positive, or it can demand that teachers see linguistic diversity as a flaw. Lovejoy et al. (2018) explained policy makers (of all levels), administrators, and instructors could collaborate to "change the rhetorical context [of linguistic diversity] by highlight language and difference at various levels" (2018, 320). Teachers can find a balance and resist restrictions by empowering students through the ability to explore and hone their linguistic diversity in multi-genre and multimodal work.

Many students relate strongly to music. Musically centered assignments offer students the chance to invest more deeply in their work as well as express themselves. One oft-used assignment in many of my classes is the character playlist. Students create a playlist for a character of their choice, for example, using Spotify. It must have a unifying title and four columns (i.e., song title, artist, literary device, and a quote or paraphrase from the song or text that illustrates the literary device). Being at an international school (but realistically many students have global influences in their homelives) often means the question is raised: "Can I use a song that isn't in English?" Students may use songs that are not written in English (provided they translate the title and any lyrics they quote). Additionally, students often ask if they can use a song if it has a "bad" word in it. We read literature that contains vocabulary that is not considered polite, so it would not make sense to limit student choices. Often, students feel insecure about presenting these words, so they are given the opportunity to represent those terms with abbreviations or asterisks. They are encouraged to present however they feel comfortable. Students are given the opportunity to use their languages in the classroom, in order to explore and empower their abilities to move within these linguistic environments outside of the academic settings.

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By offering students the chance to blend technology, their personal interests, and an academic or professional setting, students have the chance to practice linguistic activities such as code-switching, code-meshing, translanguaging, and articulating their own voice. Pedagogical activities such as these encourage students to see language as a tool to engage with while in educational settings as well as in recognizing the value it has outside of those areas.

CONCLUSION

Is there a right answer in how to teach English(es)? Maybe not; but can there be a good answer? Without a doubt.

An exploration of research and best practices regarding linguistic diversity clearly indicates that in today's globalized world, learners and pedagogues have the potential to vastly impact the positive or negative perceptions of linguistically diverse practices in and beyond the classroom.

From the beginning, the importance of including linguistic diversity has been recognized. "Students' Right to Their Own Language" advocated that "Self-expression and discovery as much as communication demand care in finding the exact word and phrase, but that exactness can be found in any dialect" (Committee on CCCC Language, 1975, 722). The "Students' Right . . . " is essentially the right to explore one's own identity, agency, and ability to communicate effectively—in one's own choice of language. Forcing students to function as if they are monolingual in a world that is undeniable multilingual is a farce. Furthermore, it is a disservice to learners who can benefit from honing their own linguistic awareness and abilities as well as the opportunity to see these in others.

Cushing (2019) added to this notion, writing, "Rather than seeing children's language as something that ought to be policed and 'borderised', an alternative way of thinking would conceptualise children's linguistic repertoires as flexible resources that can be used in multiple ways" (443). While Cushing was focused on children's linguistic development with early educational institutions, this can be applied to higher levels of education as well as other institutions. Eventually, more positivist engagements with linguistic diversity can produce workplaces that benefit from employees who are confident in their linguistic constructions as well as comfortable exploring various linguistic environments with others.

In addition, hooks (1994) offered useful advice for offering flexibility in pedagogical models. In particular, her concept of "making the classroom a democratic setting where everyone feels a responsibility to contribute as a central goal of transformative pedagogy" illustrates beneficial mindsets for students and instructors to engage with linguistic models equally, fairly, and to the best of everyone's abilities. Taking such an ideological approach will allow for a greater acceptance and exploration of the variety of literacies students and instructors bring to the classroom, ranging from technological to multilingual to code-switching experiences. Furthermore, this could better support models that enact the key positivist pedagogical concepts raised by Cushing (2019), Weaver (2016), and Bohney (2019).

More importantly, it is time to recognize the educator's role in promoting linguistic diversity as well as the help or hindrance administrators and policies may play. Just as learners reap benefits through collaboration, so too can practitioners and administrations. More significantly, productive collaborations can result in educational environments that facilitate the development of agency, voice, and identity. While adjusting linguistic policies through practical application may serve challenging, it will result in positive outcomes for learners regarding diversity, classroom hierarchy, and an education best suited for producing global citizens. Many studies focus on understanding the language learners' processes in the

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classroom, but there is room for much further exploration of how best educators can serve learners. This study has attempted to address this gap through a discussion of theory and the author's own experiences. As the work here is largely qualitative and reflective, it leaves the door open for more studies to utilize quantitative approaches reflecting on pedagogues and how they can best facilitate meaningful learning for multilingual and monolingual learners. Studies like these have the potential to perform important work and contribute to policy changes from a bottom up approach.

SUGGESTION FOR FURTHER STUDY

Understanding the effects of dialects, accents, and alternate Englishes on employability may expand the use of student language in academic settings. Although this may have been seen as detrimental in the past, in today's globalized economies and professions, these verbal cues might be seen as advantages. Rather than being limited to "professionalized" English, those who possess these alternate Englishes may be able to create more relationships with diversified clientele as well as work to address more diverse communities and community concerns within a wide range of fields. Lovejoy et al. put this idea powerfully:

Students are bringing rich language backgrounds with them and, upon leaving college, will be entering a linguistically diverse society that will increasingly offer more language choices and require an ability to work with people of not only diverse cultures but also diverse means of expression. The dynamism developing in our culture suggests that we could do more for our students and ourselves by welcoming the range of experiences our students are going to bring with them and encounter in the classroom, the workplace, and the public sphere. To develop rhetorically adept and flexible writers requires first-year writing instructors to see their curricula as doing more than reinforcing monolingual standards of correctness (2018, 332–333).

Instead of looking toward the past, policy makers need to recognize the benefits for students who encounter and engage with linguistic diversity. Appreciating diversity and seeing its benefits begins with embracing it in educational environments and through academic activities as well as policies. In order to best serve the public, better comprehending and accepting linguistic diversity may begin with educational practices.

Furthermore, much of these Standard Academic English practices and policies are geared toward success in standardized tests and within higher academic environments—how well is that truly preparing students for their futures in a world where various types of education and avenues to success exist ranging from trade schools and certificate programs to self-education and digital programs to self-started businesses and government positions. In addition, Carlson and McHenry (2006) in "Effect of Accent and Dialect on Employability" reflected the latter implications often cited as concerns for gate-keepers who argue that only Standard Academic English should be taught in language and composition programs. A group of participants was asked to rank potential applicants based on employability and comprehensibility, using the same speech script but with different accents and dialects (Spanish-influenced English, Asian-influenced English, and African American vernacular English) of applicants. Each participant was asked to envision hiring the speaker for an entry-level position in his or her field, assuming that all qualifications were equal. The conclusions of this work reflect the need to continue research on linguistic

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diversity within classrooms and to question what future implications—positive as well as negative—those might hold in the future.

In addition, as the COVID-19 pandemic has affected many areas of global living, education should be a primary focus of consideration regarding impacts on linguistic diversity. With students spending more time in their home environments and experiencing classes that may feature more listening, technology, and less writing, modeling, and accepting linguistic diversity may be even more important than ever, regarding building student agency, identity, and communication abilities. Reflecting on how educational environments affect student abilities to present and explore their own linguistic diversity as well as communication abilities, from policy making and administrative decisions down to classroom techniques clearly deserves more consideration.

These concerns indicate that the debate regarding "Students' Rights" will continue. They also indicate that, just as time changes circumstances, it may be time to reconsider linguistic policies and reevaluate whether they are currently structured to best meet current and future student needs.

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KEY TERMS AND DEFINITIONS

Agency: One's sense of self and self-created power.

Code-Meshing: Blending various linguistic patterns within a singular spoken, written, or presented usage.

Code-Switching: Changing linguistic codes, often according to social norms regarding identity factors such as race, class, gender, and technological environment.

COVID-19: Viral disease that triggered global lockdowns, switches to virtual schooling, and a variety of other social distancing regulations in public environments.

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Critical Discourse Analysis: The study of language and how its codes, norms, and interactions create identities and culture.

Standard American English or Standard Academic English: The dominant form of English taught in academic institutions, often given unfair privilege as more appropriate or more acceptable.

Translanguaging: Writing technique where writers reflectively consider language choices to incorporate their identity with language use.

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Chapter 9
Embracing Grammatical Diversity Among Multilingual Language Learners Across the Disciplines

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ABSTRACT

The increasing presence of multilingual writers in higher education, particularly in North American educational contexts, makes it difficult for educators to assume that all students write proficiently in standard edited English. Yet, educators still tend to expect students to produce English texts that are highly polished and error free without necessarily providing much instruction or support. This mismatch between reality and expectation is difficult for educators to resolve without sufficient training or expertise. The present chapter offers some guidance by describing various multilingual writers and their language variation and development. The authors then present common ideologies held by educators or proposed by theorists that can prevent multilingual writers from getting necessary language support. The chapter then proffers several suggestions for embracing grammatical diversity and supporting legitimate language development in order to better align teachers' expectations with the reality of grammatical diversity in high education.

INTRODUCTION

Shouldn't students use standard edited English when completing writing assignments for college or university, particularly in the U.S., Canada, and other primarily English speaking countries? Shouldn't students turn in writing that is grammatically accurate, well punctuated, and spelled correctly? For many teachers across the curriculum in higher education, the answer to both questions is an unqualified "Yes." For them, the implicit, and often time explicit, expectation is that students should absolutely produce perfectly edited and error-free prose in standard English when writing for college or university. Even a

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comma out of place or a missing article could reflect a level of unprofessionalism that employers in the "real world" would never tolerate.

At least, that's how the logic goes. But practitioners and scholars in the fields of composition and second language writing have been questioning the reasonableness of this expectation for years. This is especially true as more and more students in college and university, including multilingual students, do not natively speak or write in a standard, highly polished version of English. Furthermore, because multilingual students are increasingly attending institutes of education in English and bring with them unique language backgrounds and needs, and because of the reality that language development takes time, the antiquated notion that one variety of language is superior to all others needs to be questioned and thoughtfully dismantled.

The present chapter provides some insight into this perspective by describing the nature of multilingual students in higher education along with their linguistic needs. It then examines three influential perspectives on whether grammar should be taught in writing classes and whether grammar errors should be tolerated in student writing. Contrasting multilingual students' needs with ideologies of language instruction and correctness will highlight areas where pedagogy supports and, more often, fails multilingual students. Updated pedagogical practices for TESOL (Teaching English to Speakers of Other Languages) and WAC/WID (Writing Across the Curriculum/Writing in the Disciplines) instructors will then be offered that encourage improvement in grammatical accuracy while also valuing students' linguistic diversity and respecting the reality of long-term language development.

BACKGROUND

The question of what standard edited English is, and who uses it, represents a complicated and disputed issue on many levels (see Horner et al., 2011a). On one hand, the term might seem self-explanatory: English is a well-recognized language, it ostensibly has a standard form, and the edited form of this language does not feature errors or mistakes. However, the term is much less obvious when accounting for real and legitimate world English varieties. The English used in the United States of America differs from that used in the United Kingdom compared to the English used in India, Hong Kong, or the Philippines. Work done by Braj Kachru since the 1980s as well as that of Canagarajah, Horner, Trimbur and others (see Canagarajah, 2006; Horner & Trimbur, 2002; Kachru, 1990) highlights the fact that languages are not static and that national, local, and even idiosyncratic varieties exist. Such varieties give rise to valuations of correctness and legitimacy despite the fact that each variety can have a "standard" or at least prestigious form. It should also be noted that even standard forms can be rife with ambiguity, inconsistency, and contradiction (see Li, 2010). Given all this, the English used in what Kachru (1990) considers to be inner-circle contexts, such as the United States and United Kingdom, is what most writers conceive of as "standard" English, and its edited form, which conforms to prescriptivist rules about prestigious spelling, grammar, usage, and style is considered edited. In this chapter, I adopt this as the definition of standard edited English while simultaneously acknowledging that other varieties including second-language and foreign-language varieties of English have legitimacy as well.

As a word of disclaimer, this chapter does not directly deal with idiosyncratic or regional variations of English used by monolingual speakers. Such language variation includes versions of English in which writers might write with a regional or idiosyncratic "accent" or full-blown dialect that differs from standard edited English but still has its own complete grammatical system. A popular example is that of

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African-American Vernacular English, sometimes called Black English or Ebonics. While varieties and dialects of English are deserving of attention, this chapter focuses on multilingual students who speak a non-English native language and for whom any variety of inner-circle English is often a concurrent, second, or foreign language.

MULTILINGUAL STUDENTS IN HIGHER EDUCATION

It is hard to deny that multilingual students with a variety of language backgrounds attend institutions of higher education in English-speaking countries. In the 2003/2004 academic year, the Institute of International Education (2005) reported that there were 572,509 international students in U.S. colleges. That number had nearly doubled to 1,075,496 in the 2019/2020 school year (Institute of International Education, 2021). This doesn't account for the growing number of immigrants, permanent residents, and U.S. citizens who speak English in addition to other languages at home or at work. In 1999, Harklau et al. estimated that between 150,000 to 225,000 such learners graduate from U.S. high schools annually. In 2021, the U.S. Census Bureau reported that more than 63 million Americans (21%) speak a language other than English at home. While it is unclear how many of these learners attend university writing classes, the reality is that individuals who speak languages in addition to or other than a variety of English are undoubtedly present in the landscape of higher education.

There may also be some confusion about which of these students need language support toward proficiency in English given the wide variety of multilingual writers and their different and unique needs. Consider the profiles of four students below. These profiles reflect summarized compilations of real individuals and are derived from years of experience working with multilingual writers, yet they illustrate only a portion of the broad and heterogenous group that makes up multilingual writers.

Wei Li

Wei Li is 22 years old and was born near Shanghai, China. He was a good student in secondary school and had ambitions to work as a civil engineer once he finished college, but those hopes were dashed when he did poorly on the Gaokao, what might be thought of as China's SAT test. The test is enormously important and equally difficult, and because of his low score, he could not be placed in any of the good engineering programs in China. Given these circumstances, and the fact that he enjoyed studying English since primary school and did fairly well on the Test of English as a Foreign Language (TOEFL) exam which measures his English language proficiency, he decided to study abroad. He gained admission to a school in California that had a strong initiative to enroll international students. When he signed up for classes, he found the process daunting and now worries that he won't do well completing all his courses in English, but he is hopeful that his writing class, which says it is designed specifically for international students, will teach him everything he needs to know to write perfect English so he can ace his writing assignments in his important Engineering classes. As it is, he knows that he has a lot to learn about writing and English grammar, but it's hard to get help outside of class. When he spoke with his American roommates the day he moved into the dorms, they struggled to understand his thickly accented English, so he feels embarrassed about his spoken English and worries it will be difficult to make English-speaking friends.

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Hethal

Hethal is bright and a hard worker, so it's no surprise that she earned straight A's throughout secondary school and outperformed her brothers while studying in Riyadh, Saudi Arabia. She won multiple speech and essay competitions in both Arabic and English, participated in student affairs, worked with some local charities to give aid to poor women in the city, and was obviously the favorite among all her teachers. She was accepted at both King Saud University and Purdue among other premier schools at home and abroad. She also won a very good government scholarship which she plans to use to study in the U.S. While she has always been confident in her ability to communicate, she worries that the written English that won her awards in Saudi Arabia will not be sufficient in America. For this reason, she arrived in the U.S. several months before the beginning of college classes in order to take a remedial English writing class over the summer. In that class, her teacher praised what he called her "poetic" English style but still marked many sentences with notes in red. Although she is grateful for every correction he makes, she was surprised that her new teacher found so many things to point out, many of which she feels reflect the teacher's personal writing style rather than errors in her writing.

Jacques

Jacques knew he had to leave his home country of Haiti in search of better opportunities following the 2010 earthquake that destroyed his family's apartment complex. His mother connected him with a second cousin whose family lives in New York and was willing to let him move in. Jacques was half-way through high school in Haiti before the earthquake and was a good student there. After moving in with his relatives, he finished high school in which he got half a year of specialized ESL training one hour each week before they said he no longer qualified as an ESL student. He did well enough to graduate and then applied to an upstate community college. At first, his application was denied because of his interrupted education and missing test scores, but with the help of his high school English teacher, he appealed the decision and was ultimately admitted. Even though he has an accent, his spoken English is very good. In fact, he attracts a lot of friends specifically because of his accent and charming personality. Yet he finds it very difficult to communicate in writing. He feels like his writing is too informal, but when he tries to write more formally, his sentences are awkward and embarrassing.

Samuel

Sammy just graduated high school with a 2.1 GPA, and because he lives close to a community college with open enrollment, he only had to apply and pay the $30 admission fee to get in. Sammy has lived in the U.S. his entire life and attended elementary through high school in English, though he speaks Spanish at home and with all his friends. He got some special ESL help as a kid in second and third grade, but that was a long time ago. All he really remembers is doing a lot of boring worksheet drills, which he hated and felt were a waste of his time. Now that he's in college, he has aspirations to be a better student. He's going to read all the things his teachers assign, submit all his homework, and not hang out with his friends as much. His mother is a little worried, though, because Sammy has always been around to translate things for her. With him being a full-time college student, she doesn't know who is going to help her fill out forms and communicate in English. Sammy, on the other hand, has his own crisis to worry about. He was horrified to get an email from the college telling him that he had been placed in the

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lowest remedial ESL writing class based on the results of a test he took at a college orientation meeting last week. He is bewildered and angry that he has to be in an ESL class since he speaks English perfectly fine. Furthermore, the forced placement means he will have to take two extra classes before he can take first-year writing, which is two extra classes he has to figure out how to pay for.

In the above profiles, Wei Li and Hethal are more like traditional international (visa-holding) multilingual students who speak English primarily as a foreign language. They finished the equivalent of high school in their home countries and are enrolled in college or university in an English-speaking country, often with the intent to return to their home countries after university. Because they learned English in a foreign language context, Joy Reid (1998) has termed these kinds of students "eye learners" meaning that they learned English through textbooks, worksheets, and printed material in foreign language classes rather than through everyday usage. This background tends to mean that they are relatively better at listening and reading than speaking and writing and that they have a strong command of grammatical metalanguage, like terms to describe parts of speech, verb tense and aspect, and parts of an essay. They may also know a lot of grammar rules but struggle to apply them in productive writing. They come from somewhat wealthy backgrounds since it usually costs a good deal of money to study internationally. Further, they are often well-educated, highly motivated in their learning, and proficient in their native language (Ferris & Hedgcock, 2014).

Jacques and Samuel belong to a different group that is a little harder to define and describe. Reid (1998) terms them "ear learners" since they develop their English language proficiency largely by ear while noticing and practicing spoken English in informal social interactions on the playground, through television, among friends and in everyday language around them in a second-language context rather than from textbook study or English grammar classes. Harklau et al. (1999) term these students Generation 1.5 (Gen 1.5) learners. These students are not strictly L1 nor international L2 writers: the term *Generation 1.5* refers to these students' "in-between status" (Roberge, 2002, p. 108). Their educational needs and characteristics usually lie in-between those of first-generation L2 immigrants and second-generation L1 children of such immigrants, and thus they may be thought of as residing in generation one-and-a-half (Roberge, 2002, 2009).

Defining Gen 1.5 learners is a complicated task as noted by Ferris and Hedgcock (2014; see also Ferris, 2009). The complication is in the fact that there is such wide diversity in Gen 1.5 students (Roberge, 2002, 2009). As one example, these learners may have moved to the U.S. as toddlers or school-aged students, or they may have been born in the U.S. to immigrant parents. Because of the diversity within this group, Ferris and Hedgcock (2014) argue that the Gen 1.5 label is more a psychological and educational distinction than a demographic one. This group of learners cannot simply be described by their age, their language experience, or their years in the U.S., though all of these may play a factor. As a general description, Gen 1.5 writers' spoken English is usually superior to their written English and grammar knowledge. Gen 1.5 writers may have been mainstreamed in public education and thus no longer think of themselves as language learners per se (Ferris & Hedgcock, 2014; Thonus, 2003). These students may sound like native speakers in conversation, but their academic language, particularly in writing, is less developed (Harklau, et al., 1999). For instance, they may exhibit obvious language-learning type characteristics such as grammar errors, simplistic sentence structure, conversational writing, and somewhat limited academic vocabulary relative to standard edited English (Doolan & Miller, 2011; Nakamaru, 2009).

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MULTILINGUAL WRITERS DIFFER IN THEIR ENGLISH LANGUAGE VARIETY, USAGE, AND DEVELOPMENT

Beyond learner type (e.g., international vs. Gen 1.5 writers), there are numerous reasons for students to differ in their English variety and language usage. Individuals may speak (as a first or second language) a variety of world English that differs in substantial ways from standard "inner-circle" English. Such varieties are legitimate and valid in those contexts, yet writers may use vocabulary or syntax and have an accent that differs from what other English speakers expect. Additionally, multilingual writers may be language learners, so linguistic variation in their writing from standard edited English may be a product of their language learner status in which they produce what is known as an interlanguage—a language that is influenced by both their native and target languages (Tarone, 2006). For instance, orthography, the presence/absence of cognates, and especially differences in syntax between a native language and English can make it easier or harder for students to pick up on linguistic nuances. Also, students may differ in their access to English language instruction in terms of opportunities for previous English classes, exposure to English around them, and ways to practice communicating in English. Those with more of these kinds of opportunities generally develop greater English proficiency overall.

Multilingual writers may also come from societies with specific dispositions toward language or writing. For instance, the Chinese educational tradition tends to favor rote memorization (Pennycook, 1996), which can lead writers to rely on formulaic phrases and expressions in writing that may not adequately fit within a particular section of standard edited English prose. Saudi Arabian culture tends to emphasize oral over written communication (see Saba, 2013), which means that students' writing skills in any variety of English may lag significantly behind and perhaps be compensated for by their strong oral communication abilities.

Writers can differ in their English development as well because of motivation for language learning (Dörnyei, 2001). Related to this, multilingual writers may not be motivated to develop proficiency in standard edited writing given their career trajectories. As an example, students from India who plan to enjoy a full career in India may recognize, correctly, that proficiency in a standard Indian variety of English is satisfactory for their needs, and thus they may feel unconcerned about a certain level of deviation in their writing from a standard American or British variety of edited English.

Other factors that influence writers' English development include broad cultural differences. Notions of textual ownership and voice can vary from culture to culture giving rise to unintentional plagiarism or writing that comes across as a patchwork of others' ideas (see Eckstein, 2013). Research in the area of contrastive or intercultural rhetoric has shown that different cultures and discourse communities tend to impose structural expectations on writing that often do not translate across cultural boundaries (Conner, 2000; Leki, 1991). Even though students may learn basic elements of an academic essay (e.g., introduction, body, conclusion) in any language tradition, it cannot be assumed that those elements mean the same thing or are produced in the same way across linguistic and cultural boundaries (Severino, 1993). For that matter, different professions privilege rhetorical features differently: business writing should be pithy and direct but courteous, while philosophical writing can be flowing and critical. Different genres also require different language—consider the constraints of recipe writing compared to a grant proposal. Even within the same standard English form, these products require different rhetorical, organizational, syntactic, and lexical features in order to conform to standard expectations. Writers may be only vaguely or intuitively aware of such differences and unable to produce effective versions without instruction, feedback, and other forms of support.

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Overall, these statistics, profiles, and background considerations about writers, particularly multilingual writers, in higher education is meant to drive home the point that a wide variety of language users are enrolled in higher education. Furthermore, their linguistic and grammatical expertise can vary as widely as their backgrounds and motivations for study. Given that multilingual writers are increasingly common in university classes and bring with them great diversity in backgrounds and language, it seems that attention and accommodation for their needs should be a matter of course, but this is not necessarily the case as will be described below.

IDEOLOGIES REGARDING MULTILINGUAL WRITERS' LINGUISTIC NEEDS

Despite the reality that multilingual students of many forms attend college writing classes, there does not seem to be a commensurate level of support for their linguistic needs. There are both practical and ideological reasons for this. From a practical perspective, teachers may be unaware of or unsure how to address multilingual students' linguistic needs, and so those needs may go unmet (MacDonald, 2007). Ideologically, teachers may eschew grammar instruction for one of three reasons: a belief that all students speak a privileged variety of English, a conviction that students will learn grammar through sufficient exposure, or a recognition that grammar errors are considered acceptable in some contexts. These ideologies stand in contrast to a final perspective which embraces grammar instruction and error correction as a legitimate contribution to student writing development. Both practical and ideological perspectives are addressed in this section.

Before exploring reasons why language support is often overlooked when teaching multilingual students in mainstream classes generally, it is important to first acknowledge that this is not the professional ideal. Indeed, the largest professional organization for composition scholars, the Conference on College Composition and Communication, has advocated for effective multilingual writing instruction for over two decades through its Statement on Second Language Writing and Multilingual Writers (CCCC, 2020). This document provides guidelines for multilingual writing course design, writing programs, and teacher preparation; it emphasizes the ideal for all writing instructors to be prepared to work with multilingual writers and be specifically "prepared to address the linguistic and cultural needs of second language writers" (para. 13). The National Council of Teachers of English (NCTE, 2006) developed its own position statement that similarly advocates for effective teaching of multilingual students in mainstream writing classrooms and provides instruction and suggested readings for doing so. Similarly, scholars working in areas of writing program administration (Saenkhum & Matsuda, 2010), WAC/WID (Cox, 2010), and world Englishes (Horner et al, 2011b) have all published bibliographies of research that offer instructors options and insights for working with multilingual writers and addressing their linguistic needs. Writing center scholars have also been eager to support multilingual writers by acknowledging these learners and offering distinctive tutoring options (e.g., Bruce & Rafoth, 2016). Clearly, there is a professional and scholarly drive to support the linguistic needs of multilingual writers.

Even with clear professional and scholarly direction, researchers have shown that teachers may not offer linguistic support because of practical limitations on their awareness of writer needs or their lack of expertise to address grammar issues (Ferris, et al., 2015; Matsuda, et al., 2013; Villegas et al., 2018). Matsuda et al. (2013) reported on a study about teachers' perceptions of multilingual students in which they surveyed writing teachers at a U.S. university that had one of the largest enrollments of international and resident multilingual students in the nation. They found that 87% of teachers recognized that at least

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some of their students were multilingual writers, but less than 30% did anything to specifically address their needs as language learners, and most often their support was to simply refer them to tutors at a writing center. Ferris et al. (2015) conducted a similar study and found that teachers who adapted their instruction for multilingual writers reported carefully presenting assignments, instruction, and deadlines in ways that were easy to comprehend or trying to give multilingual writers more individual help. Yet when asked what kind of training they had to work with multilingual writers, only 25% of teachers reported having taken a class focused on teaching multilingual writers while 35% reported receiving general pre-service writing training that merely included an "ESL day" (p. 64). This mismatch between ideal and reality in terms of linguistic support can also be explained in terms of ideological perspectives on multilingual writing.

One ideological reason for the mismatch between ideal and reality is what Matsuda (2006) views as a widespread and often tacit assumption in higher education that "college students are by default native speakers of a privileged variety of English" (p. 641). How could they be admitted to college without a full command of the language, teachers may ask. This view, which Matsuda terms "the myth of linguistic homogeneity," overlooks millions of world English speakers, functional bilinguals, and speakers of underprivileged varieties of English who attend university. Such an assumption makes it difficult for the field of English composition to disseminate language professionalization support for all teachers. Instead, composition teachers, faced with a multilingual reality in their classrooms but without an understanding of second language acquisition and associated pedagogies to fill immediate classroom needs, may penalize students whose writing falls short of the teachers' monolithic expectations of standard edited English (Matsuda, 2012).

To further complicate the issue of language support in university, a second ideology was reinforced by an influential NCTE report in 1963 by Braddock et. al. which claimed in un-minced words that "the teaching of formal grammar has a negligible or…even harmful effect on improvement in writing" (p. 37-38). Prior to this report, Meckel (1963) estimated that grammar instruction accounted for more time than actual writing practice in primary and secondary classrooms. The NCTE report served as a death-knell to grammar instruction throughout all levels of education in America (Ferris et al., 2017). Theorists such as Hartwell (1985) argued that grammar instruction was largely unnecessary because students intuitively developed a sense of a language's syntax through natural exposure to the language, and while this sentiment seemed focused at native speakers of English, Truscott (1996), following a Chomskian view of language acquisition, argued that non-native speakers of English were damaged by grammar instruction because they, like native speakers of English, cannot learn grammar except through naturalistic exposure.

The recommendations from the NCTE report, Hartwell, and Truscott, among others, is that grammar should not be taught in writing classes, but this perspective does not simultaneously tolerate objective grammar errors in student writing. Rather, the belief is that student writing should somehow become error free in relation to a standard English form. Even within progressive institutional expectations like that of the Council of Writing Program Administrators (2014), grammatical correctness enjoys a preeminent status. According to the outcomes statement for first-year composition, students should "develop knowledge of linguistic structures, including grammar, punctuation, and spelling, through practice in composing and revising" ("Knowledge of Conventions," para. 3). Furthermore, many teachers who profess that content issues are more important to them than grammatical flaws show a decided emphasis on grammar correction when marking student writing (Ferris, 2014; Lee, 2003). This grammar-avoidance

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ideology presents a double-bind for students: they are expected to write error-free prose without any grammar instruction.

A third ideology, that of a pluralist perspective, does not necessary preclude grammar instruction but instead takes issue with the tenet of grammatical correction. In such a view, language variety emerges from localized contexts and thus the acceptability of language errors is “socially constructed and highly unpredictable” (Hartse & Kubota, 2014, p. 73). Williams (1981), for instance, published a full academic article in which he had intentionally snuck in approximately 100 grammatical errors to forward the point that grammatical perfection is not a necessary quality of professional communication. In 1974, the Conference on College Composition and Communication (CCCC) adopted the Students’ Right to Their Own Language Resolution, a document asking teachers to affirm students’ language varieties and tolerate variance from standard edited English in service of embracing cultural and linguistic diversity (Perryman-Clark et al., 2015). A more recent movement toward translingualism extends this perspective and enjoins teachers to embrace language variety as a resource for purposeful, rhetorically effective communication in which non-standard and even non-English features can be accessed by writers to best express themselves and communicate with their audience (Canagarajah, 2011). Error gravity studies starting in the 1980s demonstrated that teachers are quite tolerant of student errors in writing. Lindsey and Crusan (2011), for instance, found in a matched-guise study that teachers gave higher holistic scores to grammatically-flawed writing when they thought the writers were non-native speakers of English (see also Rubin & William-James, 1997). Comparing reflective protocols to eye-tracking data, Eckstein, et al (2018). found that teachers were willing to overlook obvious grammatical errors in the writing of non-native English students. This third perspective on student writing posits that correctness is a secondary aim in writing development, but that meaningful communication should be the first aim.

A final perspective on grammar correctness embraces the concept of grammar instruction and correction (Kolln, 2007). Ferris & Roberts (2001) insist that students crave grammar correction toward a standard edited form and believe that eliminating it from a writing curriculum overlooks the value of addressing students’ felt needs for their writing development. To this point, Kang and Han’s (2015) meta-analysis of corrective feedback studies showed that error correction can significantly improve student grammar development. Scholars have further found that non-native English speakers and even their native English-speaking peers want or expect grammar instruction in first-year writing classes and in writing center contexts (Ferris et al, 2017; Eckstein, 2018a). Others have noted that non-native English writers need clear grammar explanations and instructions related to the errors they make (Kolln, 2007; Shintani & Ellis, 2013), particularly in communicative, discourse-based approaches rather than decontextualized lists of principles or rules (Barnard & Scampton, 2008; Gunawardena, 2014). Ferris (2004) called on writing teachers to develop effective classroom interventions for grammar instruction, and one approach is to provide grammar mini-lessons on language elements that many writers in class struggle with such as verb forms or article usage (see Limoudehi et al., 2018). Other approaches include various forms of written corrective feedback offered by the teacher on student writing and supplemental grammar instruction offered in class or through online grammar self-study courses.

These combined ideologies show variability across two major issues: whether grammar should be taught in writing classes, and whether grammar errors should be tolerated in student writing. In the next section, these concepts are elaborated upon with pedagogical options for TESOL and WAC/WID instructors to consider when working with multilingual writers that encourages improvement in grammatical accuracy while also valuing students’ linguistic diversity and respecting the reality of long-term language development.

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SOLUTIONS AND RECOMMENDATIONS

Adopt an Additive Rather Than Deficit Perspective

Perhaps the most important and current pedagogical innovation for working with multilingual writers is to adopt an additive rather than deficit perspective (Lau & Van Viegen, 2020; Scanlan, 2007). While it may be easy to focus on what specific knowledge or skills multilingual writers lack, such as native-like intuition of language, such observations only reflect one possible interpretation of such students. Ascribing negative motivations to any lacks, such as calling students lazy, unmotivated, or unable to "get it" does incredible damage to multilingual students, their teachers, and the educational environment as a whole.

Matsuda (2012) elegantly articulated what often goes through the minds of teachers with a deficit perspective. A composition teacher he supervised told him that she was failing a student in her writing class who made persistent grammatical errors despite rounds of feedback specifically on those errors. Unwilling to be more lenient on account of the students' good ideas and details, the teacher argued "'If I didn't fail the student, what would faculty from other departments think?'" (p. 142). It is true that multilingual writers may struggle to craft standard edited English, but failing them only on that criterion, and in consequence of what future instructors or even employers might think is both unfortunate and a sign that a teacher is focusing too heavily on a student's deficit.

An important reality to consider is that language proficiency takes years to develop. Collier (1987) measured the language development of over 1,500 school-aged English language learners and found that to achieve grade-level norms, most students required 4-8 years of English instruction. Yet even among English language learners born in the U.S., Slama (2012) found that 60% could not perform mainstream academic work in English after 9 years of primary school. Hartshorne et al. (2018) analyzed data from nearly 700,000 native and non-native English speakers and found that the ability to develop language proficiency, particularly in grammar, declines steadily after the age of 17 years old, showing that grammar development slows by the time students arrive at college or university. Thus, it is better to focus on students' language successes and their potential rather than viewing language learners as inferior because they are still on a trajectory toward full proficiency in English. Moreover, teachers only get a small window into students' minds, personalities, and language development processes; a student who struggles with accurate grammar over the course of four months in one instructor's class is not likely to struggle forever; several semesters later, the same student may be unrecognizable for their impressive language gains.

In contrast, second language writing scholars and those who support translingual approaches to writing instruction agree that multilingual writers have valuable linguistic and experiential resources to draw from (Canagarajah, 2016; Silva & Wang, 2020). For example, a native Spanish-speaking student in a Biology classroom can access Latin root words and affixes that regularly appear in scientific vocabulary and thereby reduce the lexical burden of reading and writing on scientific topics. Furthermore, multilingual writers with their varied cultural, social, and experiential backgrounds (Ferris & Eckstein, 2020) often see the world in layers of understanding that can inform their writing and supplement other students' perspectives of the world. In a writing-intensive economics class I taught for several years, I regularly asked students from mainland China to contrast principles they were learning of capitalist economies with their own experiences in a communist society for the benefit of all students in class.

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Acknowledge and Support Meaningful and Rhetorically Effective Code-Meshing

In addition to multilingual students' personal contributions to language development and class discussions is their unique awareness of multiple cultures, languages, and ways of thinking (Lau & Van Viegen, 2020). Their multilingual or plurilingual backgrounds can help them develop a voice and style that draws on a variety of experiences to create new expressions (Cenoz & Gorter, 2014; Lau & Van Viegen, 2020). A rather non-controversial example of this might be the introduction of a few borrowed phrases from other languages into an academic report. Terms like post hoc or viz-à-viz are not English in origin, though the non-controversial nature of their use in standard edited English stems from the fact that these words have become accepted terms in the academic community and allow for a precise and nuanced meaning for the writer and reader.

Other non-English terms can likewise be non-controversially used in writing, though some editing rules might suggest italicizing words of foreign origin that do not appear in a dictionary for the language in which one is writing (American Psychological Association, 2020). Thus, a native Tagalog speaker might write about his grandmother who lived high in the *bundok*, a two-hour climb from the fishing village below. In this case, the use of a Tagalog word can add cultural realism to a story, particularly if it is used effectively for a specific rhetorical purpose that using the word 'mountain' would not achieve. Non-English words can similarly be used in writing about politics, science, business, math, or other topics (Pujol-Ferran et al, 2016); again, the purpose is to enhance meaning or achieve a specific rhetorical effect. This process of moving into another language temporarily is referred to as code-switching (García & Flores, 2012). A more provocative and creative use of non-English language is that of code-meshing (Lee & Handsfield, 2018) which involves combining two or more languages or varieties, including the standard form of a non-English language, into a single piece of writing for a meaningful rhetorical effect. A latinx writer might artfully combine standard edited English with words and phrases from standard Spanish, not just to exotify the language, but to appeal to a specific audience or deliver a poignant message about the two languages or cultures. This has been done frequently in literature in books such as *Bless Me, Ultima* by Rudolfo Anaya and *Esparanza Rising* by Pam Muñoz Ryan.

In addition to code switching and meshing is that of register variation in which a writer might adopt a less formal tone in writing than might be expected, again for rhetorical effect. Ferris and Eckstein (2020) report an example of Sunny, a native English speaker with French language proficiency, doing just that. In a required paper for her first-year writing class, Sunny chose to adopt the persona of a guest journalist in a school newspaper. Although her writing included features of standard edited English, it also included multiple surface errors and an informal style that she felt would cater to students with liberal views and low tolerance for what she called "textbook writing" (p. 343).

The thread that runs through these suggestions is that variations from standard edited English should not be capricious or outlandish but should reflect purposeful and effective decision making about communicating with a chosen audience in rhetorically effective ways (Canagarajah, 2016). Teachers can acknowledge and support the use of a multilingual students' rich linguistic repertoire by giving them permission to craft their writing in cross-cultural ways but then also expecting them to use their rich repertoires in the service of effective meaning-making.

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All Teachers Are Grammar Teachers

It is unreasonable to expect that multilingual students in college or university will naturally write in perfectly edited English. Even the assumption that native speaking students write flawless prose is unrealistic as demonstrated by Eckstein and Ferris (2018), who found that although multilingual students made significantly more language errors overall compared to native English speakers, there was no significant difference between the two groups in errors related to pronoun usage, subject-verb agreement, punctuation, and mechanics. Further, the two groups were indistinguishable in terms of syntactic complexity and sophistication. It is easy, therefore, to point the finger at multilingual students as displaying grammar errors, when in reality, native English speakers are just as likely to make many of the same kinds of errors. For this reason, all teachers should be willing to engage in some level of grammar instruction or correction toward a standard edited variety of English at least in a limited way.

There are numerous ways to provide grammar instruction, though grammar correction is perhaps the most popular method. Research on various approaches to correction suggests a couple of principles (see Ferris & Roberts, 2001). When deciding which errors to correct, it is helpful to look for patterns of errors and comment on just one or two patterns rather than address every error in a piece of writing lest students and teachers become overwhelmed by the feedback. Commenting on such errors can take the form of simply underlining the repeated error, though some teachers use codes such as "SV" to indicate a subject-verb error, and others provide in-depth metalinguistic explanations. None of these approaches appears to be substantially better than another (see Kang & Han, 2015), though coupling a written mark of some kind with some sort of oral interaction, perhaps during a writing conference or an office hour visit, can help students directly interact with the error and seek clarification on issues they don't understand.

Teachers might also notice repeated errors among all students and address these in whole-class instruction or a grammar "mini-lesson" rather than through efforts with individual students (Ferris & Hedgcock, 2014). Instruction can also include sensitizing students to particular errors by, for instance, showing sentences which contain specific errors and then demonstrating how to address the errors. It is also helpful to remind students of grammar points made individually or in class during the drafting and editing stages of writing (Ferris, 2014). Students can struggle to transfer editing corrections from one assignment to another (Frodesen, 2001; Hillocks, 1986), so encouraging that transfer and giving students focused time to edit their writing can help them produce better work. Teachers who lack time or confidence to address grammar might make use of online grammar self-study programs (Ferris, et al., 2017; Windsor, 2021) either offered through textbook publishers or independent programs such as Coursera, EdX, Udemy and others.

Tolerate Some Level of Error

At some point, it is worth tolerating some level of unintentional deviation from standard edited English. However, before wholesale accepting errors as a fact of life, it is worth understanding that not all errors are the same. Most notably, errors are thought to differ from mistakes in that mistakes reflect performative violations from a standard that a student knows how to address while errors are inaccuracies that a writer doesn't know how to address because of limited language proficiency (Corder, 1967; Ellis, 1997). A mistake usually occurs because of haste or lack of attention: a writer might forget to delete an unnecessary plural marker or might use the wrong spelling of a word. Writers usually feel a little sheepish about mistakes and can generally correct them when they read over their own work or someone points them

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out. Errors occur because a writer is still developing language proficiency or awareness; in the case of multilingual writers, one's native language might influence or transfer onto their second language, like a Spanish speaker using a double negative in English because that construction exists in Spanish (Cabrera Solano et al, 2014). For Spanish speakers who are also proficient in English, the use of a double negative in English might be a mistake, but for those with beginning English proficiency, it might be an error.

Writers are under an obligation to eliminate mistakes in their writing, but multilingual writers usually can't self-edit errors because those errors are difficult for them to detect (Kasule & Lunga, 2010). Multilingual writers must develop additional language proficiency or get assistance from an outside source to identify and potentially address errors. Unfortunately, a teacher cannot easily tell the difference between mistakes and errors in student writing because the product looks the same. Only the process by which the mistake or error emerged distinguishes them. Thus, teachers should rigorously ask students to correct mistakes in their writing, but teachers should treat errors with more tolerance.

In terms of tolerance, studies since the 1980's have explored professors' perceptions of student errors and found that professors don't generally see grammatical errors as especially serious (See Roberts & Cimasko, 2008). Santos (1988) asked 178 professors in the humanities/social sciences and physical sciences to rate short essays written by a Chinese and Korean student. While professors recognized the non-academic nature of language errors in the writing, they nevertheless found that the errors didn't impact comprehensibility of the text and felt they weren't irritating. In fact, older professors and native English speakers were less irritated by the errors than younger and non-native English speakers, and humanities/social science professors were more lenient on errors than physical science professors. Furthermore, professors were able to separate content from language errors, showing that the two can be perceived and assessed differently. In a more recent study using eye-tracking methods, teachers tended to visually skip over grammatical errors in the writing of non-native English students and then report having seen errors that didn't actually exist in the papers (Eckstein, et al., 2019). This was especially true for teachers with more experience reading non-native English writing (Eckstein, et al., 2018). These studies demonstrate that errors in writing can affect readers differently but are usually tolerated to some degree.

If You Expect Standard Edited English, You Must Support It

Sometimes standard, edited English is a necessity for students to access the social power of certain dominant linguistic forms (Britton & Leonard, 2020), In these cases, teachers should offer options to help students attain the needed language by, for instance, exposing students to several examples of well-formed versions of these documents, deconstructing basic structures, encouraging students to visit with professionals in their chosen field who could help them refine their writing, and referring students to the campus career center if one exists. Teachers should also be aware that high-stakes professional writing necessarily goes through rounds of revision and editing even by native-English speakers (Hartse & Kubota, 2014), so multilingual students should be provided the same opportunities. Furthermore, teachers should be aware of some of the grammatical nuances of their assignments since edited English grammar can be misleading for some assignments. For example, a common rule in English is that all sentences require a subject, but in U.S.-based résumé writing, this is not always the case: many sentences start with an action verb to emphasize the applicant's successes (Sarada, 2005). Students and teachers should thus understand the conventions of assigned genres in order to determine the grammatical expectations of the assignment. Teachers who assign generic writing tasks should similarly help multilingual writers develop their standard edited English proficiency, especially if the teacher expects polished grammar.

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As mentioned before, teachers can provide short grammar tutorials or mark recurring errors in student writing. They can also provide students with opportunities to edit their work at no penalty. However, teachers should also be careful not to conflate grammar error with unconventional usage—the latter describing words and turns of phrase which are neither grammatically inaccurate nor accidental and which reflect a writer's style or voice. It is tempting for teachers to call-out as errors anything that contradicts their own intuition or wording preference, yet doing so can unnecessarily alter a multilingual writer's voice and intention in written form (Hartse & Kubota, 2014).

Appreciate Similarities and Differences Between Native-English and Multilingual Writers

Because some multilingual writers have legitimate language development needs, writing center practitioners who work with them have encouraged tutors to be cultural, rhetorical, and linguistic informants rather than mere tutors (Powers, 1993). In their role as informants, tutors—and especially teachers—can inform multilingual writers of the expectations of a specific audience if they are unaware of those expectations. While this approach has a great deal of merit, recent research has found no difference in the desires of native-English and multilingual writers' desire for cultural, rhetorical, and linguistic information (Eckstein, 2018b). In other words, multilingual writers were no more likely to crave this kind of approach than native-English speakers, suggesting an area where all students, regardless of language background, prefer the same support. Beyond informant roles, researchers have found that both native and non-native writers make grammar errors (Eckstein & Ferris, 2018; Lunsford & Lunsford, 2008), so both groups can benefit from grammar instruction.

Thus, while it is laudable to offer multilingual writers specialized insights into a writing assignment or additional support in understanding their target audience, it should not be taken for granted that only multilingual writers can benefit from this aid. However, one salient way in which multilingual writers really do need additional support is in the issue of 'more.' As Ann Raimes (1985) memorably put it, multilingual writers need "more of everything" (p. 250), which includes more time to brainstorm ideas before writing, more time to develop the vocabulary for effective communication, more instruction and practice related to the writing process, more awareness of rhetorical options available to them, and more time and support for editing their writing.

CONCLUSION

The purpose of this chapter has been to show the reality and diversity of multilingual writers in higher education. Because multilingual writers come from such diverse backgrounds and use language in ways that can violate standard edited English, it can be difficult for TESOL and WAC/WID instructors to know how to work with them and embrace their diversity. Important steps toward supporting these students include understanding their backgrounds and recognizing the value that those backgrounds bring to students' own language learning and to the learning environment as a whole. Teachers should adopt a perspective on grammar support that advantages multilingual writers rather than punishes them for their multilingual status.

There are many options for accepting multilingual students' linguistic diversity and supporting their development toward a standard edited form of English. Professors, for instance, can emphasize their

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students' additive qualities and can work with them to use their linguistic resources in rhetorically effective communication. Professors can also recognize the grammatical demands of different written genres and calibrate their expectations for standard edited English. They can moderate their grades through rubrics and grading schemes that are attuned to realistic language expectations. Professors should push students to eradicate mistakes in their writing, but they should also treat errors with some degree of temperance. In some cases, it is acceptable to tolerate a certain level of error, but additionally, professors should recognize that multilingual students are still on a trajectory to full language proficiency, so some grammar instruction and correction is necessary in helping them meet the demands of higher education. With these insights in mind, and with some practical suggestions, it is hoped that TESOL and WAC/WID professors can embrace multilingual students' grammatical diversity.

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KEY TERMS AND DEFINITIONS

Code-Meshing: Making effective rhetorical use of features from two or more languages or language varieties simultaneously to express an idea.

Code-Switching: Moving between two or more languages or language varieties within a given text or conversation.

Error: Inaccuracies that a writer doesn't know how to address because of limited language proficiency.

Grammar: Intuitive and prescriptive conventions about the ordering and use of morphosyntactic features of a particular language that provide structure to that language.

Language Variety: Variation across and within languages as a result of national, local, and idiosyncratic differences among language speakers.

Mistake: Lexical or morphosyntactic violations from a standard that a student knows how to address.

Multilingual Writers: Individuals who write in more than one language.

Standard Edited English: English used by native English speakers in "inner-circle countries" which conforms to prescriptivist rules about prestigious spelling, grammar, usage, and style.

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Chapter 10
Linguistic Diversity in Language Teacher Education:
Increased Awareness and Identity Transformations Through Fieldwork Experience

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ABSTRACT

This chapter examines the process of increased awareness and identity transformation of teachers who were enrolled in a graduate Teaching English to Speakers of Other Languages (TESOL) program as they worked with English language learners (ELLs) in the field. The authors analyze two different fieldwork-based projects, an ELL's language analysis and a case study, that teacher candidates completed as a requirement of two graduate courses. Drawing on culturally relevant pedagogy conceptual framework, the authors examine participant teacher candidates' identity transformation as they engage in reflective practice. Through focusing on candidates' narratives and analyzing data qualitatively, the authors discovered that most teacher candidates experienced identity transformation as a result of connecting with their students' learning experience. They developed an awareness of linguistic diversity, came to view it as a valuable resource, and defined the teachers' roles as advocates for their students and families.

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INTRODUCTION

This chapter sheds light to the process of increased awareness and identity transformation of teachers who were enrolled in a graduate TESOL program as they worked with English language learning bilingual or multilingual students in the field. The authors review and analyze two different fieldwork-based projects, an English Language Learner (ELL)'s language analysis (LA) and a case study of an ELL (CS), which pre-service teachers and in-service teachers completed as a requirement of two courses in the TESOL program. Drawing on the conceptual framework of culturally relevant pedagogy (Brown-Jeffy & Cooper, 2011), the authors examine the array of diversity and reflections of identity transformations in the participant teacher candidates' field experience work. The chapter answers the research questions below in the following sections:

1. What is the background of ELLs in the participant teacher candidates' field experience work?
2. What are the teachers' perceptions and attitudes toward culturally and linguistically diverse (CALD) learners?
3. Did the teachers' beliefs about teaching change through their work with culturally and linguistically diverse learners in the field? If so, how?
4. Has the teachers' personal history shaped their role as an educator of culturally and linguistically diverse learners? If so, how?

BACKGROUND

The data in this study derive from the field work projects of two graduate-level courses in a graduate TESOL program. One of the courses, titled Linguistics and Language Development, is briefly described in the graduate catalogue as follows:

This course introduces students to the essential concepts of language development and modern linguistic components that are most relevant to first and second language pedagogy. Training is given in the fundamentals of phonology, morphology, syntax, and pragmatics. …. Ten hours of field work required. (Graduate Course Catalogue, 2021)

As the course description states, students taking the course need to complete a ten-hour field work study. The students are provided with guidelines about how and in what kind of school settings they can meet this requirement. The specific instructions about this course's field work study involve completing a case study of an ELL by working closely with an English language learner. The teacher candidates observe or interview the learner and analyze oral and written language, while applying their knowledge of language acquisition and development, the role of ELL's native culture in second language acquisition, the interference of the first language, and linguistics through an in-depth study of an English language learner.

The other course which has been the source of data in this study is called Theory and Practice in Bilingual Education, and a summary of its catalogue description is as follows:

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This course is designed to prepare bilingual and ESOL teachers to successfully work with language minority students, in the context of bilingual/ESL programs. It includes the study of the historical, psychological, social, cultural, political, theoretical, and legal foundations of bilingual education programs in the United States. …Ten hours of fieldwork required. (Graduate Course Catalogue, 2021)

The 10-hour field requirement of this course also involves working with an ELL, with slightly different foci. While the LA field assignment focuses on the language production of culturally and linguistically diverse students, the CS assignment focuses on addressing a needs area in English language literacy, more commonly, in terms of reading skills. Here the teachers identify a school of their choice and work with an ELL student attending that school. They develop a 10-item questionnaire to conduct an interview with the student or her/his parents about the student's educational, family background, home language and use. Working on a trade book that is age and grade level appropriate for the student, the candidates design a formative assessment procedure to assess the student's English language skills and reflect on this experience.

In sum, the two fieldwork-based projects, which provided the baseline data for this study, required the teachers to work with English learners and bilingual students for a minimum of 10 hours and collect data through ethnographic means of interviews, language samples, and observational field notes. The fieldwork encouraged the teachers to engage in reflective practice through their narratives as an educator of culturally and linguistically diverse learners.

LITERATURE REVIEW

This study examines ESOL teaching and learning in social and cultural contexts of ELLs and ESOL teachers. It is based on the conceptual framework of culturally relevant pedagogy (Ladson-Billings, 1995), also referred to in various ways by others such as culturally appropriate, culturally congruent, mitigating cultural discontinuity, culturally responsive, and culturally compatible (Brown-Jeffy & Cooper, 2011) pedagogies. In Figure 1 below, Brown-Jeffy and Cooper define five themes of culturally relevant pedagogy: "identity and achievement, equity and excellence, developmental appropriateness, teaching the whole child, and student-teacher relationships" (2011, p. 71-72).

Culturally relevant pedagogy puts the emphasis on students. Gay (2000), argues using the cultural characteristics, experiences, and perspectives of ethnically diverse students are conduits for more effective teaching. When academic knowledge and skills are linked to the students' experiences and realities, they are more interesting, personally meaningful, and are learned more easily and thoroughly (e.g., Gay, 2000). Hence, "the academic achievement of ethnically diverse students improves when they are taught through their own cultural and experiential filters" (Gay, 2002 and the references therein).

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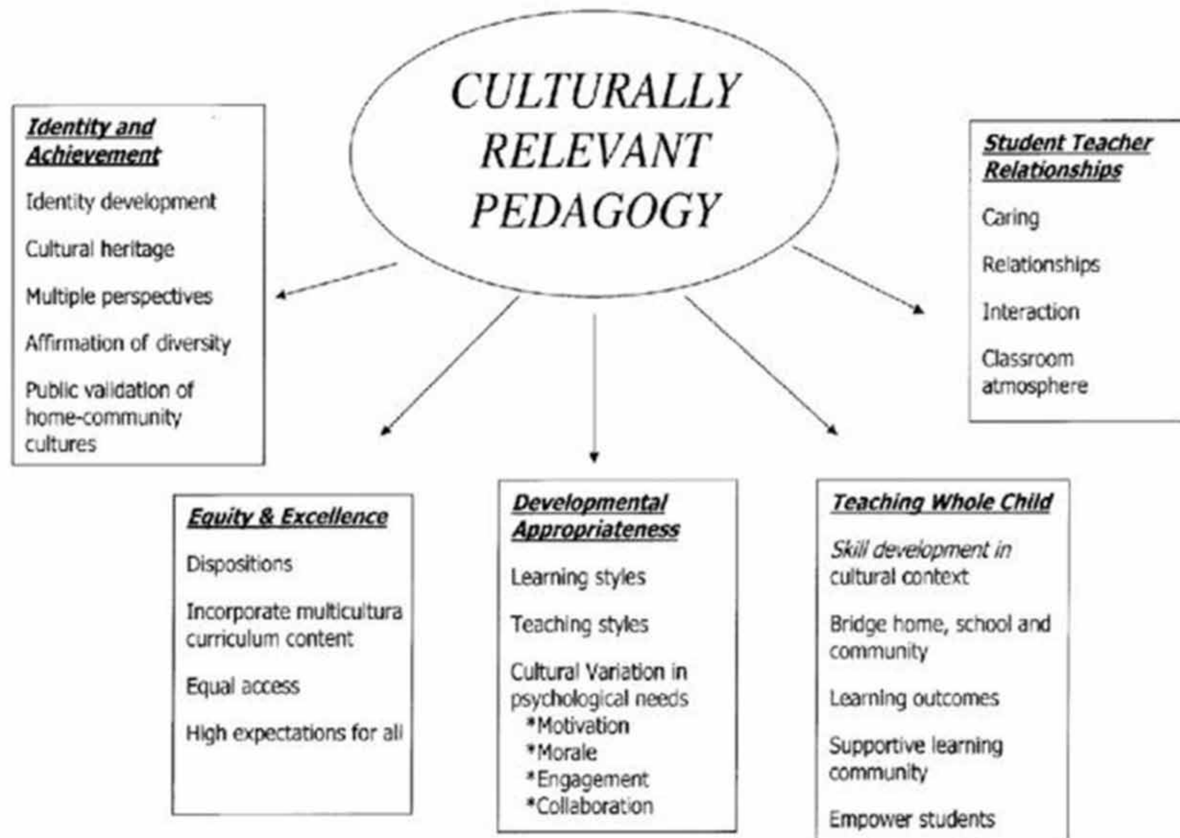
Figure 1. Five themes of culturally relevant pedagogy
(Brown-Jeffy & Cooper, 2011)



Culturally relevant pedagogy framework addresses identity development within the theme of identity and achievement. Norton Peirce (1995) draws on the poststructuralist conception of social identity as multiple, a site of struggle, and subject to change, and argues for a conception of investment rather than motivation. The notion of investment explains the complex relationship between language learners, the target language, and their willingness to speak it. Investment also considers the language learner as having a complex social history and multiple desires. Norton Peirce's 12-month study drew on data based on diary writing in majority alongside with questionnaires, interviews and home visits. Her findings show that second language teachers need to help language learners claim their right to speak outside the classroom. Further, "the lived experiences and social identities of language learners need to be incorporated into the formal second language curriculum" (p. 26), considering the students' social identities are complex, multiple, and subject to change. The present chapter also draws on this complexity, multiplicity, and changeability of social identities not only with regards to the learners but also to pre-service and in-service teachers. It considers that these features of social identity can emerge depending on the different times and phases of their teaching career, including their field experience. In examining language learner identities, Razfar and Rumenapp (2014) state that language and identity are tightly intertwined and emphasize the importance of making connections with students through the use of personal and

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cultural narratives. Teacher's linguistic and sociocultural background and contexts affect their identity construction and therefore teaching practices as a result. Song and He (2021) examine emotional dimensions of teaching and learning and discusses how teachers can foster students' emotional responses to promote their English language learning.

Under the equity and excellence theme, an important component is integrating multicultural curriculum content. Multicultural education posits that educators should tap into the diversity of each student because each student is individually unique (Tiedt & Tiedt, 2010). A multicultural curriculum helps learners to accept their responsibilities as citizens of a multicultural society, to appreciate different ideas and be aware of how they develop decision making skill, to accept different views, and not to find one's and others' cultural heritage odd (Tiedt & Tiedt, 2010). Through teaching methods such as read-alouds, using books with visual aids, brainstorming, collaborative learning, drama, using graphic organizers, learners can be encouraged to share their own stories and experiences.

Another important component under equity and excellence theme is dispositions. Schussler et al. (2010) define teacher candidate dispositions as "teachers' inclination and desire to meet the needs of all learners in the classroom" (p. 352). Their definition of cultural dispositions includes three strands consistent with culturally relevant pedagogy: 1. teachers' awareness of their own culture and its effect on their teaching; 2. teachers' awareness of students' culture and its effect on learning; 3. how teacher candidates utilize their knowledge of self and student (the intersection of teacher and student cultures) toward modifying instruction to meet the needs of the diverse learners most effectively (Schussler et al. 2010 and references therein). Schussler et al. (2010) point out to the interesting fact that all teachers possess a cultural identity even though most teachers are not aware of it (Banks et al., 2005; Villegas, 2007 as cited in Schussler et al., 2010). Accordingly, cultural identity includes race, ethnicity, gender, socioeconomic status, and sexual orientation. It "comprises one's cultural dispositions, reflecting an understanding of the self through shaping a teacher's beliefs, values, and understanding of cultural norms. This identity also comprises cultural dispositions influencing how a teacher perceives culturally-laden experiences of the classroom and chooses to act based on those perceptions" (Schussler et al., 2010: 353). Candidates' cultural dispositions become evident when they begin teaching even though these dispositions may be hidden during their preparation programs, and there is a correlation between teachers' lack of cultural experience and lower student achievement (2010 and references therein). Hence, teachers' awareness of their cultural dispositions (identity of self and students) is essential. In order to develop the candidates' awareness of their dispositions, the authors collected data from 35 teacher candidate journals in two teacher education programs in the United States. They have proposed a framework of three disposition domains—intellectual, cultural, and moral—referred to as the ICM framework (Stooksberry, Schussler, & Bercaw, 2009 as cited in Schussler et al., 2010), "based on areas of the literature that are essential for effective teaching: teacher knowledge, including pedagogical content knowledge, culturally relevant pedagogy, and teacher moral development and care" (p. 353). The three disposition domains include content and pedagogy, teachers' and students' cultural identities, and the values driving one's moral reasoning.

In order to develop candidates' dispositions, Schussler et al. (2010) recommend educators to start with reflective activities, such as journal writing, that help candidates better understand the self, articulate desired ends, clarify moral values, and understand one's own cultural identity. Following up, candidates should be guided to discern the contexts of different teaching situations so they can achieve their purposes continually throughout their program because of the developmental nature of dispositions. Collaborative coaching is suggested as a technique to help candidates achieve self-awareness, which must be purposeful and ongoing.

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The present chapter conceives the most important factor in ESOL teachers' training as the candidates' need to be ready to teach ELLs, who are most of the time culturally and linguistically diverse (CALD) language minority students, speaking a home language other than English. Wiles and Bondi (2015) identify the characteristics of CALD learners within the U. S. mainstream classrooms as follows: they come from low socio-economic backgrounds, they are the children of immigrants, homework is often a challenge, they are under risk to perform academically poor, their school drop-out rate is high, bilingualism brings along better cognitive skills and creativity, their individual differences for motivation, readiness, or personality, they experience world knowledge through a second language, and their environmental, social, and emotional challenges to overcome. Hanci-Azizoglu (2021) puts that "even though precautions are taken, the current educational system falls short to accommodate CALD students' intellectual and academic growth, creating a consistent subgroup of failing minority students" (2021, p. 215). Drawing on a recent literature review study, Hanci-Azizoglu's argument is striking in showing that, despite all the studies and conceptual frameworks pointing to the importance of linguistic and cultural diversity, multicultural education, and culturally relevant teaching, ELLs are still an at-risk population due to present pedagogies lacking in these approaches.

Considering ELLs' at risk status, the following factors are recommended to be emphasized in effective programs for pre-service and in-service ESOL teachers. It should be noted that these recommendations are parallel to the ones made by the previous sections on the five themes of culturally relevant pedagogy:

1. The teachers should be aware that they will have students from different racial, social, cultural, linguistic, and economic backgrounds in almost every American classroom.
2. Teachers must be aware of the natural development of a language acquiring process and dialectal differences among students.
3. Teachers must develop an understanding of cultural differences and how the historical impacts of segregation consequently created subgroups of diverse uneducated populations and its latter negative social impacts in the overall society.
4. Teachers are required to learn various teaching methodologies to meet the intellectual needs of CALD students.
5. Teachers could study a second language to understand another language's actual developmental process (Walton, Baca, and Escamilla, 2002, as cited in Hanci-Azizoglu, 2021).

Culturally relevant pedagogy's themes of teaching the whole child and student-teacher relationships point to the essential role of language and culture in ELLs' language development and identity construction. Language is an integral part of one's identity. It is established that teachers' linguistic and sociocultural background and contexts affect their identity construction and teaching practices (Razfar & Rumenapp, 2014). Just like the reflective practices such as journal writing suggested earlier by Schussler et al. (2010), personal and cultural narratives are a powerful tool in understanding ESOL teachers' practice and ELLs' learning experiences, making it possible to connect with students and their families (Morrison, et al., 2020; Razfar & Rumenapp, 2014). Narratives can also be powerful in examining how teachers reflect on their own beliefs and practices and engage in professional growth (Richards, 2017). Teachers' narratives can therefore illustrate how their own linguistic and sociocultural backgrounds contribute to the process of negotiating and constructing teacher identity (Yazan & Lindahl, 2020).

In a narrative inquiry case, Barkhuizen (2008) discusses how teachers' narratives can be used to explore their teaching contexts to reflect on their teaching practice and students' learning. The author

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makes important claims about the value of teachers' narratives on language teacher education, such as reflective inquiry through which teachers can gain a better understanding of their teaching knowledge and practice. As a result of teachers' deeper understanding of teaching and learning, they can become an agent of change. Likewise, in a survey study of 141 teacher candidates, investigating understanding of language diversity, Cho et al. (2012) found that the "candidates' ideological perspectives around certain aspects of language diversity are malleable and that they change over time. Influencing these changes are the candidates' own psychological and social maturity, the developmental sequence of the teacher education curriculum around language diversity to which they are being exposed, their experiences in diverse field settings, and learning gleaned from courses outside of the College of Education" (pp. 79-80). The following sections point to similar shifts in the identity of teacher candidates in this study.

METHODOLOGY

The data for this chapter were obtained from in-service and/or pre-service teachers' field work projects completed using ethnographic methods for two separate graduate courses in a TESOL certification program. The ethnographic methods used by the teacher candidates were observations, field notes, interviews, and transcriptions of the interviews. 15 papers submitted for the language analysis (LA) project and 18 papers submitted for the case study (CS) were analyzed by this chapter's co-authors through the following qualitative techniques. Common themes, topics, key words and phrases regarding linguistic diversity were highlighted and sorted into thematic tables, which constituted the baseline data for this chapter. A breakdown and discussion of these data are included in the following sections.

DATA ANALYSIS AND FINDINGS

Background Information of ELLs in The Study

Table 1 shows the home countries of the ELLs studied on both language analysis (LA) and case study (CS) papers.

Table 1. ELLs' home country

	DR	El Salvador	Mexico	Ecuador	Russia	Japan	Columbia	Spain	Turkey	Argentina	Guatemala	Peru	Egypt	Uzbekistan	Unknown
LA	4	2	2*	1	1	1	-	1	1	1	-	-	-	-	1**
CS	2*	2	2*	1	1	1	2	-	-	-	1	1*	1	1	4
Total	6	4	4	2	2	2	2	1	1	1	1	1	1	1	5

LA: Language Analysis field work project
CS: Case Study field work project

Accordingly, most ELL students come from the Dominican Republic (DR), followed by El Salvador, Mexico, Ecuador, Columbia, Russia, and Japan. In the table, some students are indicated with an asterisk

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"*" to show that a student whose home country was indicated as Dominican Republic, Mexico, or Peru is actually US-born, but his parents are from these countries. The use of double asterisks "**"means that a student whose home country was not mentioned is indicated as Unknown, but it was mentioned

Table 2. ELLs' home language

	Spanish	Japanese	Russian	Turkish	Tajik	Wolof	+English	Unknown
LA	12	1	1	1	-	-	-	-
CS	11	1	1	-	1	1	6	1
Total	23	2	2	1	1	1	6	1

that this student is a Spanish-speaker as reflected on Table 2.

According to Table 2, the most common home language of the ELLs in both studies appears to be Spanish. When the papers indicated English alongside another home language, we marked it as "+English," which was the most common home language after Spanish. Also, a wide range of grade levels of ELLs were represented in the study. As Table 3 below shows, ELLs with the most commonly studied grade level was the 1st grade, followed by the 4th, 2nd, and 7th grades. The asterisk "*" indicates that only

Table 3. ELLs' grade level

	PreK	K	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
LA	-	-	4	1	-	2*	1	-	2	-	2*	2*	1*	-
CS	2	1	3	2	2	2	1	1	1	1	-	-	1	1
Total	2	1	7	3	2	4	2	1	3	1	2	2	2	1

the student's age was provided in the project, and the authors matched the provided age to the grade level.

An important aspect of both LA and CS projects was the areas of difficulty in the second language development of ELLs. While there were many overlapping difficulty areas pointed by the fieldwork projects, there were also considerable differences. Table 4 below shows the list of difficulty areas per skill as well as indicating the overlapping difficulties as well as distinct ones. Accordingly, learners in the LA project mentioned the challenges they had in all four language skills (reading, writing, speaking, listening), while the learners in CS projects left the listening skill out, most likely because the focus of the project was mainly reading skills.

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Table 4. ELLs' ESL/ENL difficulty area

	Language Analysis (LA)	Case Study (CS)
Reading	Academic vocabulary Grammar Comprehension Semantics Math concepts Complex structures and advanced academic concepts	Vocabulary Sentence structure: dependent vs. independent clauses Comprehension Miscues, word errors Plurals, verbs, articles Content area reading: maps, geographical reasoning Main idea/gist, summarizing Order of events Symbolism, figurative lg, Letters vs. sounds Fluency, read alouds Spelling patterns Retelling stories
Writing	Difficulty organizing ideas	Personal narrative and emotions
Speaking	Pronunciation (Sounds not existing in Turkish articulation, distinction between long and short vowels) Phonetic awareness Phonological errors Subject-verb agreement Fluency Pragmatics Fear of speaking	Fear of speaking
Listening	Comprehension	

Both field projects pinpointed the following difficulties for ELLs in reading: academic vocabulary (retaining and comprehension), grammar and sentence structure, comprehension, semantics (word errors, miscues etc.), content area reading such as math and geographic reasoning and map reading. CS learners additionally mentioned having difficulties with their skills for summarizing and main idea, sequencing of events, figurative language, fluency in read alouds, letters vs sounds, spelling patterns and retelling stories. Learners in both LA and CS field projects mentioned the following difficulties in writing: challenges in organizing one's ideas and writing personal narrative and emotions. In terms of speaking skills, learners from both studies mentioned fear of speaking as a challenge. Additionally, learners from the LA study mentioned difficulties regarding pronunciation, phonetic awareness, phonological errors, subject-verb agreement, fluency, and pragmatics. Only the learners from the LA study mentioned comprehension difficulties related to listening skills, and CS learners did not mention any difficulty regarding this skill.

Teacher Candidates' Perception and Attitudes Toward ELLs

Teacher candidates in this study mentioned their own growth in terms of becoming more aware of the importance of their ELLs' language needs, cultural and social backgrounds. They also narrated their ELL student's development throughout the course of the study, starting with their point of difficulty and overcoming that difficulty with the appropriate strategies and tools used by the teacher candidate.

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As a graduate student, the case study is significant to the TESOL field because it highlights the importance of language awareness. As a future ENL teacher, being aware of language reflects sensitivity to ELLs' needs and the ability to accommodate their needs in our teaching. (LA)

By combining their experience and their community resources can help tighten the relationship between the teacher and the families. The demographics for this class consisted of 71% Hispanic where 50% of the students are English Language Learners. With that type of diversity in the classroom the teacher should introduce the student's home culture into the classroom. (CS)

The ELL did pretty good considering that everything was done virtually. There are so many tools and strategies teachers can use to make remote learning successful and engaging. When it comes to ELL students using their native language is so important is making easier for them to expand their literacy skills. The ELL made significant improvement in the vocabulary activity. (CS)

The teacher implemented material that represented not only curriculum needed to be taught within the lesson but the social and cultural aspects that represent the class. Once the teacher introduced readings that reflected students' backgrounds, many of them including the ELL had rich and informative comments to the lesson. (LA)

Both field projects highlighted that the ELLs' improvement in ENL/ESL language skills was closely connected to the following factors: ELLs' awareness of the differences between their first/home language and English, building a relationship with the ELLs and their families, using materials that reflected the ELLs' linguistic and cultural backgrounds, reading and writing in the ELL's first/home language, and adequate practice in English.

Changes in The Teacher Candidates' Beliefs About Teaching ELLs

The field work projects revealed certain changes in the teacher candidates' beliefs about teaching ELLs. Their remarks reflecting these changes and their opinions are shared below (where the candidates used a student's name, the name was replaced with "the ELL" to keep the learner's privacy). Accordingly, an important theme emerged as the network of people connected to the ELL's education. One candidate pointed to the fact that she realized how many individuals were involved in one ELLs' education, listing the core-content teachers, ENL/ESL teachers, administrators, guidance counselors, and the students' family as those individuals connected to the ELL. Likewise, another candidate mentioned having a better understanding of the resources available to the student after interviewing the student's family. One candidate specifically noted what a great experience it was to talk to the language learner's family, describing the experience as follows:

I also had a great experience with the student and family, who have shown me nothing but respect, attentiveness, and kindness. (LA)

One candidate warned that schools should reach out to not only the parents but the community. The candidate argued that by "including adult learning programs and trainings, schools can provide parents

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and community members with the tools to develop their own understanding of language to help support their children's learning." This candidate related to the experience of the ELL she's studying and said:

Growing up with parents who did not speak or read English left me in a situation like the ELL, constantly advocating for yourself. (LA)

Alongside this candidate's views, the other comments regarding family involvement were as follows:

The ELL's family should be involved in a collaborative process to dissimilate the idea that he should be shielded from the predominantly English-speaking environment to preserve the family's native language… (CS)

I also learned the importance of reaching out to parents to complete the student's academic and personal profile. Understanding the student as a whole allows the teacher to effectively plan a lesson that meets their academic and social needs regardless of the type of learner. (CS)

…Parents and the family, you can have a ***better understanding of who that child is and where they come from****. … Overall, this research was an amazing experience that made me look at education from a case study standpoint as opposed to a classroom teacher. This required a much deeper analysis of an individual student's work. (CS)*

Candidates provided their opinion regarding teaching techniques for social and emotional support of ELLs. One of these techniques is the use of home language of the learner. Some candidates referred to it as native language, but since there's an ongoing controversy regarding the term 'native' in the field, another suggested term is preferred in this chapter such as home language. A candidate mentioned being more aware of different Spanish varieties and how being able to use one's home language helps develop one's second language acquisition:

The research on Spanish as well as Dominican Spanish reinforced my understanding of language varieties. The case study provided me with real opportunities to understand how linguistic differences in L1 Spanish are relevant to an ELL student's L2 English language development. (LA)

The teacher can provide ongoing support in encouraging appropriate interactions in both languages to preserve the Russian language and increase English skills. (CS)

The ELL's bilingual experience has inspired me to learn more about the cognitive advantages of bilingualism…. I would recommend that the ELL's parents support her Spanish language development at home by discussing content lesson homework assignments with the ELL in Spanish, and by requesting that the ELL's teacher provide them with a list of key content vocabulary so that they can teach the ELL the vocabulary words. (CS)

… It was suggested that if necessary to read the book in English and retell in Spanish so mom can help more. (CS)

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The realization of different learners' varied pace of learning and different learning styles was a common one among both field work projects. Candidates noted the uniqueness of each student and necessity of differentiation in the classroom as follows:

For this case study it was important to learn to understand that every student learns differently and move at different paces. For the ELL, seeing that she is at the beginning stages of learning a new language of English… (LA)

Each student is unique, need variety of methods ('tricks') for unique needs… (CS)

The teachers' teaching style must accommodate the students' needs…Once a teacher changes the style of their teaching to the students' learning preference, it helps enhance students' learning, academic goals, and language acquisition. (CS)

I must be able to modify assignments so that they are reachable for students of all levels, including gifted and special education populations. (CS)

I had to be sure to allow the student sufficient time to complete her assignment, sufficient scaffolding so that she would be able to understand her assignment, as well as provide the testing materials in formats that aimed to reduce anxiety and increase student's improvement; it was clearly seen, with the results from the post-test, which were positively increased. (CS)

… I would encourage our ELL students to read what interests them. (CS)

Teacher will give afternoons and nights to help a student in need. I also learned with this teacher that consistency and detail go a long way when educating students… (CS)

Another change in beliefs was related to ongoing assessments. One candidate proposed for ongoing assessments to continue to happen more frequently, because the learner in her field experience was an ELL student (LA). The candidate argued that informal assessments can provide a well-rounded picture of her skills, abilities and ongoing progress. Another candidate mentioned an awareness regarding her future students and teaching experience:

This opportunity was a good starting point in understanding my future students, definitely gave me confidence in my research skills. I have learned how to effectively apply my knowledge in a real-life situation. (L)

Teachers' Own History and New Awareness Shaping Attitudes Toward ELLs

The data from the two field work projects indicate that the teachers' own linguistic and/or immigration backgrounds eventually shaped their attitudes towards ELLs alongside new sets of awareness they gained. Certain phrases and concepts the authors used were indicative of the changes in their attitudes as a result of completing their field assignment. One teacher candidate became more aware of the importance of building a relationship with the student after learning about the students' background:

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…….building a relationship with the student is the first step to success in the classroom. This study significantly helped me to be able to analyze language structure, how it differs across cultures, and how linguistics is applied in the classroom when working with English Language Learners (ELL's). (LA)

It was also recognized how sharing a similar educational and language background helps build a supportive relationship with ELLs:

Since I was also a culturally and linguistically diverse learner when younger, I was able to make connections between my experiences and the setting I want to create and provide for my culturally and linguistically diverse students. I remember how teachers from my elementary school years did not have cross-cultural knowledge. This had a negative effect on my views of my own culture and my ability to apply and benefit from my first language knowledge throughout the SLA process. That is why I am a firm believer in recognizing the importance of including ELL students' cultural and linguistic references in their learning. (LA)

Reflecting on A's linguistic error and cultural adaptation reminded me of when I first arrived in America. Like A, I left my grandparents, friends, and school behind. The language barrier was the biggest challenge of all since it limited socialization and effective communication. Teaching students of diverse cultural backgrounds unlocks a pathway of growth, understanding, and acceptance of themselves and others. Knowing our students' needs will help us plan and differentiate instruction to match students' learning styles and build relationships with our students and their parents. (LA)

Lastly, the teacher candidates emphasized the need for continuous professional development for teachers to better serve ELLs:

As I enter the beginning of my career as a TESOL teacher, I believe that it would behoove me to seek all opportunities for professional development. These opportunities would be within the district where I would be employed, and I am open to seeking outside development as well. Outside development could include college level classes, workshops, and seminars. I would also like to seek out a mentor in my new employment so that I have access to important information and feedback related to my work. Peer evaluation would be key to ensuring that I am providing meaningful and relevant material in my lessons. (CS)

Although there was little I could have done at the time to support my parents' linguistic barriers, as an educator I remember the importance of acknowledging that students may not have the support at home that they need. It is not because their parents do not care, simply their job, current life situations and access to formal education may not allow them to support their children in the way they like. Having cross cultural knowledge when working with culturally and linguistically diverse learners and families allows the teacher to understand the uniqueness of family situations and the effect it has on student learning and come up with the plan on how to best adapt their instruction to meet the student's academic and linguistic needs and how to involve and support parents' wishes to support their children in any way they can. (LA)

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DISCUSSION

This chapter reported on two graduate courses' field work projects completed by teachers-in-training at a TESOL teacher education program by using ethnographic methods. The data analysis, as revealed in the previous sections, showed that the teacher candidates worked with ELLs with several diverse characteristics. The data showed variety in ELLs' backgrounds such as home country and home language, their grade levels and difficulty area in ENL/ESL, assessment and teaching strategies addressing difficulties, and perception and attitudes of teachers toward ELLs. Data analysis also revealed that there have been certain changes in the teachers' beliefs about teaching ELLs, and teachers' own history as an ELL and new awareness they gained through the field work shaped their attitudes toward ELLs.

Culturally relevant pedagogy takes 'teaching the whole child' as one of its themes (Brown-Jeffy & Cooper, 2011). Seeing ELLs as a whole involves awareness of their cultural and educational backgrounds and creating a supportive learning environment addressing their areas of difficulties. The most common home language of the ELLs in both studies was Spanish, followed by another home language used in conjunction with English. The teacher candidates that conducted the studies mostly shared the same home language or had the working knowledge of the students' home language. They strived to help the ELLs that participated in their field study who demonstrated a wide array of difficulties. ELLs in the LA project had challenges in all four language skills (reading, writing, speaking, listening), while the learners in CS projects left the listening skill out. This finding makes sense since the CS projects mainly focused on reading skills. Both studies' findings showed that ELL's difficulties with reading skills were retaining and comprehending academic vocabulary, grammar and sentence structure, comprehension, semantics (word errors, miscues erc.), content area reading such as math and geographic reasoning and map reading. CS projects which focused on reading skills found learner difficulties in summarizing and main idea, sequencing of events, figurative language, fluency, letters vs sounds, spelling patterns and retelling stories. In terms of writing skills, learners in both field projects met challenges in organizing ideas and writing personal narrative and emotions. Regarding speaking, fear of speaking was the most highlighted challenge of ELLs participating in both studies. This is parallel to culturally relevant pedagogy framework's theme of identity and achievement (Brown-Jeffy & Cooper, 2011). It also addresses the discussion on CALD student characteristics and social identity stated earlier (Wiles and Bondi, 2015), alongside investment in the target language and claiming the right to speak outside the classroom (Norton Peirce, 1995).

Teachers addressed the language needs of this diverse population of ELLs via their field projects. They all devised an individual assessment or teaching plan for the particular ELL in their study, incorporating technology and activities for remote teaching. Their plans emphasized a close link between the ELLs' language skills and the following: ELLs' awareness of the differences between their first/home language and English, building a relationship with the ELLs and their families, using materials that reflected the ELLs' linguistic and cultural backgrounds, reading and writing in the ELL's first/home language, and adequate practice in English. These aspects of the teachers' plans show that they view language as an integral part of ELL's identity construction and development in the second language learning process. This is in line with culturally relevant pedagogy's identity and achievement theme as well as teaching the whole child theme (Brown-Jeffy & Cooper, 2011). Language and identity are closely connected (Norton Peirce, 1995; Razfar and Rumenapp, 2014), and teachers can tap into the emotional dimensions of teaching to promote their learners' learning English (Song & He, 2021).

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According to culturally relevant pedagogy (Brown-Jeffy & Cooper, 2011), bridging home, school, and community is an important component of teaching the whole child. Student and teacher relationships are also a theme emphasized within this framework. Parallel to these themes, it was noticed that while conducting the field experience projects, the teachers' perception of working with ELLs changed further, as they realized that not only the ELL but a network of people was involved in the ELLs' education, from their families, to their communities, schools, and the policy makers. A meaningful education for these learners happens via socially/emotionally supportive techniques such as using the learners' home language, differentiating according to individual pace and learning style, and conducting ongoing assessments. These techniques indicate that the majority of participants consider the advocacy actions as important to the ESOL teacher role. Advocacy actions in the classroom and school are rated as more important than those outside the school in the community (Linville, 2016). Schmidt and Whitmore (2010) provide insight into one elementary school ESOL teacher's identity transformation as she discovers the importance of advocacy for ELLs. The authors describe how this teacher advocates by critically examining assessment policies, speaking to her colleagues, and writing a guest editorial in her local newspaper about ELL issues. Nevertheless, the present chapter participants' teaching techniques are in line with the recommendations and essential features made for teaching CALD students by the proponents of culturally relevant pedagogy, advocating multiticultural curriculum (Tiedt & Tiedt, 2010), culturally responsive teaching (Gay, 2000), learner social identity and investment (Norton Peirce, 1995), and teacher candidate dispositions (Schussler et al., 2010) among others. Prasad and Lory (2020) also illustrate the importance of a pedagogical approach based on awareness of cultural and linguistic diversity that value students' and families' cultural and linguistic resources. Through linguistic and cultural collaboration, teachers, students, and their families advocate for multilingual and multicultural awareness and activism, leading to the successful teaching of the whole child within culturally relevant pedagogy framework. These findings are also in line with Cho et al.'s (2012) study that teacher candidates' views and understandings of language diversity change over time as the diverse experiences they have in the field improve their psychological and social maturity- in other words, causing a change in their own teacher identity. The present chapter posits that, as a result of data analysis and the idea that all five themes of culturally relevant pedagogy framework are in constant interaction, such a change in teacher identity over time as well as CALD students' own identities is inevitable.

Finally, both of the field experience projects revealed the fact that if the teacher has a similar background story as the ELLs, they can build better rapport with them and can support them more efficiently. This is again a reflection of the student-teacher interaction within culturally relevant pedagogy framework (Brown-Jeffy & Cooper, 2011). A similar background helped the teachers to use specific techniques for that learner population while demonstrating a deeper understanding of the ELLs' cultural and linguistic needs. As discussed in the previous sections, since one of the teacher candidates was also a culturally and linguistically diverse learner when younger, they were able to make connections between their experiences and the setting they want to create and provide for their culturally and linguistically diverse students. The teacher candidate remembers how teachers from their elementary school years did not have cross-cultural knowledge. This had a negative effect on the teacher's views of their own culture and their ability to apply and benefit from their first language knowledge throughout the second language acquisition (SLA) process. That is why this candidate now is a firm believer in recognizing the importance of including ELL students' cultural and linguistic references in their learning. In a narrative inquiry study of ESL teacher's identity formation, Morrison et al. (2020) discuss the power of narratives in teacher's professional development and growth and emphasize the importance of teachers' making

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connections with students through the use of personal and cultural narratives. As Richards (2017) argues, the role of teacher education is to provide conceptual and procedural skills that teachers need in order to examine their own beliefs and practices, the teachers in the TESOL graduate program engaged in reflective practices through their work with ELLs and experienced personal and professional growth in the process. In this way, they were also involved in a reflective practice, essential for the continual and ongoing development of their teacher dispositions (Schussler et al., 2010).

CONCLUSION

This chapter discovered that most teacher candidates, including those who were former English language learners or bilingual students, experienced identity transformation as a result of connecting with their own students' learning experience. One limitation of the study is that, since it drew on teacher candidates' term papers and narratives, it cannot argue for teacher candidates who have not expressed any identity transformation or change in their viewpoints regarding teaching ELLs. Nevertheless, as a result of their fieldwork projects in the courses and of the semester-long emphasis on linguistic diversity and multicultural education, all the teachers developed an awareness of linguistic diversity, came to view it as a valuable resource and define the role of teachers as advocates for their students and families. It is recommended that national and international TESOL teacher education programs consider assigning similar field experience projects to their teacher candidates in order to address diversity and achieve culturally relevant teaching and learning meaningfully.

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Chapter 11
(Not) Lost in Translation:
Multilingual Students, Translation, and Translanguaging in First-Year Writing

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ABSTRACT

In this chapter, the author described classroom activities designed to aid multilingual first-year writing (FYW) students' reading comprehension of assigned course texts. The author referred to these activities as "translation" because students engaged in two types of translation—literal and pedagogical—to rephrase challenging texts into sentence constructions and concepts with which they felt familiar, thus enhancing their ability to comprehend and respond to those texts. The activities were helpful to multilingual writers, who used their home language to access the words, phrases, and concepts of the target language. Further, the activities enabled students' agency over their understandings of and reactions to their course readings, which provided authority and authenticity to their writing. The classroom activities were explained in detail and include teacher/student dialogue to provide detailed context of the activities in real-time. The author provided the scholarly underpinnings of the activities and discussed their pedagogical implications in FYW and across the curriculum.

INTRODUCTION

The ability of multilingual students to shuttle between and among languages in their speaking and writing, while integrating those individual languages that form the students' repertoire, has been labeled translanguaging. Many studies have investigated multilingual communicative strategies inside and outside the classroom (e.g., Canagarajah, 2011; Charamba, 2020; Gazzola et al., 2020; Lee & Handsfield, 2018). Studies in school contexts show translanguaging to be a naturally occurring phenomenon, where translanguaging is not elicited by teachers through deliberate pedagogical strategies. It is produced unbidden. In fact, "in many of these cases, translanguaging occurs surreptitiously behind the backs of the teachers in classes that proscribe language mixing" (Canagarajah, 2011). In some classrooms, teachers

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have provided safe spaces for students to adopt their multilingual repertoire for learning purposes, and teachers themselves have collaborated with students in using the repertoire as a resource, as in the study by Creese and Blackledge (2010). Matsuda (2020) said translanguaging and translingualism are not novel phenomena, but have always existed. They may be perceived in the academy as ideal, or problematic, or simply accepted. In other words, they are not inherently good or bad; they just happen. However, questions persist in developing teaching strategies that encourage the inclusion of translanguaging practices in the multilingual classroom. (The author defines "multilingualism" as use of more than one language in speaking, writing, and other modes of communication, and "translanguaging" as the phenomenon in which people use their whole language repertoires without regard for distinct language boundaries.)

This chapter describes translation activities in a First-Year Writing classroom dedicated to multilingual writers that facilitate those students' reading comprehension and, by extension, their engagement with and response to challenging texts. (In this chapter, *challenging texts* refers to assigned course readings that contain vocabulary and/or concepts that are unfamiliar to multilingual first-year students and therefore stretch their abilities to comprehend those readings.) In the translation activities described here, readers "translate" a challenging text to aid their reading comprehension by restating the ideas of others in terms the readers can understand. Graff et al. (2018) describe this "translation recipe" as a means of clarifying the ideas of others, particularly when those ideas are stated in "academicspeak" but need to be understood in the students' "everydayspeak," as well as clarifying one's own complex ideas (p. 120). *Academicspeak* refers to the oral, written, auditory, and visual language proficiency required to learn effectively in schools and academic programs; that is, it is the language used in classroom lessons, textbooks, tests, and assignments, and students are expected to learn and achieve fluency in it. On the other hand, *everydayspeak* refers to the typical conversational or social language students use on a daily basis, outside of the academic context.

THE LITERATURE OF TRANSLATION AND TRANSLANGUAGING

Translation is used both literally and pedagogically in this chapter. Literal use of translation refers to the rendering of words from one language to another. The pedagogical use of translation refers to the conversion of unfamiliar or challenging vocabulary or concepts into words that are understandable and accessible to student readers; in some cases, translanguaging was used to access the English words and concepts. Both types of translation occurred in the activities described in this chapter. This literature review addresses relevant scholarship related to literal and pedagogical translation, as well as scholarship on translanguaging in the classroom.

The use of literal translation in what has traditionally been referred to as an EFL (English as a Foreign Language) classroom was traditionally criticized as an ineffective teaching tool. At the turn of the twenty-first century, however, attitudes toward translation began to shift based, in part, on research findings in two areas of study. First, Butzkamm and Caldwell (2009) pointed out that it was not possible to suppress or switch off learners' own (i.e., home, or L1) languages. For example, word recognition and word judgment experiments showed that in bilingual persons the two semantic systems were shared and that native vocabulary was activated in tasks involving the target (L2) language (Illes et al., 1999; Thierry & Wu, 2007; Weber & Cutler, 2004). Second, research demonstrated that providing learners with explicit contrastive L1–L2 information contributed to L2 performance (Ammar et al., 2010; Kupferberg, 1999). Harmer (2007) advised teachers to use translation to help learners make comparisons between L1 and

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L2 and also to check learners' understanding of grammar and lexis (p. 133). Liao (2006) concluded that students viewed translation as a positive force in their English language learning, particularly in regard to their reading, writing, and speaking skills, as well as in vocabulary and idioms.

Martínez et al. (2008) found no connection between their student participants' use of language translation and academic achievement (p. 425). The authors surmised,

Perhaps students do not see translating as useful or valuable in school precisely because it is not valued in school. Perhaps they have learned that schools value only a narrow range of language uses, and not their larger linguistic skill sets (e.g., their ability to use two languages and multiple registers in creative ways). After all, even in bilingual education programs, little attention is given to the skills involved in translating, and there has been an emphasis on language separation rather than on the movement of words and ideas across linguistic borders. (p. 425, emphasis in original)

The authors went on to argue that it is possible to leverage what students are already doing in their everyday lives to help them develop academic literacy skills. They wrote, "Students might not recognize the richness of their translating practices, but educators can help them develop meta-linguistic awareness, and then draw on these linguistic and communicative resources to develop competence in writing" (p. 430). Klaudy (2007) separated pedagogical translation from real, or literal, translation:

Pedagogical and real translation can be distinguished on the basis of function, object, and addressee. As regards function, in the case of pedagogical translations, translation is a tool, whereas it is the goal of real translations. We can speak of pedagogical translation when the aim of teaching is not the development of translation skills, but the improvement of language proficiency. In such cases, translation tasks serve merely as a means of consciousness-raising, practicing, or testing language knowledge. We can speak of real translation only if the aim of translation is to develop translation skills. (p. 276)

Some scholars considered self-translation as "rewriting" (Bassnett & Lefevere, 2001) or as "variant" (Fitch, 1988; Ouyang, 2007). The work of these scholars had a consideration in common: The multilingualism of the individuals engaged in the act of translation.

The explicit use of translation in bilingual/multilingual classrooms challenged long-held beliefs and practices in bilingual education (Cummins, 2007; Ruiz et al., 2018). Despite the inadequacy of grammar translation as a second language teaching method (Richards & Rodgers, 2001); and the classic bilingual research contesting simultaneous translation as an effective means of presenting content (Legarreta, 1977); and the language separation models prevalent in dual immersion schools (Ballinger et al., 2017), assumptions about how language teachers should limit their instruction to the target language continue to predominate in some language programs. Cano and Ruiz (2020) suggested that "among the several cross-language or hybrid instructional activities that have managed to make their way into dual language programs, such as cognate instruction (Montelongo et al., 2018), [the inclusion of] translation remains the least palatable" and advocated for a "very different understanding of the dynamic use of two languages in biliteracy instruction" (p. 158), and in particular, of the benefits of students engaging in purposeful translation within literacy events (Escamilla et al., 2014). While the author's second language writing course is not a language class, the scholarship of translation in the classroom setting is relevant to the activities described in this chapter because the conclusions of these authors, and others, lies at the foundation of her reasoning for the translation activities.

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Matsuda (2006) problematized teaching Standard Academic English as a primary goal of writing instruction and described how the myth of linguistic homogeneity privileges monolingual English speakers. He argued that "the dominant discourse of U.S. college composition not only has accepted English Only as an ideal but it already assumes the state of English-only, in which students are native English speakers by default" (p. 637). Additionally, Matsuda explained that "resident second-language writers" and "native speakers of unprivileged varieties of English" are harmed when educators assume English homogeneity (p. 648). Horner et al. (2000) discussed how translingualism speaks to the myth of a singular English and frames linguistic difference as a resource. A translingual approach "acknowledges that deviation from dominant expectations need not be errors; that conformity need not be automatically advisable; and that writers' purposes and readers' conventional expectations are neither fixed nor unified" (Horner et al., 2000, p. 304).

The emergence of the construct of translanguaging dramatically influenced bilingual education researchers, and, to a lesser extent, teachers' purposive classroom practices (Hornberger & Link, 2012). García explained that "translanguaging legitimizes the dynamic practices of bilinguals across communicative contexts" (García, 2008). Indeed, translanguaging can be viewed as "part of a larger set of natural, hybrid language practices of bilinguals wherein they deploy their full linguistic repertoire without constraints from society's defined boundaries regarding individual languages" (Cano & Ruiz, 2020, p. 161). Many education scholars have called for this hybrid language practice from out-of-school contexts to be explicitly used in classroom instruction.

In [an] unrestricted and equitable translanguaging and transformative space, bilingual learners are allowed to be themselves, to speak in ways that reflect their developing bilingual lives, and to reflect on the differences between one named language and the other, and on the ways of languaging in school and at home. (Sánchez et al., 2018, p. 48)

In addition to bringing a sociocultural and linguistic practice from the home and community into the classroom (Hornberger & Link, 2012; Puzio et al., 2016), translanguaging also sets the theoretical stage for instruction that interrupts the strict separation of language allocation by teachers, and instead leads to teaching practices that incorporate research on cross-language processing and awareness (Grosjean & Li, 2013). Further, it acknowledges the expanded and complex linguistic repertoire of multilinguals relative to monolinguals, introducing or reinforcing students' identities as multilinguals (García & Otheguy, 2019; García-Mateus & Palmer, 2017). Clearly, translanguaging sits squarely within current theory and research on multilingualism. In relation to the classroom activities described here, translanguaging promotes multilingual instructional spaces (Somerville & Faltis, 2019), including the possibility of bringing emergent multilinguals' experiences with translating into those same classroom spaces.
Canagarajah's (2006) discussion of the process of composing in multiple languages was inspired by,

the broader movement in psycholinguistics and second language acquisition (see Grosjean). Scholars recognize that a bilingual person's competence is not simply the sum of two discrete monolingual competences added together; instead, bilingual competence integrates knowledge of two languages and is thus qualitatively different from monolingual competence. (p. 591)

Galante (2020) concluded that a translanguaging approach to pedagogy has positive effects on academic vocabulary compared to a traditional monolingual approach. Marshall (2020) asserted that

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in bilingual or multilingual contexts, instructors' perceptions and their pedagogical responses are influenced by pervasive institutional discourses that view students' multilingualism as a deficit rather than as an asset. An important focus of the translation activities described in this chapter is on how students' dynamic multilingualism and the author's position on the value of translanguaging converge to create a teaching and learning space that leverages students' linguistic repertoires.

CONTEXT AND STUDENTS

China sends more students to study abroad in the United States than any other country in the world, with more than 360,000 students, representing just over one-third of the one million international students studying in this country during the 2017-18 school year (Institute of International Education, 2018), the most recent year for which statistics were available. While these students "are enrolled in large and small public and private institutions across the country, the majority are located in major public state schools, whose total international enrollments have doubled or quadrupled within the span of a few years" (Fraiberg et al., 2017). Although colleges and universities in the United States concentrated their efforts on bringing this large population of international students to the United States, such institutions have struggled to respond to the dramatic impacts this changing demographic places on campus life and, particularly, on pedagogy. As a result, a large body of literature exists addressing the unique needs, skills, and linguistic sophistication that Chinese international students bring to the classrooms of American college and universities. Scholars such as Fraiberg et al. (2017); Ma (2020); and Ning (2002) have written comprehensive examinations of the experiences of Chinese students in the United States. In the discipline of Composition/Writing Studies alone, He & Niao (2015); Sang (2017); Sun (2014); Wang & Machado (2015); Yang (2016); Zhan (2015); and Zhang & Zhan (2020) are among the many scholars who have contributed to the growing canon that focuses on the presence of Chinese students in U.S.-based writing programs.

In her work on academic writing, Ivanič (2002) said writing is not just about creating content, but also about the representation of self. She posited,

One of the reasons people find writing difficult is that they do not feel comfortable with the 'me' they are portraying in their writing. Academic writing in particular often poses a conflict of identity for students in higher education, because the 'self' which is inscribed in academic discourse feels alien to them. (p. xiii)

This state of feeling "alien" can persist throughout students' post-secondary careers (Burgess, 2010) and may hinder their writing progress (Arum & Roksa, 2010).

Ivanič, Burgess, and Arum and Roksa focused the lens of their research on L1 writers. If representing the self feels "alien" to those L1 writers, it may seem truly daunting to some L2 writers. L2 writers face myriad challenges that include insufficient preparation for academic writing (Jeffery, Kieffer, & Matsuda, 2012); academic and rhetorical traditions that differ from those of their L1 peers (Jwa, 2019); and a broad lack of knowledge on the part of instructors surrounding how L2 writers learn to write in English (Eckstein & Ferris, 2018). These challenges may combine with unfamiliar cultural references present in course materials and readings to make some multilingual students feel that they are approaching their course work from a deficit position, however unintended this consequence may be on the part of instructors. It is this challenge of navigating unfamiliar vocabulary and concepts in order to access the

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level of comprehension and subsequent analysis expected of students at the university level that served as the catalyst for this chapter.

This chapter's author is a full-time faculty member in the First-Year Writing (FYW) program at a large land-grant university in southern New England, USA, teaching courses primarily in Second Language Writing. The university population includes a sizable number of international students at both the undergraduate and graduate levels. In the fall semester of the 2017-2018 academic year, the most recent pre-COVID year for which data were available, of the nearly 4,000 combined undergraduate and graduate international students enrolled at the main and regional campuses of the author's institution, more than 60 percent came from China. More than half of those were undergraduates (L. Blansett, personal communication, February 11, 2020). Those undergraduate international students typically began their university careers in a Second Language Writing course within FYW. Placement in the course was determined mostly by TOEFL scores.[1] The course described in this chapter met twice each week and the course cap was fifteen students. In Fall 2019, the author taught three sections of the course, a total of forty-five undergraduate international students. One section, populated entirely by Chinese international students, is the focus of this chapter. The class met in-person during Fall 2019, the final uninterrupted semester before the COVID-19 pandemic, so adjustments to instruction (i.e., in person to remote learning) required by the pandemic response were not considered in this chapter.

TRANSLATION ACTIVITIES AND DISCUSSION

Graff, Birkenstein, and Durst (2018) referred to everyday language, or everydayspeak, as a thinking tool:

Translating academic language into everydayspeak can be an indispensable tool for clarifying and underscoring ideas for readers. But at an even more basic level, such translation can be an indispensable means for you as a writer to clarify your ideas to yourself. In other words, translating academicspeak into everydayspeak can function as a thinking tool that enables you to discover what you are trying to say to begin with. (p. 125)

In an example of how translating a challenging text into familiar terms assisted the author's second language students' reading comprehension, the students were assigned an essay, "How Junk Food Can End Obesity," by David H. Freedman (2018), during a unit of inquiry that focused on readings and discussions of food and nutrition, and the role of personal responsibility versus government intervention in ensuring healthy eating habits. The author is committed to culturally responsive pedagogy (see Jones-Goods, 2019), because it "invites students to bring their expertise to the table" (Fleming, 2016, p. 101). As a result, the author focused the semester-long course inquiry on food and nutrition because both are universal topics that students find interesting. Further, students typically have opinions about food and eating, so related conversations are accessible for novice and multilingual writers to join. However, even students who do not feel intimidated by the topic may be intimidated by an assigned reading due to unfamiliarity with vocabulary, resistance to reading, and/or anxiety linked to the expectation to write about an assigned reading. Freedman's essay, particularly a specific paragraph from that essay, proved challenging for the multilingual students in the class, given the unfamiliar vocabulary and concepts it contained:

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In Pandora's Lunchbox, Melanie Warner assiduously catalogs every concern that could possibly be raised about the health threats of food processing, leveling accusations so vague, weakly supported, tired, or insignificant that only someone already convinced of the guilt of processed food could find them troubling. While ripping the covers off the breakfast-cereal conspiracy, for example, Warner reveals that much of the nutritional value claimed by these products comes not from natural ingredients but from added vitamins that are chemically synthesized, which must be bad for us because, well, they're chemically synthesized. It's the tautology at the heart of the movement: processed foods are unhealthy because they aren't natural, full stop. (p. 694, emphasis in original)

The author recognized that the Chinese multilingual students in her class would likely struggle with the vocabulary and Western concepts contained in this paragraph, so she designed classroom activities that would make the text accessible to the students. First, vocabulary words such as *assiduously*, *accusations*, *conspiracy*, and *tautology* needed definition in simpler terms. This was a fairly straightforward exercise as students collaborated in pairs or groups of three to look up definitions online, then used those definitions to translate the words into everydayspeak and shared those definitions with the entire class.

For example, one pair of students chose to share their work with the word *tautology*. A student in that pair, referred to here as Pehong, shared, "Google defines this word as 'in logic, a statement that is always true regardless of interpretation.' So, [my partner and I] translated this definition to everydayspeak and say it means something that is always true. A statement or idea that is always true. There are no times it isn't true."

The author asked a clarifying question to facilitate the pair's further demonstration of their comprehension: "In tautology, if something is always true, are there any exceptions?"

Pehong and her partner, referred to here as Haoran, answered simultaneously, "No."

Author: "Connect your new understanding of *tautology* to Freedman's paragraph. What is Freedman saying about the ideas some people have about processed foods?"

Haoran: "Some people think automatically that processed foods are always bad or unhealthy because they aren't natural. Grown naturally."

Author: "If some people think that, would it be easy to convince them that some processed foods may be healthy?"

Pehong: "No."

Each pair or group of students worked through the unfamiliar vocabulary in similar ways and either the author or the students' classmates asked clarifying questions. Some students from other pairs/groups contributed to their classmates' translation of words into everydayspeak. Students took note of the definitions either directly in their printed books; via the note-taking function in their ebooks, depending on the version they were using in class; or in traditional notebooks. These definitions and explanations became tools for the students to use during and after their assigned reading to enhance their comprehension.

The above example detailed the class activity for defining unfamiliar vocabulary in Freedman's excerpt and translating it into everydayspeak. The next example describes how the students unpacked concepts contained in the excerpt with which they were unaccustomed, specifically, *Pandora's [lunch]box*, *cataloging*, *ripping the covers off*, *heart of the movement*, and even *full stop*. The author defined almost all of these concepts in layperson's terms, but an interesting turn occurred when the author explained that Pandora's box refers to an action that leads to many unforeseen problems. The author provided background

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that the expression “Pandora’s box” refers to a Greek myth in which the first woman, Pandora, was gifted a box from the god Zeus; all the world’s problems were contained in that box. Zeus told Pandora never to open the box, but she did, thus releasing all troubles into the world, and only hope remained inside the box. In other words, the author explained, anything that looks ordinary but can produce harmful results can be referred to as a “Pandora’s box.” In short, it means to stir up trouble. Some of the students appeared puzzled by the author’s explanation, “stir up trouble.”

A student who will be referred to as Yifan had taken on a leadership role in the classroom, assisting her classmates by posting homework, messages, and explanations to the class’s WeChat outside of class. Yifan asked the author, “Can I say, [‘stir up trouble’] in Chinese?”[2]

Author: “Yes, of course!”
Yifan (to the class): “Ti ǎ o q ǐ má fan” (phonetically, “teeow chee mah fahn.”)

The author could see comprehension spread across the faces of the previously confused students. (Yifan later wrote the same expression, 挑起麻煩, in the class’s WeChat to remind her classmates of the expression’s meaning.) During the in-class conversation that followed Yifan’s verbal translation, the author asked the students if there are Chinese tales that contain a story similar to the Greek myth of Pandora in which a box contains something, the release of which leads to unexpected or unpleasant circumstances. After some thought, a student shared the story of a Chinese legend from the Xia dynasty in which the Xia king ordered the saliva of two dragons to be kept in a wooden box. The box remained undisturbed for more than a thousand years until a subsequent king—young and foolish—tried to open it. The young, foolish king did not succeed, but the saliva spilled out accidentally, leading to a series of unforeseen and troubling events. In this example of elucidating and contextualizing “Pandora’s box,” not only did the students draw on their home language (L1) to understand a concept in their target language (L2), they also connected a similar cultural reference to comprehend the ideas that are foundational to Pandora’s box. This comprehension then led the students to an understanding of the larger concepts contained within Freedman’s paragraph, specifically, the low opinion Freedman held for the concerns detailed in Warner’s work. This rhetorical understanding of one author’s view of another author’s work not only aided the students’ reading comprehension, it enabled them to develop their own written responses to Freedman’s essay.

In the third example, students were unfamiliar with Freedman’s use of the idiom, *ripping the covers off* in his discussion of Warner’s work. The concept of *rip off* or *ripping off* has multiple literal meanings in English, so Freedman’s idiomatic use of *ripping the covers off* proved to be especially confusing, at least initially, to the author’s multilingual students. In the spirit of translating an unfamiliar concept into everydayspeak, the author asked, “What happens if you rip the cover off of something?”

A student, referred to here as Yuanbo, answered: “When I was still at home, my mother rips the covers off when she wants me to get out of bed.”[3]

After the laughter subsided, the author seized the moment to connect the humorous explanation to the idiomatic expression and, thus, to Freedman’s purpose. The author prompted, “Why does your mother want you to get out of bed?”

Yuanbo: “Because I’ll be late for school.”
Author: “So, your mother rips the covers off because she wants to reveal something?”
Yuanbo: “Yes.”

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Author: "What does she want to reveal?"
Yuanbo: "Me. [More laughter.] That I must go to school."
Author: "Does she mean that going to school is your responsibility?"
Yuanbo: "Yes. And if I want to do well, I have to go there."
Author: "In other words, ripping the covers off reveals something important?"
Yuanbo: "Yes."
Author [to the class]: "Think about Yuanbo's example in relation to Freedman's essay. Are the covers Freedman refers to literal covers or figurative ones?"
[Students]: "Figurative ones."
Author: "What does Freedman mean by 'ripping the covers off'?"
Yuanbo: "That [Warner] revealed not all breakfast cereals are nutritious because they don't have natural vitamins."

The inclusion of the student's relevant experience in the translation of an unfamiliar concept into everyday, accessible language illustrated to the students that their individual lived experiences are relevant to their university context and can be drawn upon to develop their academic and linguistic experience.

The fourth and final example involved the unpacking of *full stop.* Some students volunteered that they understood the term *full stop* to be equivalent to *period*. Literally, the punctuation used to indicate the dot at the end of a sentence. These same and other students, however, were less familiar with the non-literal use of *full stop*: to indicate that a discussion is over; there is nothing more to be said; or the statement cannot be refuted, expanded, or argued. In an effort to ensure the students' understanding, the author asked, "Are you familiar with the everyday English expression, 'Drop the mic?' " Most of the students nodded in the affirmative. One or two students looked uncertain. For a quick, easy, fun approach to acquiring the answer, the author suggested they input *Drop the mic* in their web browser's translation feature. The result, in Chinese (Simplified), was, 放下麦克 (fàng xià mài kè fēng; phonetically, fun shah my kuh foo). All of the students indicated their understanding by nodding affirmatively, smiling, or saying, "Yes" or "Oh." This activity was a way to confirm for the students not only that Web-based translation tools were acceptable for use in the author's class, but that such tools can facilitate the pursuit of reading comprehension and target language acquisition. International students already rely heavily on translation tools to navigate their English-language readings. However, translation tools cannot contextualize vocabulary, expressions, or concepts that are specific to a particular reading or to accessing the rhetoric contained in those readings. To resolve this issue, the author incorporated focused, follow-up questions or discussions. In the discussion of Freedman's essay, the author asked, "Does Freedman's use of *full stop* indicate that he thinks Warner and those who believe processed foods are unhealthy want to debate the pros and cons of those foods?" The students collectively responded, "No." Through this translanguaging activity, the students demonstrated their confidence in and understanding of the general concept of *full stop*, as well as its rhetorical use in the specific context of Freedman's essay.

In all of these examples, the students leveraged their multilingual repertoire to construct meaning with text, using individual and collaborative translation. Such translation facilitated the students' follow-up writing activities and strengthened their confidence in their ability to respond constructively to the reading. The inclusion of the students' home language affirmed the students' identities as multilingual, multiliterate individuals. The exercises described here may seem time consuming; they can be. However, this unpacking of course reading material is well worth the initial investment of time and effort, and all of the examples described in this chapter occurred in a single, 75-minute class session. Further,

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this modeling of effort and expectation, which took place early in the course, demonstrated the author's values within the writing classroom. This modeling, coupled with the students' collaborative efforts and the instructor's facilitation of those efforts, resulted in subsequent similar activities that required considerably less class time.

Once the students became acclimated to the activities, they often did the work of definition and translation outside of class, either during or directly following their reading. Then, they shared the results in a class WeChat discussion/message board, and arrived in the next class session largely equipped with the knowledge they needed to discuss readings, to ask clarifying questions about readings, and to respond to readings with their own ideas and opinions. Finally, some of these activities were decidedly teacher-centered, with questioning and instruction initiated by the teacher. Such an approach was not standard for the author of this chapter, who valued a classroom where dialogue, questioning, and the sharing of ideas were generated by and among the students, with the instructor as guide and participant. However, some of these translation activities required more direct (i.e., teacher-to-student) instruction, mostly due to the instructor's need to manage the activities within the allotted class-meeting time.

IMPLICATIONS AND CONCLUSION

There are several implications to the use of translation—both literal, through translanguaging, and pedagogical, through shifting from academicspeak to everydayspeak. These implications are cross-curricular because they have relevance not only in the author's context of writing courses, but in the context of nonwriting courses, as well. First, these activities may encourage teacher and research colleagues to further translation as a tool for increased reading comprehension, as well as whether and how increased reading comprehension affects and informs students' approaches to and success with course assignments.

The students in these examples smoothly leveraged their multilingual repertoire to construct meaning with text. Therefore, the use of translation merits consideration by teachers who are interested in expanding their own repertoire of translingual pedagogy, and who are committed to integrating students' dynamic and impressive home/community multilingual practices into their classrooms. Further, translation and related activities should be added to the growing corpus of translingual practices that develop and affirm students' identities as multilingual and multiliterate people.

Teachers and instructors may consider the potential of translation and translation activities to affect positively the students' taking up of identities of competence, not as speakers of named languages, but as multilinguals (García & Otheguy, 2019; García-Mateus & Palmer, 2017). Even students who do not consider themselves proficient in the target language, or who speak hybridized varieties considered by some as nonstandard, can take up this special emblem of linguistic and communicative competency.

Additionally, despite the racial, cultural and ethnic differences that exist between many educators and students, it should not be presumed that these differences automatically make it impossible for teachers to successfully teach multilingual students. Neither is it impossible for a monolingual instructor to be an effective teacher of multilingual students. Instructors must adopt and model attitudes, values, and characteristics that express a competence, understanding, and willful embrace of students' cultures into the writing classroom.

In accordance with that conscious embrace of students' cultures into the writing classroom, the translation activities described here demonstrate that students' home languages and cultures can and should be valued as resources that aid inquiry. In other words, they are not deficits that must be made

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up to "help" students achieve similar levels of competence as students who have spoken and written in the target language since birth. Multilingual students are already sophisticated linguistic beings. Canagarajah (2006) recommended accommodating "diverse literacy traditions—not [keeping] them divided and separate. If we invoke differences in communities, this is not to discount their value, but to engage with them in order to find a strategic entry point into English" (p. 603). Such entry points into English may "help deconstruct the values behind literate traditions and expand the communicative potential of writing" (Canagarajah, p. 603).

The translation activities described in this chapter were an outgrowth of the author's beliefs that supporting multilingual international students requires faculty development; that good pedagogy for multilingual international students is good pedagogy for all students; and that faculty across the disciplines—not just multilingual writing specialists or English for Academic Purposes (EAP) professionals—must be committed to inclusive pedagogy that contributes to students' sense of belonging rather than marginalization. Matsuda and Hammill (2014) wrote:

Second language writing pedagogy is ubiquitous. Unlike other types of pedagogies, it is not site-specific; it happens wherever second language (L2) writers are, including basic writing courses, first-year composition courses, advanced composition courses, professional writing courses, writing centers, and courses across the disciplines. Nor is it optional. L2 writing pedagogy is enacted whenever a teacher interacts with an L2 writer. (p. 266)

The shift to pedagogies that consider the linguistic repertoire of an entire classroom community is promising. However, the author acknowledges the tension that exists between instructors who desire their classroom to be multilingual spaces and the students' desire to improve English language proficiency through classroom work. These are not necessarily contradictory aims. The translation activities that make up this chapter may be useful tools in the effort to meet the challenge of achieving balance between the two goals.

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KEY TERMS AND DEFINITIONS

Academicspeak: The oral, written, auditory, and visual language proficiency required to learn effectively in schools and academic programs; and the language used in classroom lessons, books, tests, and assignments, that students are expected to learn and achieve fluency in.

Challenging Texts: Assigned course readings that contain vocabulary and/or concepts that are unfamiliar to first-year students and therefore stretch their abilities to comprehend those readings

Everydayspeak: The typical conversational or social language students use on a daily basis.

First-Year Writing (FYW): A program of study that helps incoming students build on their skills and abilities to develop fundamental writing skills necessary in their university studies and in the wider world.

Multilingualism: The use of more than one language in speaking, writing, and other modes of communication.

Second Language Writing: A program of study for students who write in a second or non-dominant language for academic, personal, or professional purposes.

Translanguaging: The ability of multilingual students to shuttle between and among languages in their communication repertoires without regard for distinct language boundaries.

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Translation: Literally, the rendering of words from one language to another; figuratively, the conversion of unfamiliar or challenging vocabulary or concepts into words that are understandable and accessible to student readers; in some cases, translanguaging is used to access the English words and concepts.

ENDNOTES

[1] Beginning in Fall 2020, students used guided self-placement, referred to as a Guided Placement Survey (GPS) to determine their course placement within the FYW program.

[2] Yifan's uncertainty about the acceptable use of Chinese in this context reflected Rivera and Mazak's (2017) conclusion that "students may be hesitant to incorporate all of their linguistic resources, even within a translanguaging-friendly setting" (p. 228).

[3] Yuanbo's use of this example demonstrated his sophisticated linguistic repertoire, as well as a familiarity with the English idiom that he may not have realized he possessed. Nevertheless, his example proved instrumental to his and his classmates' translation of the idiom into everyday language and, subsequently, to their understanding of its context within the assigned essay.

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Chapter 12
Linguistic Diversity in Freshman Composition Courses:
Using Students' Texts as "The Text" for Your Freshman Composition Course

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ABSTRACT

The author, a college Composition teacher, recognizes that we are living in an ever-changing world. Such change is reflected in colleges and universities around the world. No longer are our college campuses filled with predominantly English-speaking students. Our classrooms have become linguistically and culturally diverse. How do we accommodate this diversity, especially in our Freshman Composition classroom? With students ever-changing, how do we find a Composition text that can keep up with the ever-changing student. In this chapter, the author shares her story of how she changed what she did in her Composition classroom. She shares her student-centered-book-writing pedagogy, in which the students' texts as produced in her classroom over the course of the semester become 'the text' for her Composition class. The author posits by using the students' texts as 'the text' for the course, the material is always relevant, never stale or outdated, and is inclusive.

INTRODUCTION

The world of academia has become increasingly more diverse and multicultural. One need only take a quick look at any online databases to see the number of articles that are written by non-native English speakers. In fact, a few years ago when I enrolled in the Composition & TESOL (Teaching English to Students of Other Language) program at Indiana University of Pennsylvania to pursue my PhD, I found myself in an educational setting in which I was the minority. It was a little strange, yet an interesting and an enlightening experience. It was during that time that I wrote a poem that captured what I was feeling at that time and in that space:

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"Through Your Eyes, In Your Shoes"

I imagine myself in South Korea, Russia,

Turkey, or Kenya. I imagine; I imagine

I am a fly in the milk of languages.

I am Ralph Ellison's invisible, (wo)man.

I am invisible, voiceless, powerless.

I am putting on your shoes.

I am tying the laces.

I am walking in your shoes.

I am feeling the pinch.

I, a monolingual native English speaker, found myself amongst a group of students who spoke two different languages; some of them spoke multiple languages, three or more. As a monolingual amongst this group of brilliant multilingual students I felt different. I felt different, voiceless, almost powerless.

Later during that same semester, I attended a pre-conference session in which a group of three students were preparing for a presentation at the upcoming CCCCs (Conference on College Composition and Communication). Most of the people who attended this pre-conference session were teachers who were on leave, pursuing their PhD degree. During this pre-session the presenters asked those in attendance how they identified the L2 students in their classes. I don't really remember what anyone else said, but I have painful memories of my response. I looked at the presenter, who had broached the question, with a somewhat bemused look. Finally, I said, "Ahh, I don't have any non-native students in any of my classes." As soon as the words came out of my mouth, I heard myself mutter, "Wait; that's not true. I think I do have non-native speaking students. I just never thought of them that way." I come from a small island in the middle of the Atlantic Ocean. Our population of about 65,000 people is majority black, and includes whites, Portuguese, Caribbean, Asian and African. The demographic of the community college where I teach reflects this population. Bermuda College is the only tertiary institution on the island. The large majority of Bermuda College students come from the various public and private high schools on the island. English is the only language spoken in these schools. While there may be students who speak another language in their homes, in the school system they only speak English, and most of them speak it fluently and without an accent. It was there in that moment, when those students were preparing for their CCCCs presentation, that I suddenly realized that I may have been doing my students a disservice. It was in that moment that I realized that I never acknowledged the other voice of those students in my class who were raised balanced bilingual. I am still conflicted. In not treating my balanced bilingual students differently, was I, in fact, treating them equally, equal to the native-speaking English students in my class? Or, was I, instead, being unfair to these students in not acknowledging their other voice/s?

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The truth is that no longer can we view our classrooms as homogenous, a class filled with native speakers of English, when nothing could be further from the truth. More and more our classrooms are occupied by bilingual, or in many cases multilingual, students. This is true even on the little island where I live. The community college where I teach is a microcosm of the shifting world of academia. This diversity seen in our classrooms is not something we can, or even should, ignore. In fact, we must do just the opposite; we must embrace this diversity if we want our students to flourish, and if we as teachers want to grow. Such diversity in our classrooms is a beautiful thing, when embraced, respected and even celebrated. My time as the monolingual minority student in the Composition &TESOL program at Indiana University of Pennsylvania opened my eyes to this. It was my exposure to the medley of voices in that program and the introduction to my mentor, Composition Professor Claude Hurlbert, that opened my eyes. When I enrolled in IUP's Composition & TESOL doctoral program it was to learn how to do what I already did, but better. As a Senior Lecturer of English at my community college I taught literature, but I also taught Composition. It was my intent to learn how to teach Composition better than what I was doing at the time. Little did I know that the IUP Comp & TESOL program, along with renowned Composition Professor Claude Hurlbert, would change my life. It turned out that teaching better actually meant teaching differently.

THE CHANGING STUDENT

For many years now we have seen a change in the student demographic in many colleges and universities. The changing face of academia has shifted from one of homogeneity to an ever diversified, heterogeneous makeup. Lotan (2006) says, "Academically and linguistically heterogeneous classrooms have become a prevalent phenomenon in the United States and in other parts of the world" (p. 32). There are many different reasons for this shift in student makeup, including "global immigration trends, residential living patterns, or educational reform efforts such as detracking" (Lotan 2006, p. 32). Invariably, there are challenges, some cultural and some linguistic, that result from this more diversified student population (Lotan 2006; Higgen & Mosko 2020; Carnegie Mellon University 2021). Composition teachers must find a way to accommodate and embrace the changes that are taking place in our classrooms. The National Council of Teachers of English advocates for the support of linguistically and culturally diverse students in their Position Statement. The NCTE recognizes that students and teachers alike have their own unique "culturally defined identities," identities that should be respected, valued and celebrated through the creation of "equitable classroom communities" (NCTE Position Statement, 2005). I wanted to embrace and celebrate the diversity of cultural and linguistic identities that occupied my Freshman Composition classroom. This meant that I would have to make a significant change in the way I did things in my Freshman Composition class.

THE PAST

Freshman Composition has long been known as the step-child of the English Department. It is the course that is usually designated to Teacher's Assistants, Graduate Assistants, and those new to teaching in the English Department. Many of these teachers develop their Freshman Composition courses around a theme, usually a theme that focuses on the TA or GA's area of research interest. Others may choose to

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focus on a variety of genres. When I first began teaching many years ago, I quickly learned to fall into line with the method of teaching Freshman Composition at my institution. Everybody taught 'the essay' and everybody taught the rhetorical strategies or rhetorical modes such as exemplification, comparison and contrast, cause and effect, etc. At my institution it was necessary that all English faculty were doing the same things in their class, as we had a common final exam for all sections of Freshman Composition. (At that time the course was called Freshman English. It was many years later that I was able to convince our department to change the name of the course so that it more effectively reflected what we did in the course). While I did teach the rhetorical strategies, like the other members of the English faculty, I had a process-centered approach. For me, the focus was on the student and learning in a collaborative learning environment. In my class, I had writing workshops that exposed the messy aspects of writing, the revision and the revision and the revision. As Perl (1980), Olson (1997), and Murray (1982) point out, writing is not a linear activity, instead it is recursive. I created workshops in which my students fully engaged in the writing process. I generated peer evaluation forms that corresponded with each strategy, so that students could provide feedback for each other to help them with their revisions (See Appendix A for sample Peer Evaluation Forms). I believed then, and I believe now, that students write best when they write out of their own experience. So, while I had to focus on teaching the rhetorical strategies, I did allow my students to choose their own topics. Choosing their own topics, allowed them a voice and provided them with a sense of empowerment, at least that's what I thought. But the topics they chose had to lend themselves to development using the specific strategy that we were discussing (i. e, exemplification, compare and contrast, cause and effect, etc.). For years I taught this way. I would introduce students to a specific rhetorical strategy such as exemplification, and then ask them to generate an essay using that particular strategy. It was not uncommon, however, for one, or two students to whine and complain about not being able to choose a topic. Since I had been teaching using this method for many years, I could very easily throw out topics that some of my former students had done in the past, topics that lent themselves to development using the particular strategy we were discussing. After a while, though, it seemed to me that my students' writings had become lifeless and boring. Reading their works was no longer enjoyable; it was a chore, a very boring chore. It wasn't until I enrolled in the Comp &TESOL doctoral program at IUP that I figured out that the problem wasn't with my students; the problem was with me.

Early in my PhD studies at IUP I read Lad Tobin's (2004) book, *Reading Student Writing: Confessions, Meditations and Rants* for Claude Hurlbert's *Composition Theory* class. In his book, Tobin, a Composition Professor and Director of the Writing Program at Boston College, takes an honest, critical look at what he does in the classroom. Tobin, like me, had become bored with his students' writing. However, his critical self-analysis revealed that the issues he had with his students writing had more to do with him, then it had to do with his students. As I read Tobin's story, I, too, was forced into that space of self-analysis. Like Tobin I was forced to ask myself, "Why . . . was I holding on to teaching and assigning forms of writing that generated so little excitement for my students and me?" (p. 115). Then came Tobin's confession, and mine, too, as it turns out. "At some point I lost my way as a writing teacher and began reading primarily to assess whether my students understood what I told them or more simply to get through that damn pile of essays on my desk" (Tobin, 2004, p. 118). It was in Hurlbert's *Composition Theory* class, after reading Tobin's book that I came to realize that I had been doing my students a grave disservice. I came to a very disturbing realization:

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I had been practicing insanity. I had been doing the same thing over and over. Even the topics I threw out as possible topics were the same, the same ones used by previous students. And that was the problem! The students had changed; they were not the same students that walked into my class fifteen, ten or even five years ago. The world had changed, but I remained the same, stuck in the habitual, traditional way of teaching Freshman Composition, even though everything around me was crying out for me to change. (Virgil, 2015, pp. 32-33)

I came to recognize that I was handcuffing my students to the rhetorical strategies that I was teaching. My focus had become the form, specifically the strategies, because my department believed that teaching those strategies was the most effective way of ensuring that our students could write academic scholarly prose. However, Pagnucci (2004) asserts that "essayistic literacy is not the exclusive means by which one can create knowledge in the world, a view that is too often subscribed to within the ivory towers of academe" (p. 2). Tobin's book exposed me and I was left riddled with feelings of guilt. I had to make a change. Composition Professor Claude Hurlbert was instrumental in that change.

A CHANGE HAD TO COME

During my time at IUP, in addition to the course in *Composition Theory*, I also took a course, *Teaching Writing*, from renowned Composition Professor, Claude Hurlbert. It was in this class that I was introduced to Hurlbert's student-centered-book-writing pedagogy. Hurlbert had an aversion to the readers used in many Composition classes. He saw them as exclusionary and not truly representative of the students who use the texts. In fact, Hurlbert (2012) argues that "even a cursory glance at textbooks of the last fifty years demonstrates that nothing much changes in them even as our students continue to change" (p. 168). Hurlbert's student-centered-book-writing pedagogy was intended to mitigate this lack of change in Composition textbooks. Hurlbert's pedagogy was one that saw his First Year Composition students write a book. It was the books written by his students that ultimately became the texts for the course. I eventually adopted Hurlbert's pedagogy and modified it to suit my needs at the community college where I teach. So now my Freshman Composition students also write a book. My students share their stories of what they are burning to tell the world. Of course, there are those who don't believe narrative, or story-telling, has a place in the Freshman Composition classroom. I beg to differ and there are many who share my position. For full disclosure and to avoid self-plagiarism, I have discussed many of these scholars and researchers and some of their views in my previously published dissertation (Virgil, 2015). Some of these ideas are excerpted in this chapter.

THE VALUE OF STORIES

More and more scholars and teachers of writing are looking at narratives or stories for study and research. There are many scholars and researchers who claim that there has been a shift on how people view narratives in writing, and that in fact, there has been a narrative turn (Dhunpath, 2000; Gannett, 1999; Schaafsma, Vinz, Brock & Susanis 2011; Clandinin & Connelly 2000; Stanley and Temple 2008). Stanley and Temple (2008) assert that this narrative turn is indicated by the "mushrooming of popular as well as scholarly interest in lives and stories and the widespread academic engagement over the last

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few decades . . ." (p. 275). Dyson and Genishi (1994) say that stories have "the potential for empowering unheard voices" (p. 4). Students should have a voice, a voice that is heard. All too often people's stories are lost, or silenced because they are different. Often times it is that very difference that we need to hear. When we recognize, appreciate, embrace and validate differences, we demonstrate a willingness to grow.

Further, Park (2011), who has vast amounts of experience working with L2 students, discusses her "Cultural and Linguistic Autobiography Writing Project," which she organized for her adult ELL (English language learner) students. She highlights the importance of story-telling to her students' learning. Her students grew in confidence and she saw "one of the strengths of the CLA (Cultural and Linguistic Autobiography) writing project was the development of writing skills through the construction of student's own narratives" (p. 160). Park's study speaks to the benefits of allowing students to tell their stories. Her students showed an increase in confidence when allowed to tell their stories and they saw the benefits of collaborating, of sharing their stories. Students will be more inclined to write if they feel good about their writing, if they develop a sense of confidence. And they are more inclined to develop confidence when they recognize that their stories like those of their peers are valid. This is especially true of non-native English speaking students who come from different linguistic and cultural spaces, But, there are other scholars who extoll the virtues of storytelling as well.

While Gay (2010) says that stories can be used to "entertain, educate, inform, evoke memories, showcase ethnic and cultural characteristics, and illuminate abstractions," (p. 3) they also can be used as a means to communicate and to understand experiences. Bruner (1996) has long recognized the value of stories in understanding our experiences. He says stories are part of our existence; we make sense of our experiences with stories. And, Baumeister and Newman (1994) say, "People's efforts to understand their experience often take the form of constructing narratives (stories) out of them . . ." (Abstract). Stories help us to understand our experiences and they help us to communicate and share those experiences. Further, Atkinson (1998) advocates for the use of narrative, not only for the tellers of the stories, but also for the listeners or readers. Atkinson (1998) writes:

Storytelling is a fundamental form of human communication. It can serve an essential function in our lives. We often think in story form, speak in story form, and bring meaning to our lives through story. . . . What generally happens when we tell a story from our own life is that we increase our working knowledge of ourselves because we discover deeper meaning in our lives through the process of reflecting and putting the events, experiences, and feelings that we have lived into oral expression. (p. 1)

Clearly, what this means, then, is that storytelling is transactional and as such telling stories does not only benefit the teller of the story, but the listener or reader as well.

But, Blitz and Hurlbert's (1998) book *Letters for the Living* truly epitomizes the value of narrative, students' narratives. Blitz and Hurlbert, both composition teachers, share their students' writings in the telling of their stories. Many of the stories are heart-wrenching and sometimes disturbing, but they are stories that document their students' lived experiences. They are stories that give voice to their students in their respective composition classes. Pagnucci says, "What I've found . . . is that giving students the chance to write narratives allows them to find personal meaning in their work" (Schaafsma, Pagnucci, Wallace, and Lambert Stock 2007, p. 298). Not only does writing narratives allow students to find meaning in their writing, but it also empowers them with appropriate power, the power of self-expression as an honest representation of the self. Students need to be encouraged to be honest in their writing and in the sharing of their stories. So as a result of my time at IUP in Hurlbert's classes I changed. I stopped

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teaching the essay and instead employed the student-centered-book writing pedagogy. I now encourage my students to share their stories, to share their voices and to share their worlds. Such a pedagogical approach can be truly liberating and empowering for all students, especially students from different linguistic and cultural spaces, other than the native English-speaking space.

MY STUDENT-CENTERED-BOOK-WRITING PEDAGOGY

After many of years of thinking that I had a good rapport with my students and after years of thinking that I knew and understood them, I came to the realization that I don't know them at all. As their teacher, I may share parts of their world, but I cannot profess to know or understand their worlds. This lack of understanding is largely born out of generational differences. Given our generational divide, the best I can do as a teacher is try to meet them where they are at. In order to do that, I have to get them to share their worlds with me. I do not assign topics for my students in my Composition class. Instead, my students write a book. It is a book about what they are burning to tell the world, a book which they write over the course of the semester. It is their books, their working manuscripts, that subsequently become the texts for the class. I use a composition reader, but I do not use the readings in the text.

In today's ever-changing world, with our ever-changing students, it would be difficult to find a composition text that all students can relate to. In fact, I think it would be impossible to do so. I use *The Longman Reader*, but only as much as I have to; I no longer ask my students to read the essays/readings in the text. The essays in *The Longman Reader* are meant to be models for the various rhetorical strategies. Of course, students may choose to read the essays if they wish, but reading them is no longer required reading. But since at my college I am required to teach them the rhetorical strategies or modes, I use the text to introduce them to this information. *The Longman* text does offer pretty good discussion on these various strategies. Now, though, I discuss the strategies as 'tools' that students need to write their books. So, I introduce them to all the 'tools,' including the ones that we don't normally teach in our composition classes—narration and description, which I now believe are just as useful and valuable, if not more valuable, as all of the others: exemplification, comparison/contrast, cause and effect, process, definition, and argumentation/persuasion. Emphasizing these rhetorical strategies as tools that they may use to help organize their writing takes the focus off the strategies and instead shows them that they have the choice of which tools they will use. This is unlike my previous pedagogy in which the students wrote essays using the specific rhetorical strategy under discussion, an assignment that saw them handcuffed to that strategy. By teaching the rhetorical strategies as 'tools,' I show them that they have at their disposal in their composition toolboxes various organizational tools. This is now the extent of my use of *The Longman Reader*. It is used to introduce and discuss the various rhetorical strategies, or what I now refer to as organizational tools. Ultimately, the books that my students write over the course of the semester become the texts, or the readers, for the class.

My composition classes, even when I taught essay-writing, have always and continue to follow a collaborative learning workshop format. In this collaborative learning environment students serve in two roles, one as a writer and one as a reader. I believe that students do better when they play an active part in their learning process and the workshops are intended to encourage active participation. Gray (2020) is also a proponent of this type of collaborative learning environment, as he sees it as fostering a "community oriented" environment (p. 71). Most of my classes have about 25 students, which I divide into 3-4 groups of approximately 6-8 students. Sometimes I do this group allocation randomly, using a

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deck of playing cards. Using the various suits (clubs, diamonds, hearts, spade) to indicate the groups, and after removing the unnecessary cards, I have the students pick from the deck to determine their group placement. Sometimes, however, I may merely choose to go through the roster and assign the groups randomly by placing the number 1, 2, 3, 4, alongside each student's name. This random placement into groups usually results in students working with other students who they don't know, which ultimately allows for more growth.

For the reading workshops, each student signs up for when he/she will workshop one page from their book manuscript. During this reading workshop, each student is tasked with reading his/her page aloud to the members of their group. To ensure fairness, I again use the deck of cards so that each group can determine the rotational order of their workshop. The person who draws the ace has first choice in where they want to go in the rotational order for the reading workshop. The group will choose their order, beginning with the person who draws the ace down through to the person with the seven or the eight, depending on the number of students in the group. Whatever order is established in the initial workshop, this is the order that is maintained throughout the semester. As writers, each student produces drafts of the pages of their books. Given the length of the class, which may be anywhere from 50 - 80 minutes, we usually manage to workshop approximately three to four students' papers per class. Depending on the number of students in the class and depending on the length of the class, it may sometimes take two class periods to get through a single round of reading workshops in which each student in the group has read a page. When I teach Freshman Composition at night, however, we are able to complete a whole round of workshop during one class period, since the night classes are three hours long.

The student-writers, whose papers are scheduled for workshop, have to bring a typed, one-page, single-spaced document from any section of their working manuscript prior to the class that they are scheduled to have their paper work-shopped. The writer has to bring sufficient copies for each member of their group. If there are six people in the group, then they must bring seven copies, one for each person in the group, including themselves. These seven, one-page texts, must be the same page so that everybody is reading the same thing. These pages, as produced by the students in the respective groups, who are scheduled to be work-shopped, become the homework for the students in each group. This means that documents that are scheduled for workshop have to be distributed to the group members *at least* the class prior to the scheduled workshop. Normally, we have about five to six workshops. Although, the number of workshops will vary based on the progress in the course. Students must bring a *different* one-page document for each round of workshops. In this student-centered-book-writing pedagogy it is imperative that work is produced in a timely manner, so that students are able to do their homework prior to the class workshop. Ensuring that students produce their work in a timely manner can be a bit of a challenge in the beginning. Things do get a bit smoother once students get used to the workshop process. While students are engaged in workshopping, I circle the room, observing them at work. Evidence of their timeliness in the production of their pages for workshop is also revealed when students turn in their responses for their group at the end of each round.

The students' role as readers requires that they read all of the pages/texts provided to them by their group members prior to the class scheduled for the workshop of those papers. Again, the pages produced by the students in the class become the texts for the course. The student, in his/her role as a reader, provides written feedback directly on the individual's one page manuscript. They must make photocopies of the feedback they give to their peers and write "Copy" on the photocopy. During the workshop they give the originals back to their peers. At the end of the workshop, each student gives me all of the photocopies that have "Copy" on them, which I put in a response folder with their name on the folder.

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I keep a response folder for each student and they are graded on their responses to their peers. Students are provided with a handout to assist them with their responses. (See Appendix B). The responses are grouped according to the rotational round of the workshop (i.e. Round 1, Round 2, Round 3 etc.) If for some reason a student does not receive a peer's page in time for them to do their homework (read and provide written feedback), they must document this by adding a post it note so that they are not penalized for missing a group member's feedback. As readers, when responding to their groups member's writing, they must adhere to the guidelines on the handout provided to assist them with this task. Students are not allowed to correct or edit their peers' papers for things such as spelling or grammatical errors. The aim of this activity is three-fold. One of the aims is to teach them to respond to their peers' writing. Consequently, in teaching them to respond they should become more critical readers. Hopefully, then, this (reading critically) translates into them becoming more critical writers. Berthoff (1981) says, "One of the most useful things to learn about teaching writing, and thereby teaching critical thinking, is to learn to ask questions about meaning" (p. 115). So, each student is provided with a list of guided questions to assist them in providing responses to their peers such as:

1. How would it change your meaning if you added . . .
2. How would it change your meaning if you deleted . . .
3. How would it change your meaning if you moved . . . (Berthoff 1981, p. 115).

And Hurlbert (2012) says because "student writers . . . can quickly take offense when their writing is criticized, [he] insists on students using questions when responding to each other's work" (p. 186). Besides, posing questions puts the responsibility on the writer to consider the issue without the reader appearing to be too critical. The writer is then forced to answer questions about meaning as it pertains to their writing and through this process learns, hopefully, to see his/her writing from the readers' perspectives. Rather than repeatedly writing out 'how would it change your meaning if you . . ., ' students are encouraged to use the abbreviation, HWICYMIY. They may also respond by saying, 'I would like to know more about__________'. Additionally, they must include an 'I like__________because___________' statement (Hurlbert, 2012). Writing an 'I like' statement encourages readers to look at the positive in the students' writings. Finally, students have to include an endnote. The endnote must address the writer by name. Addressing the writer by name forces the reader to engage with the writer. In the endnote, rather than simply writing 'I liked or I enjoyed reading your manuscript,' students are encouraged to show reflective thought about what they have read. They should not simply say I enjoyed reading your book; they must qualify their response. The recipient of the feedback then uses the collective comments or questions received from their peers to make revisions to their writing. Sommers (2013), says this collaborative type of learning is beneficial to students. She believes, "The more students read of one another's work, the more they learn; the more they learn, the better they write" (p. 31). Moreover, students also come to learn, through this collaborative activity, the importance of audience. They come to realize that they are not writing merely for the teacher. Gray (2020) says, "When students realize that one of their peers will be reading and commenting on their work, they begin to write differently" (p. 72). In this student-centered approach, my students engage with writing and they engage with each other.

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INCLUSIVITY

With the once traditional native English-speaking students who occupied our classrooms having shifted to a more diversified and multilingual student makeup, there is a need for a different approach, a more inclusive approach to teaching Freshman Composition. As Kubota and Ward (2000) say, we have to recognize the plurality of the English language, particularly "in terms of pronunciation, vocabulary, idioms, and rhetorical styles" (p. 80). We have to recognize that English is no longer singular. I concur with Hurlbert in his argument for a change in the textbooks. The traditional readers that are typically used in Freshman Composition are perhaps more detrimental to our diversified students than they are useful in teaching writing. Hurlbert (2012) rightly says, ". . . even a cursory glance at textbooks of the last fifty years demonstrates that nothing much changes in them even as our students continue to change" (p. 169). How do we justify using these textbooks when they remain unchanged after fifty years? How do we recognize our changing classrooms, our changing students, yet still choose to use textbooks that are clearly not even a good fit for our native English-speaking students? Essentially, the world as presented in many of the published textbooks is incongruent with the world that many of our students occupy. Yes, we can introduce them to other worlds, other places, but we can't disregard their worlds. Those worlds, those "particular lives in specific places" need to be recognized and embraced as part of who they are (Hurlbert 2006, p. 353). Through his student-centered book-writing pedagogy, Hurlbert recognizes and emphasizes the individual student and the "particular lives" they live. My student-centered-book-writing pedagogy mimics Hurlbert's pedagogy and in so doing promotes linguistic diversity by encouraging students to use their voice in their writing through the sharing of their stories and consequently through the sharing of their worlds. Students come into our classrooms to learn, but with them comes the spaces that they occupy outside of our classrooms. We cannot, and should not, ask them to divorce themselves of those spaces.

CONCLUSION

I will always remember that pre-conference session at IUP when I was forced to rethink about the students who occupied my Freshman Composition classroom. As I think back on it, I am still conflicted. Did I do my students a disservice in not recognizing them as balanced bilingual, as students who spoke another language, other than English. Or, was I somehow treating them equally by not treating them differently? I am still not sure. What I do know is that I *should* know, I *should* be able to identify my students. To accommodate this acquisition of information I have decided to ask them. I simply ask them to identify. The first piece of writing I ask my students to do is a Writing History Profile (See Appendix C). This Writing History Profile is a diagnostic essay that allows me to see each of my students as a writer and to learn a bit about how they feel about writing. I also ask them in this diagnostic piece if English is their first language. This is an assignment that I give on the first day of class. This way I know up front who the non-native-English-speaking (NNES) students are in my class.

This is my pedagogy, my student-centered-book-writing, that I use in my Freshman Composition classroom. This chapter is for both new teachers and seasoned teachers, who may be looking for a new approach to teaching Freshman Composition. It is an approach that is intended to be inclusive, and in so doing, to promote an "equitable classroom" (Lotan, 2006, p. 32). Some teachers teach using a thematic approach to linguistic diversity. Other teachers choose to address diversity through the exploration of

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canonized texts. The issue I have with such approaches to the teaching of cultural and linguistic diversity is that the theme will be influenced by the teacher's views and any canonized texts are usually chosen by the teacher. The implication here is that the teacher knows what interest her students. Of course, such approaches can work and they have worked in the past. On the other hand, I choose to use texts that are reflective of the students in my classroom at any given time. There is no chance of the texts in my Composition class becoming stale or outdated, because my texts are dynamic and forever changing. As long as the students change, so do the texts used in my classroom. I guess you can view my Composition texts as organic. They are representative of, and reflective of, the students who occupy my classroom. By allowing students to share their stories, we embrace, celebrate and validate their lived lives. Through the sharing of their stories, my students have the opportunity to learn new cultures and to grow, and so do I. We expand our cultural and linguistic horizons through students' texts.

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KEY TERMS AND DEFINITIONS

Bermuda: A small island in the middle of the Atlantic Ocean; not in the Caribbean. It has a population of approximately 65,000 and is known for Tourism and being one of the world’s leaders in International Business.

Bermuda College: A Community College located on the island of Bermuda. It is the only tertiary institution on the island.

Book-Writing Pedagogy: A method used to teach students writing/Composition in the context of producing a book.

Composition Toolbox: A figurative space (maybe literal) where my Freshman Composition students keep the tools acquired in my class as a result of my student-centered-book-writing pedagogy.

Peer Evaluation Form: A form containing specific questions about a particular essay and is completed by a student for the purpose of providing written feedback to a classmate to assist them in making revisions.

Writing History Profile: A diagnostic essay written by students in Freshman Composition that allows the teacher to see where the student is as a writer. The essay also reveals whether English is the student’s first language.

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APPENDIX 1

Sample Peer Evaluation Forms

Peer Evaluation Form—Exemplification Essay

Write only the name of the person whose paper you are evaluating on this form. Do not write your name. Try to give as much feedback as possible. Do not simply write "yes" or "no" in response to the questions.

1. Is the rhetorical strategy of "exemplification" the dominant strategy used in the essay?
2. Is there a clear and interesting introduction that makes you want to read the essay?
3. Does the introduction include a thesis that establishes the direction of the essay? If yes, without looking at the information page, write what you believe is the essay's thesis.
4. Are there at least three examples developed in three separate body paragraphs?
5. Are the examples well developed, accurate and relevant to the essay's thesis?
6. Does the writer have a clear and effective topic sentence for each paragraph?
7. If there are clear topic sentences for each paragraph, are they relevant to the essay's thesis—meaning, do they tie in with the thesis?
8. Does the writer use clear transitions between the paragraphs, so that the essay flows smoothly and so that it is clear that the writer is using examples to support his/her thesis?
9. Does the conclusion add a sense of unity to the essay? In other words, does the conclusion tie everything in the essay together or does it sound like it just stops?
10. What part of the essay needs the most work? (introduction, thesis, development of examples, use of transitions, conclusion etc)

Peer Evaluation Form for Comparison/Contrast (ENG 1111)

Name________________________________ Date_____________________________

1. Is there a **clear** and **interesting** introduction, which includes a thesis that establishes the direction of the paper? If yes, what is the essay's thesis?
2. Is the rhetorical strategy of "comparison and contrast" the **dominant** strategy used in the essay?
3. What is being compared &/or contrasted in the essay and are the subjects being compared &/or contrasted at least somewhat alike?
4. Does the writer address at least three aspects of both of the subjects that he/she is comparing/contrasting? If he/she discusses three points of c/c, what are they?
5. Does the writer give **equal** and the **same** discussion to both subjects? This means does the writer give the same amount of discussion to both subjects and does the writer discuss the points of comparison/contrast in the same order?
6. How is the essay organized and is it clearly organized? (one-side at a time or point-by-point)
7. Is the essay coherent? (does it flow smoothly or does it jump all over the place?)

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8. Does the conclusion add a sense of unity to the essay? (does the conclusion tie everything in the paper together or does the essay sound like it just stops?)
9. What part of the essay needs the most work?

Peer Evaluation Form for Cause and Effect Essay (ENG 1111)

Date:__________________Name:____

1. Does the writer have a clear and interesting introduction that makes you want to read the essay?
2. Does the writer have a clear thesis, which indicates his/her focus (causes, effects, or both causes and effects)?
3. If the writer has a thesis statement, without looking at the information or outline page, write what you believe is the writer's thesis?
4. Does the writer address at least **three** causes <u>or</u> **three** effects? If yes, list them.
5. Are the causes/effects developed in **three separate** body paragraphs, with each paragraph having a clear and effective topic sentence?
6. Without looking at the information page, who do you believe is the writer's intended audience?
7. Is the content and the tone of the essay appropriate for this audience?
8. Does the essay reflect **<u>rigorous thought</u>**, or does it appear that the writer merely addresses the superficial causes and/or effects? (*Longman* 387)
9. Does the writer effectively incorporate quotes into his/her essay or do the quotes sound like they are just stuck in the essay, with little or no commentary by the writer?
10. Does the writer acknowledge (give credit to) his/her sources? In other words, does the writer use effective "lead-ins" for his/her quoted or paraphrased material?
11. Does the writer include the page number/s for any quoted, paraphrased or summarized material in the text of his/her essay?

APPENDIX 2

Guidelines for Responding to Your Peer's Manuscript—Writing Workshop

Responding to your peers' writing is a very important part of the class. I keep a response folder for each student and you will be graded on your responses. Hence, if you want to do well, you must be sure to follow the guidelines listed below. The response activities are intended to assist you in becoming a more critical reader, and hopefully as a consequence, a more critical writer. Reading the writings of others can make you more aware of your own writing.

- You must have "at least" **<u>FOUR</u>** comments on each one-page manuscript that is submitted for workshop. If two pages are submitted, then you must have FOUR comments on each page.

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- Use the abbreviation "HWICYMIY" (how would it change your meaning if you) when commenting on your peers' manuscripts.
- In addition to the HWICYMIY comments, you must include at least **ONE** "I like" comment. This means you must state something that you like about the page you are reading.
- Your four comments must consist of at least two HWICYMIY comments, at least one "I like . . ." comment, and at least one other comment. This other comment can be another "I like" comment, another HWICYMIY comment or an "I would like to know more about . . ." comment.
- Additionally, you **MUST** include a positive, encouraging **endnote** that reflects thought and **addresses the writer by name** at the bottom of the page.
- Do NOT make corrections (i.e. spelling, punctuation, grammar etc.) on your peer's manuscript
- You must be sure to write/type your name, identifying yourself as the reader, on your peer's document (i.e. Reader: Robert) underneath the writer's name in the top left corner.
- Be sure that the writer has indicated the date of the workshop and the round of the writing workshop (Round #1, Round #2 etc.) in the top right corner.
- Using Microsoft Word, you must record your responses/comments directly **alongside** the sentence/passage you are responding to. Highlight the body of text that you want to comment on, click "Review" on the tab bar, select "New Comment" on the tab bar and add your comment.
- Before you "save" be sure to click on the "Show Comments" tab.
- After you click on the "Show Comments" click "save as," and name the document your peer's name with feedback (i.e. Sharon-manuscript with Feedback—Round 1)
- At the end of the class/workshop, you send your feedback to each of your group members, and you must upload copies of all of that round (i.e. Round #1) to MOODLE. Responses not uploaded on the day of the workshop may not be accepted, or if accepted, may be penalized for being late.

Sample Responses

1. I like____
2. HWICYMIY "added more description here"?
3. HWICYMIY "provided more detail here"?
4. HWICYMIY "changed __________ to _________"?
5. HWICYMIY "deleted this sentence/passage?
6. HWICYMIY "added dialog here?"
7. HWICYMIY "moved this sentence/paragraph to . . .?"
8. I would like to know more about_____________________________________
9. Write a reflective, positive endnote for every paper you read in workshop (i.e. Robert, I like your use of description and dialog. It helps to capture your reader's attention. I look forward to reading more of your writing).

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APPENDIX 3

Writing History Profile Assignment

ENG 1111-05

You are to generate a writing history profile. This writing history profile is a diagnostic assignment, meaning that it is intended to show me who you are, and where you are as a writer. This profile should be at least a page. It may be handwritten or typed, but it must be long enough to share information about your writing experience up to this point. Your profile should:

1. Share how you feel about writing (like/dislike) and why you feel as you do.
2. Discuss your writing experience. What kinds of things have you written? Ideally, your discussion should cover your high school &/or work experience. It may cover any writing you have done in college, here at BC or abroad. Try to really think about how you feel about writing and why you feel as you do.
3. Is English your first language. If not, how do you feel about speaking English? What other language/s do you speak?
4. Discuss what you hope to get out of this class.

Due by 11:35 a.m. Thursday, September 2nd
Upload to MOODLE

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Chapter 13
Replacing the "Melting Pot" With a "Colorful Mixed Salad" in the Language Classroom

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ABSTRACT

In a world where the progress in technology, the affirmation of social media platforms, and gaming have made the universe a much smaller place, it should be natural to recreate this boundless space in our classroom and more so in our language classroom. Nevertheless, this is not always the case as the idea of a multicultural, diverse, and multilingual class is still opposed by many educators. Some fear that focusing on multiculturality could endanger any sense of shared tradition, values, and beliefs in 'one particular' society (i.e., American society). In addition to that, language teachers might fear that embracing multiculturality would take attention away from the culture they are there to teach. The debate becomes even more interesting when we move to multilingualism, especially in the language classroom. The author proposes that we start seeing the language classroom as a 'mixed salad bowl' where all the students mix but get to keep their own identity and culture.

INTRODUCTION

In a world where the progress in technology, the affirmation of social media platforms, and gaming have made the universe a much smaller place, it should be natural to recreate this boundless space in our classroom and more so in our language classroom. Nevertheless, this is not always the case as the idea of a multicultural, diverse, and multilingual class is still opposed by many educators. Some fear that focusing on multiculturality could endanger any sense of shared tradition, values, and beliefs in 'one particular' society (i.e., American society). In addition to that, language teachers might fear that embracing multiculturality would take attention away from the culture they are there to teach. The debate becomes even more interesting when we move to multilingualism, especially in the language classroom.

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As far as Second Language Acquisition research is concerned, there is still a division between those scholars who believe that only L2 should be used in the language classroom and those who advocate that there is also a role for L1. The more 'conservative' approach to language teaching would like to create a 'melting pot' in the classroom where all the students amalgamate uniformly by *speaking* the same language and *sharing* the same culture. Among the supportive arguments for banning L1 altogether, there is the justification that students have limited exposure to L2 outside of the classroom; hence in the L2 classroom, learners should be exposed only to the target language. Another argument often used in favor of using only L2 is that L1 can distract students from the end goal, learning another language.

Instead, this chapter proposes that we start seeing the language classroom as a 'tossed salad' where all the students mix but get to keep their own identity and culture. In this article, the author will first briefly review some literature about multiculturality and literature that supports the role of L1 in a language classroom. Then, she would like to discuss the role of translation as a pedagogical tool in the L2 class to enhance and utilize the linguistic diversity the students bring with them.

Byrd Clark (2012) states that pedagogy should help students utilize the various linguistics resources they already possess to understand better the relationship between their set of knowledge and the new language and culture they are learning. It follows that learning a second language is certainly more than learning a bunch of words and rules. Learning a second language means learning a new world, discovering a new self, and reconciling the new self and world with the old ones.

The author believes that translation can help do just that. When translating a text, even if it is just a proverb or slang, we need to identify with the author, the culture and understand the context in which s/he uttered the words. Then we proceed to translate all of it into our own language, culture, and context (thus bringing in our linguistic resources and cultural background.) The act of translating creates a bridge that unifies all the linguistic diversities present in the class and lets learners utilize their L1 without the stigma of guilt (which they feel in a classroom that bans the use of L1.) Ultimately, this chapter wants to prove that allowing students to bank on their own heritage to learn a new language and culture is a powerful way to turn linguistic diversity, which many see as an obstacle, into an efficient pedagogical tool.

LITERATURE REVIEW

Translation as a tool to learn a second language has been around for the longest time. The first appearance of translated text can be dated back to the Mesopotamian era, approximately around the second millennium BC. By the end of the 18th century, translation from L2 into L1 was the most common way to practice and learn a foreign language. The majority of textbooks favored this method of learning and teaching a second language, so the base for the 'grammar-translation method' was set. Translation became the elected method to teach a second language. However, it focused primarily on teaching the grammar and syntax of the target language. The leading idea of the grammar-translation method was to teach that language structures and grammar rules solely through text translation. Students were often given artificially constructed and decontextualized sentences to translate, and no space (or minimal space) was given to culture and communication. This practice reduced learning a language to a 'mechanical' and somehow artificial experience which was a great injustice to both language as a living thing and translation as a possible communication tool. Furthermore, the emphasis on word-by-word translation communicated the false idea that a literal translation from L1 to L2 is possible. However, in reality, literal translation often leads to a nonsensical end product in L2.

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Later in the 19th century, many language theorists, such as Gouin and Vietor, opposed this teaching method. They favored a more 'natural' approach to learning and teaching a language based on new emerging linguistic and psychological theories. Hence, the Natural Method (a.k.a. Direct Method) emerged. Then late in the 20th century, both the Communicative Approach and the Natural Approach movements came into the scene of second language acquisition, and they all contested the value of translation and grammar teaching[1]. These new approaches completely reject the formal grammatical organization of language teaching and focus on comprehensible and meaningful practice activities.

The Natural Approach essentially centers on oral interactions, spontaneous use of language, no translation, inductive grammar teaching, vocabulary learning through pictures and objects. The idea is to teach L2 the same way children learn their first language, so teachers would speak only the target language, L2 (much like parents speak with their children). Students are encouraged to talk as much as possible without being interrupted by the teachers (who would not interfere to correct mistakes they made while speaking.) Much like the Natural Approach, the Direct Method also disregards translation. It bans the use of translation completely and promotes listening and speaking skills. As the name 'Direct Method' suggests, this approach tends to establish a direct association between experience and language; it intends for students to learn how to think and communicate solely in the target language. The base idea is that learners should experience L2 the same way they experience L1 (very similar to the Natural Approach). The Direct Method also encourages teachers' monologues, students' repetition, and traditional 'question answer' activities.

On the other hand, the Natural Approach places less emphasis on teacher monologues and favors students' participation. It also insists less on accurate production in the target language. The Communicative Approach aims for authentic communication and interaction in the target language, which is the objective of the language classroom and the means to achieve it.

All of these teaching methods are indeed great but not without flows. Generally speaking, the best way to learn something new is to relate it to something one already knows. The same applies to languages; it is easier to learn L2 if one can relate it to L1. As indicated by Cummins (2007), the three basic assumptions of the monolingual approach are that

1. one should only use the target language for instructional purposes
2. translation between learners first language (L1) and the target language (L2) is not allowed
3. in immersion and bilingual programs, the two languages are to be kept separated.

However, he continues,

Research evidence provides minimal support for these assumptions, and they are also inconsistent with the instructional implications of current theory in the areas of cognitive psychology and applied linguistics. Based on current research and theory, a set of bilingual instructional strategies are proposed, and concrete examples are provided to illustrate how these strategies can be used together with monolingual strategies in a balanced and complementary way. …

Instructional policies are dominated by monolingual instructional principles that are largely unsupported by empirical evidence and inconsistent with current understandings both of how people learn [Bransford, Brown and Cocking, 2000)] and the functioning of the bilingual and multilingual mind [e.g. Herdina and Jessner, 2002; Cook, 2007]. (Cummins, 2007, p. 221-222)

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The author would add that another possible critique of the monolingual approaches is that an older brain (i.e., adolescent, young teen, and adult's brain) does not work exactly like a child's brain. Commonly these teaching methods insist that L2 should be learned in the same natural way L1 was. She objects that there is nothing natural about learning a second language in the school setting. Learning L2 as L1 is possible mainly when parents or caregivers are bilingual, which means the child is exposed to two or more languages since birth. Even then, keeping all languages on the same level is hard.[2] Possibly, the only natural way to learn a language and truly internalize its culture is to live abroad for a while. Perhaps, studying abroad should be a 'core' requirement for world languages teachers. Finding themselves entirely surrounded by 'foreign' words, customs, traditions, and way of life would help future teachers:

1. become more compassionate towards their students
2. appreciate and understand diversity
3. become truly bicultural (or multicultural)

Such an experience would make them better at their job because they would be more equipped to understand the difficulties the students have in a language class. The abroad experience could help with cultural understanding and language acquisition; nevertheless, even in that case, the interferences between L1 and L2cannot be avoided altogether. In fact, L1 will always find a place in the person learning and thinking process. It is natural for humans to learn by comparisons; hence as much as a teacher can ban translation from the class and tell students to 'stop thinking in L1', the reality is that translation and thinking in L1 will always happen in the learners' brain.

A further critique of the monolingual approach is that monolingualism often leads to monoculturalism. The colorful linguistic and cultural varieties present in our classes are completely ignored, and all of a sudden linguistic diversity becomes a problem and a deficit rather than an asset. This attitude discourages students, and it also impedes relations between different languages and cultures. Students might feel demoralized because they are perceived as 'deficient' when in reality, they are not. They are indeed gifted with multicultural competencies and have in them the tools to succeed in L2. What needs to happen for them to do that is a change of perspectives in the classroom. Educators should start looking at their pupils' potential and build on that. Generally, people learn by engaging and integrating prior knowledge and understanding; therefore, it would be easier to learn a second language if they could compare it to their L1. Allowing learners to revert to their mother tongue to clarify concepts or words they do not understand in L2 could facilitate their learning. Moreover, teachers should draw attention to the similarities between the languages, thus validating what students already know. Recognizing all the voices and cultures in the class helps build a community of learners where everybody feels equal; students feel like they belong without having to assimilate completely.

Assimilation is usually perceived as a positive term to describe immigrants who ultimately embrace the local culture and language. However, the author does not think it is such a positive thing. Assimilation leads to the melting pot concept, which describes a society where all blend in together, and all cultures become one. Like the idea of assimilation, the melting pot metaphor is seen as the 'happy ending' of every immigrant story. Nonetheless, the author begs to differ as she does not see it as a happy ending; instead, she sees it as a defeat. It is the author opinion that, no one should ever have to give up his/her own culture, identity, or language to be able to 'fit in' in a new country. A more positive metaphor to describe a happy ending for every immigrant story is that of the 'mixed salad.' The society described with the mixed salad metaphor is a reality where all the cultures live peacefully and respectfully together

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while maintaining their uniqueness. It is a society that genuinely promotes and celebrates multiculturalism and a space where we all have a chance to be our unique selves while learning how to communicate through and despite our differences.

However, in intercultural interactions, misunderstandings can happen, and to avoid that, it is essential to improve people's communicative abilities. In a language class, we have the opportunity to contribute to a healthier society by teaching our students better "communicative competence" (a term introduced by Hymes, 1972). According to Hymes, communicative competence encompasses knowledge of linguistic aspects of language and the pragmatic and cultural understanding of when, how, and why individuals use certain words and expressions. To master languages at this level, one needs to learn about different cultures and their communication rules and habits. Basically, the idea is that students must learn how to step in another person's shoes and gain their perspective. Only when this happens, authentic intercultural communication can occur. If we introduce translation in teaching a second language, we might just be speeding this process along.
Translation can aid in learning intercultural communication skills such as:

1. knowing how to speak a second language
2. ability to understand a different culture
3. willingness and ability to see the world from a 'third-person' perspective.

Mastering these communicative competences builds 'global competence'. People who have global competence are more inclined to collaborate with different cultures and ethnicities,

A neglected aspect of learning for world citizenship is foreign language instruction. All students should learn at least one foreign language well. Seeing how another group of intelligent human beings has cut up the world differently (...) gives a young person a lesson in cultural humility (...) the understanding of difference that a foreign language conveys is irreplaceable.

…

Our primary goal should be to produce students who have a Socratic knowledge of their own ignorance – both of other world cultures and, to a great extent, of their own. These students, when they hear simplistic platitudes about cultural difference, will not be inclined to take them at face value; they will question, probe, and inquire (...) they will approach the different with an appropriate humility (Nussbaum, 1998, p. 147).

Translation is an 'action' that promotes cultural humility because it encourages students to see the world through a new lens. 'Cultural humility' is the understanding that one's own culture is not the only proper way to look at the world; instead, there are many, and various ways to see the reality around us, and they are all equally valuable. This awakening is the key to building a 'mixed salad' society.

Additionally, assuming we use the correct texts for our students, translation offers a vantage point of observation of the target culture and more in-depth knowledge of the language. Indeed, the culture creates and affects language; hence, translation is never and should never be just about the 'words.' On the contrary, it is a tool to explore new customs and ethnicities. Hence, it promotes cultural awareness, which helps create an environment of acceptance and peaceful coexistence.

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Ultimately, translating transfers one country's culture into another while also allowing the translator the freedom to interpret and personalize the whole experience. Personalizing the experience makes learning a new language meaningful to students and stimulates their interest and engagement. Moreover, the opportunity to subjectively interpret the text generates topics for conversations and chances to exchange ideas and points of view. It creates a space of sharing and comparing, learning, and mutual understanding, an area where all feel equal and recognized. This way, the classroom becomes the 'soil' where we plant the seed for a more welcoming and fair society.

As language instructors, we have the means to start building the 'mixed salad' society in the classroom by respecting linguistic diversity and multiculturality. The respect begins with lifting the ban of L1 in the L2 classroom, perhaps through the use of translation activities.

TRANSLATION IN THE LANGUAGE CLASSROOM

After the condemnation of the 19th century, translation was picked up again at the beginning of the 20th century, even though it was only used sporadically. As Sweet points out, the translation method was used in the early stage of language learning to clarify 'knowledge of the second language,' and translation into L2 was used only when basic knowledge of L2 had been achieved. Nonetheless, the opposition to the grammar-based translation method continued even though arguments against it were less heated:

In the following decades, the main arguments against using translation were that translation into the foreign language hinders the practical command of the foreign language, and translation from the foreign language corrupts the command of the native language due to the restraining co-presence of foreign language items in the mind. (House, 2008)

There was a more balanced approach to SLA during this time, and translation was not banned altogether; however, audiolingual theorists still saw it as an obstacle to training the learners' brains into thinking in the target language. They believed that it caused too much interference between the native tongue and L2, preventing a successful learning process outcome. They felt that translation prevented students from understanding the relationship between the sentence uttered and the context in which the sentence is used. Later with the advent of new cognitive, communicative, and pragmatics trends, these claims were proven wrong. In fact, translation can actually help the acquisition of the pragmatics of language and can aid the learners to understand better *when*, *how*, and *why* certain expressions are used. Despite the support of these new theories, there were still linguists who thought that translation was an 'unnatural activity,' an artificial and complicated skill that had no place in learning a second language. According to them, it didn't help the development of the four basic language skills (reading, talking, writing, and listening.)

Today the diatribe continues mainly because there is still confusion about what translation is and is not. Many still see it as a tool to achieve only linguistic competence (to explain grammar and drill students on specific structures.) This approach fails to exploit all the learning possibilities translation brings to the table, such as truly understanding the culture and the 'real' use of words and idioms in the target language. As indicated earlier, the authors believes that translation is a communicative tool and a valuable way to bridge cultures and promote acceptance. Hence, it should be used as such and welcomed

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back into the contemporary language classroom together with other practical and valuable approaches (i.e., communicative approach, task-based approach, etc.)

MODERN SPIN TO TRANSLATION

A Slovak proverb says, "The more languages you know, the more of a person you are." It is a saying that the author genuinely believes, and it has guided her teaching through the years. This Slovak proverb underlines the idea that when learning a new language, an individual grows not only intellectually but also as a person. The exposure to different cultures, ways of thinking, and ways of saying things grants experiences that are precluded to monocultural and monolingual people.

As educators, we are responsible for helping our students succeed academically and help them become better humans and better citizens. This is true for every subject and any grade level one might teach, but teaching languages and cultures puts us in a favorable position. We have many tools to help improve our students' dispositions towards a 'mixed salad' type society. One such tool is translation as a teaching method. The author is not suggesting resuscitating the old fashion grammar-based method; instead, she is proposing modernizing the translation approach. She is confident that if we embrace this idea, translation could become a useful pedagogical tool to teach a second language, promote linguistic diversity, and form global citizens.

The main problem with the old approach to translation was that it presented the task as a mechanical activity. Students were asked to get a dictionary and translate the text verbatim. There was virtually no interaction with the teacher or among students. Furthermore, translation was often from L1 to L2, which is complex and frustrating. Unfortunately, translation is still misused and under-used in the language class as it is mainly employed to clarify grammatical issues and verify vocabulary knowledge and comprehension.

The first step towards modernizing translation as a teaching tool is changing our perspective and seeing that translation happens in everyday life. We constantly translate symbols, pictures, 'situations' into words that explain what we understand and feel. Vice-versa, nowadays more than ever, we also translate our words and emotions into symbols (for example, emoji). We are translators every day, and the act of translation represents a communicative tool that helps us understand situations and texts we couldn't otherwise decipher. So why shouldn't we use it in the language classroom and exploit all the learning outcomes it offers?

Bringing translation, hence L1, in the language classroom is not a negative thing. On the contrary, it opens the floor to many benefits for our students' learning journey. Indeed, changing a 'colonialist' attitude (enforcing L2 and its culture) into a warmer intercultural and multilingual one makes the class more student-centered and welcoming and it fosters the creation of a learning community. Allowing learners to use their L1 to understand and interpret L2 makes them feel validated and independent. It helps them engage more openly with the target language and grants some control over the learning process. Also, allowing for some strategic use of L1 eases the tension and lowers the performance anxiety. When we walk into a classroom, there are a few things to keep in mind, and maybe the most important is that students might feel uncomfortable (just as we may), and we need to ease their tension. Permitting the use of L1 and integrating that into the learning experience will aid relaxation and the creation of a community. Hence, the class will no longer be just a cold room; it becomes a tight space where students feel like an integral part of the group, which helps them develop and solidify a sense of identity and

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belonging. One way to achieve this is to let students learn how to appreciate the "taste" (in the Bakhtinian sense, "taste" indicates the pragmatic attributes of words) of a new language by still savoring the familiar "taste" of their native tongue,

all words have the "taste" of a profession, a genre, a tendency, a party, a particular work, a particular person, a generation, an age group, the day and hour. Each word tastes of the context and contexts in which it has lived its socially charged life; all words and forms are populated by intentions. Contextual overtones (generic, tendentious, individualistic) are inevitable in the word. (Bakhtin 1981)

We can effectively teach the "taste" of new words by allotting a little class time to translation activities and selecting texts that require an understanding of the pragmatics of the target language and not simply familiarity with the structure and syntax.

The second essential step to modernizing translation is to convert the task into a collaborative activity. This is also how we change our class from a melting pot into a mixed salad. *Collaborative translation*[3] is a task-based activity that immediately turns a solitary task into a group exercise. The key to creating a successful activity is to have the students translate from L2 into L1. It is beneficial because it allows learners to play a role that in a monolingual class belongs solely to the teacher: "the authority figure" who knows best,

The collaborative translation workshops emphasize that the teacher is certainly an expert and a tool that students will use, because of their role of facilitator of the session, but also that the teacher's role is not to fill in the gaps in the students' knowledge, ... On the contrary, the role of the teacher is to make students aware of their ability to provide results and train students to explore their own strategies. Students' questions or doubts should not be seen as gaps that the instructor is responsible for filling, simply because the instructor is not the collaborator who is asked to contribute as far as the target language of the translation is concerned. (G. Panzarella & C. Sinibaldi, 2018)

For this type of translation, students work together in all the assignment stages: reading the text to translate, discussing the task at hand, and proposing different ways to translate, choosing the best option, and engaging in post-translation discussions. This idea of group translation allows learners to socialize, exchange ideas, and even languages. They can negotiate the meaning of the target language by using their language, (i.e., English or whatever that might be.) The teachers' role is to help them navigate their linguistic differences and help them reach their final goal: translating the text to the best of their ability. Another great advantage of adopting collaborative translation as a teaching tool is that it highlights what students know rather than what they do not know. If they can rely on their multilingual competence, they are no longer seen as 'deficient native speakers,' which is the case in the strictly monolingual class. Instead, they are seen, as V. Cook[4] suggests, as "multicompetent language users."

Moreover, this approach banks on 'motivation,' one of the essential factors in making learning a second language a successful experience. Students feel motivated because they are empowered and independent; they do not need to ask for help every five seconds and rely on their strengths and peers.

Although translation is normally seen as the opposite of spontaneous, creative language use, we can argue that translation activities have the potential to foster learners' independent use of the language while enhancing their perceived self-efficacy. (G. Panzarella & C. Sinibaldi, 2018)

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Collaborative translation not only encourages creativity and critical thinking. It promotes acceptance and empathy towards different cultures and helps create global citizens who have at least a minimal understanding of the linguistic diversities around the globe. Imagine having (as is often the case in our classrooms) students who come from entirely different linguistic and cultural backgrounds. Moreover, imagine how rich their interaction would be if we allowed them to bring their linguistic knowledge in their pre and post-translation discussions. The author has experimented with this teaching method in her advanced Italian class and it was an incredibly enriching experience. She was teaching a writing course[5], and asked her students to work together to translate an excerpt from Igiaba Scego's short story Salsicce (Sausages).

In this award-winning short story, Scego reflects on her identity crisis as a Somali origin woman born in Italy who lives in a state of eternal 'in betwixt.' Her identity is shaken when she learns of the new Italian mandate to fingerprint all the immigrants who want to renew their residence permits. She has an identity crisis: is she Italian or Somali? Does she need to be fingerprinted or not? The sudden act of buying sausages represents an attempt to be more Italian; however, her guilt brings forward her Somali roots. This text was not chosen by accident; it was a weighted decision. Choosing material written by writers who have experienced or simply reflect on what it means to be multicultural, bilingual, and living in a country where they do not immediately fit in, is pivotal to transforming the translation task into a meaningful and personal experience. It is also interesting to use authors who write in a language other than their own (for example, Jhumpa Lahiri, a native English speaker who decided to write in Italian.) Those two typologies of writing speak directly to the learners who can identify with the writers. The personal connection is yet another motivational tool.

For the translation task, the class was divided into groups and each group was given the same passage from the story. Students were instructed to:

1. read the passage alone and then as a group
2. talk about the content
3. reflect on the tone and the feelings of the author
4. discuss possible translation
5. translate
6. create a new title.

When the students had completed the translations (which they also uploaded on Canvas, the LMS used at Rutgers), the class had a post-translation discussion. Each group shared why they had chosen certain words, expressions and also talked about the new title they had chosen for the story. They had to write a reflective paper on their translation and the others at home as a follow-up. The energy and the excitement on her students' face were a clear message that the task had been well received. Also, the fact that they were on task from beginning to end was remarkable. There was no side talk about their weekend's plans, their team's latest victory, or other topics. The post-translation discussion was vibrant as they each shared how their linguistic backgrounds came into play and affected their choices. That day that the author learned that if we opt for an integrated plurilingual approach, we help students develop a much broader language density and a genuine appreciation for languages.

Evidently, the above activity and the idea of collaborative/group translation seem more fitted for an advanced language class. In all honestly, the writing course in which it was used is a fourth-semester class. However, translation as a tool to teach language communicatively can also be used in lower-level classes

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by adapting the task to the students' proficiency level. In that case, one would not use literary excerpts but possibly proverbs, selected lines from popular songs, short ads, and commercials. Nevertheless, the structure of the assignments would remain the same, except for the reflective paper and post-translation discussion. Students should be allowed to complete these activities in English as, for those two tasks, the focus is not on language learning. Instead, we are inviting students to reflect on cultural and linguistic diversity and their personal experiences.

GUIDING QUESTIONS FOR THE POST TRANSLATION REFLECTIONS

To help develop fruitful discussions in pre- and post-translation reflective moments, we need to give the correct input and propose provocative questions. We should ask students to ponder the following points in the pre-translation moment:

1. How do I re-create the original voice? (Or maybe, "Do I need to re-create the original voice or can I use my own?")
2. How can the setting portrayed in the original text be replicated in the 'English'-speaking world?
3. Can I reproduce a specific dialect, accent, and how? What tools do I have that I can use?

After the translation, they should answer explaining these queries:

1. Was I able to re-create the original voice? Yes/no, why? (Or, Why did I chose to use my voice instead?")
2. Did I successfully recreate the settings of the original text? How?
3. Did I find a way to replicate the dialect or produce a language that portrays the linguistic diversity of people who speak dialect/with a different accent?

These considerations lead to knowledge that goes well beyond knowing how to translate 'words'. Students learn how to *tran-slate* cultures and experiences. Hence, translation becomes a tool to understand a new world and way of living. In effect, the act of translating (if used communicatively) exposes learners to the reality of language in its entirety. The learning experience does not stop at words, conjugations, and sentence writing; it goes farther than that. It encompasses noticing new attitudes, customs, and lifestyles. It pushes learners to see various ways of saying the same thing and understand that they can all be equally correct. It teaches to be open-minded and accepting.

Pre- and post-translation reflection moments should be carefully planned and organized. Remember, we are there to facilitate learning, and it is our responsibility to guide our students to discover the complex world of linguistic diversity. Through our guidance, they should learn to appreciate the various sounds of the multitude of languages around the globe. They should learn to look at linguistic diversity as an asset and not a deficit and finally understand that living in a 'mixed salad' is more rewarding than living in a 'melting pot.'

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KEY TERMS AND DEFINITIONS

Collaborative/Group Translation: A translation where multiple participant work on the same document.

Culture: The unique way of life of a group of people which encompasses religion, language, behavior, communication style, food, music, and art.

Linguistic Diversity: A way to identify and talk about different type languages, language family, grammar, and vocabulary.

Monolingualism: The ability of speaking only one language.

Multiculturalism: The peaceful co-existence of groups of people with diverse cultures, religion, and lifestyles.

Pluringualism: The ability of a person who has expertise in more than one language.

ENDNOTES

[1] The Direct Method was launched in the 1880s mainly in Germany and Scandinavia and it was developed in response to the Grammar Translation Method. It was introduced by the German scholar F. Franke who researched the psychological principles of direct association between forms and meanings in the target language. The Communicative Approach emerged in the late 1970s and it became the preferred alternative to the popular audiolingual method (favored by the Natural Method). The Natural Approach was introduced by Stephen Krashen and Tracy Terrel in 1983 and it is based on Krashen's theories about second language acquisition.

[2] Since they were born, I have raised my children bilingual; I have spoken to them in Italian, and my husband speaks mainly in English. I must admit that everything was easier before they started going to school and actively socializing with other children. Indeed, when they started making friends, both of my kids started using English more than Italian. And actually, they favored English and started questioning Italian. My daughter, when she was just five, asked me, "Why do I need to speak Italian if all my friends and teachers speak English?" The only thing I could say to her was, "Because learning a second language is a gift for life and because mamma speaks it!" She looked at me and just said, "Ok." Today, she is eight, and my son is almost seven, and they both speak

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Italian. However, it continues to be an unfair battle, except for the summer months in Italy. They feel it is 'natural' to speak Italian there because everybody else does!

[3] For this chapter the term Collaborative Translation is used as a synonym of 'group translation'. It does not refer to the specific technology created to allow collaboration on online/digital documents.

[4] See Cook, V. (2007). The Goals of ELT. 10.1007/978-0-387-46301-8_18.

[5] The course title was "Workshop in Italian Stylistic and Writing" and is a 200-level college course.

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Chapter 14
ESL Students' Perceptions of Linguistically Diverse English Language Teachers in English-Speaking Countries:
The Effect on Teacher Self-Image

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ABSTRACT

The majority of English language teachers worldwide are non-native English professionals who are linguistically diverse and speak different varieties of English. However, in the English language teaching profession, it is commonly believed that native English-speaking instructors are ideal teachers based solely on the fact that English is their mother tongue. This preconceived assumption, prevalent among ESL students who come to the United States to learn English, leads to the marginalization of qualified and competent non-native English language teachers, with resulting effects on their self-image. Although previous publications explore the phenomenon of student dispositions of linguistically diverse ESL instructors, they do not adequately address how teachers can deal with negative student perceptions proactively. This chapter fills that gap by contributing to the existing teacher-related scholarship through a new theory intended to empower teachers and realign students' negative beliefs and which also includes a lesson unit showcasing an implementation of that theory.

INTRODUCTION

The majority of English language teachers in the world today are non-native English speakers (NNESs). Approximately 80% percent of the world's population of English language teachers come from different linguistic backgrounds and, thus, speak different forms of English (Braine, 2010; Canagarajah, 1999,

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2005; Kato, 2015; Ma, 2012; Maum, 2002; Selvi, 2014; Song & Gonzalez Del Castillo, 2015; Wang & Fang, 2020). This large number, which continues to increase exponentially, can be attributed to the fact that today, due to globalization and the worldwide diffusion of English, more speakers of different varieties of English and learners of English for international communication exist than do native speakers of English (Crystal, 2012; Jenkins, 2009; Kirkpatrick, 2007; Selvi, 2014; Wang & Fang, 2020).

However, in the English language teaching (ELT) profession, it is commonly believed that native English-speaking teachers (NESTs) are ideal teachers of English based solely on the fact that English is their mother tongue (Amin, 1997, 1999; Barret, 2009; Song & Gonzalez Del Castillo, 2015; Wang & Fang, 2020). This supposition is especially prevalent among ESL students, that is, international students in English-speaking countries, such as the United States, Canada, and Britain, and for whom English is a second language (Floris & Renandya, 2020; Kelch & Santana-Williamson, 2002; Reis, 2011). Despite research evidence showcasing the perceived strengths of non-native English-speaking teachers (NNESTs), such as their ability to empathize with students' language needs and problems due to their own language learning history and multilingual backgrounds, their capability to make use of students' mother tongue in teaching the target language, and their advantage in providing a good learner model for students (Blum & Johnson, 2012; Kamhi-Stein, 1999; Medgyes, 1994), the preconception of NESTs as being superior to and more suitable ESL teachers than their non-native counterparts has become mainstream in the English language teaching (ELT) field (Wang & Fang, 2020).

This chapter hypothesizes that a preference for NESELTs has a marginalizing effect on the professional identity of English language teachers of foreign descent. The effect can be very frustrating for someone who is confident, knows his or her field, and is a good teacher. Indeed, the degree to which an English language teacher creates a credible self-image is very much dictated by his or her ESL students' perspective on who is best suited to teach the target language. If teachers do not feel validated by their students, they will most likely develop a negative image of themselves and their capabilities. Admittedly, there are linguistically diverse teachers of foreign descent who have taught ESL and confronted the effect of student perception both in and out of the classroom.

The effect of student perception on teacher self-image is an important topic because "the road to the learner leads through the teacher, and teacher-related research should therefore be increased" (Medgyes, 1992, p. 340). To this end, the significance of this chapter is based on the assumption that external factors do influence NNESELTs' professional identity constructions, which in turn impact their teaching. As the number of non-native ESL teachers worldwide is on the rise, it is critical to inquire into this cause-and-effect relationship.

This chapter is useful and practical because it will serve to increase awareness about this issue and contribute to the literature on TESOL and MA/Ph.D training programs. Its expanded usefulness could include applications such as professional development and for administration to use as a potential way to value diversity in its hiring practices.

The objectives of this chapter, then, are to examine the formation of teacher self-image impacted by perceptions of ESL students and devise a proactive curricular approach to empowering and equipping linguistically diverse ESL teachers, as well as prospective teachers, with cognizance of the problem.

To that end, I will review the literature on native- and nonnative-speaker constructs, empirical studies on student perceptions of linguistically diverse English language teachers in English-speaking countries, and excerpts from published teacher narratives. I will use my findings as a basis for making recommendations for TESOL programs in the U.S. and developing a new theory aimed at equipping teachers and

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teacher trainees with strategies for coping with negative student dispositions. A lesson unit showcasing an implementation of my theory will be included as well.

BACKGROUND

Admittedly, the widely held presupposition about the perceived superiority of NESTs in ELT results from the native speaker (NS) construct, linking the speaker's English to one of the Inner Circle varieties (Kacru & Nelson, 2006) used in countries where English is the main language, such as the United States, Britain, Ireland, Canada, Australia, and New Zealand. As such, an NS is someone who was born into an English-speaking community and learned the language at an extremely young age (Bloomfield, 1933), who speaks it as his mother tongue (Medgyes, 2001), and who knows it best and speaks it fluently (Chomsky, 1965; Quirk, 1961, 1985, 1990). From this standpoint, then, it is conceivable that an NS is an embodiment of linguistic competence, as well as an expert on grammaticality (Chomsky, 1965; Kato, 2015; Li & Zang, 2016). However, "it is fundamentally unjust to judge a person's linguistic competence solely on the fact that they [*sic*] were born into the language" (Dewaele et al., 2021, p. 25).

Drawing on the above-cited definitions of an NS, a non-native speaker (NNS) can be defined as someone from Outer or Expanding Circle countries, the former denoting postcolonial countries where English has become institutionalized and is used as a second language (ESL), as in India, Nigera, Singapore, and the Philippines, while the latter consisting of countries with emerging varieties of English used as a foreign language (EFL) and for international purposes, as can be seen in the People's Republic of China, Japan, and Korea, and in African and Middle Eastern countries as well (Kachru & Nelson, 2006). It follows that an NNS speaks English as his or her second or foreign language (Medgyes, 2001). Implicit in this labeling is the notion that a second language learner or speaker is less worthy than an NS, as no one can become competent in a language acquired later (Bloomfield, 1933). This assumption results from the supposition that individuals for whom English is their first language are "the perfect models of their language" (Kato, 2015, p. 188) and whose intuitive knowledge and command of grammar, vocabulary, and sociolinguistic functions of English are to be trusted (Stern, 1983; Crystal, 2012). Understood in these ways, then, an NNS can be likened to someone "coming in second in a race . . . not as good as [someone] coming in first" (Kachru & Nelson, 1996, p. 79). Accordingly, "what native speakers say is invested with both authenticity and authority" (Widdowson, 1994, p. 386), while NNSs are perceived as inauthentic and lacking credibility (Amin, 1999; Thomas, 1999).

It follows that a non-native English-speaking English language teacher (NNESELT) is someone "for whom English is a second or foreign language" (Medgyes, 2001, p. 433) and who teaches English in an ESL or EFL setting. Unfortunately, in the United States and other English-speaking, Inner Circle countries, the common belief shared by language learners, their parents, administrators, and even language teacher educators is that the best teacher of English is an NS (Mahboob, 2004; Pacek, 2005; Selvi, 2014; Wang & Fang, 2020) based solely on the fact that English is their mother tongue. This presupposition is prevalent among ESL students, that is, international students in the United States, Britain, Australia, or Canada (Barrett, 2009; Samimy & Brutt-Griffler, 1999) who expect to learn the target language from NSs (Braine, 1999; Medgyes, 1994).

A concept associated with NS construct is the speaker's racial background, for it is generally believed that an NESELT is "of an Anglo (White) origin" (Mahboob, 2004, p. 178), and "the ultimate authority over the English language . . . [and its] teaching rests with . . . 'native speakers' who are tacitly

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assumed to be White and of a certain social class and education level" (Nero, 2006, p. 28). Indeed, the association among NESELTs' skin color, their presumed knowledge of the English language, *and* their presupposed undoubted expertise in teaching English echoes Amin's (1999) viewpoint that an English language teacher's racial origin is a key determinant of the extent to which that teacher is perceived as authentic or inauthentic.

The notion that NSs are ideal teachers of English because of their fair skin color and linguistic competence is problematic because it automatically marginalizes qualified NNESELTs from racially and linguistically diverse backgrounds by privileging NESELTs, irrespective of whether the latter group has the prescribed credentials.

Indeed, Moussu and Llurda (2008) and Rampton (1990) maintained that an ESL teacher's language proficiency is concerned with the teacher's knowledge acquired through a series of qualifications after a course of study, training, or an exam and which has to do with the teacher's skill in that specific domain. It follows, then, that language teaching has to do with "what you know" rather than "who you are."

Likewise, Phillipson (1992) set forth the term *native speaker fallacy* to dispel the misconception that the ideal teacher of English is a native speaker, stating that "the greater facility" NSs are believed to enjoy, "in demonstrating fluent, idiomatically appropriate language, and in appreciating the cultural connotations of the language" (p. 194) can be taught to NNSs in teacher education programs. Similarly, Braine (2004) noted that "insights into the language learning process, the mastery of correct forms and appropriate use of the language, and the ability to analyze and explain the language are within the reach of nonnative speaker teachers, too" (p. 16). Moreover, a teacher "is not adequately qualified to teach a language merely because it is his [or her] mother tongue. Many of the products of the British education system recruited currently into ELT do not know much about their own language, [and] the untrained or unqualified native speaker is a menace" (Phillipson, 1992, p. 195). Additionally, Phillipson (1992) maintained that being second or foreign language learners themselves, NNESELTs may be better qualified to teach English than their counterparts who speak the language as their mother tongue.

Another counterargument for the established belief that NSs represent ideal English language teachers was presented by Widdowson (1994) who maintained that "native-speaker expertise is assumed to extend to the teaching of the language" (p. 388), such that English language teaching pedagogy tacitly privileges monolingual NSs due to their perceived status as custodians of linguistic and cultural knowledge. Over the years, this preconceived advantage has resulted in many of the English language teaching programs' recruiting NESELTs to teach the language to students from various linguistic and cultural backgrounds. The assumption behind this act is that "the English presented in the classroom should be authentic, naturally occurring language . . . [as in] real newspaper reports, real magazine articles, and real advertisements . . . [and] access to its meaning is limited to those insiders who share its cultural presuppositions and a sense of its idiomatic nuance" (p. 386). Naturally, NSs are "those insiders" who own the language and know its cultural connotations due to their "birthright." It follows that those insiders also represent ideal language teachers and serve as a model for language learners. Accordingly, NSs "write textbooks and teachers' books, make pronouncements and recommendations, and bring to remote and hitherto benighted places the good news about real English and good teaching to lighten their darkness. Real English: [*sic*] their English. Good teaching: their teaching" (p. 388).

The problem with such practices, according to Widdowson, is that making "authenticity" the primary goal of language pedagogy grants NESELTs privileged status while viewing teachers who do not fit the definition of authentic as outsiders. Moreover, although Widdowson does not say so directly, he suggests that competence in the language does not automatically result in competence in language teach-

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ing. His statement that "the special advantage of native-speaker teachers disappears when you shift the emphasis away from contexts of [language] use to contexts of [language] learning and consider how the language is to be specially designed to engage the student's reality and activate the learning process" (p. 387) highlights the importance of pedagogical preparation and taking into consideration students' needs and expectations in creating a learner-centered curriculum. Such a curriculum necessitates second language teachers' understanding of and empathizing with learners' language learning difficulties. As such, NNESELTs, Widdowson contended, are "in a better position to know what is appropriate in the contexts of language learning" (p. 387) because of those teachers' familiarity with teaching methods that might better assist students in learning English.

NESELTs' teaching, on the other hand, "is suited to [the needs of their community and to] particular contexts of instruction which in many respects are quite different from those which obtain in the world at large" (Widdowson, p. 388). To substantiate this claim, Widdowson gives an example of a language teaching method that merges "authenticity" with a "universal natural learning response" at a language school in England whereby students come from socioeconomically advantaged backgrounds and are engaged but whose ethnolinguistic origins are dissimilar from each other's and the teacher's.

Contributing to the refutation of the common-sense argument that NSs are ideal language teachers, Canagarajah (1999) noted that "not all teachers may make good teachers of their first language . . . [whereas] speakers with multilingual competence . . . may make successful language teachers . . . [For] their proficiency in more than one language system develops a deep metalinguistic knowledge and complex language awareness" (p. 80). Research indicates that such linguistic awareness and teachers' sharing a similar or the same language background as their students are "resources" in second language teaching and learning (as cited in Canagarajah, p. 80). Specifically, multilingual teachers' "insider status in the community provides them with an intimate awareness of the learning styles, language attitudes, and functional needs of the students so that they can develop an effective curriculum and pedagogy" (p. 80).

Furthermore, as discussed earlier, due to globalization and the worldwide expansion of English today, there exist more speakers of different varieties of English than do NSs. In other words, the varieties exceed the actual number of NSs. This fact is of significance, for it "implies that the English language is no longer the privilege of native speakers" (Medgyes, 2001, p. 429). Indeed, English is an international language, which means that "it is not a possession which native speakers lease out to others, while still maintaining the freehold. Other people actually own it" (Widdowson, 1994, p. 385). However, Norton (1997) stated that "English belongs to the people who speak it, whether native or nonnative, whether ESL or EFL, whether standard or nonstandard" (p. 427).

In addition, denying the perceived relationship between linguistic competence and teacher effectiveness, Medgyes (1992) maintained that proficiency cannot be the only determining factor in successful teaching, that additional variables (e.g., age, sex, experience, aptitude, personality, motivation, and training) also play an important role in successful instruction. In fact, NNESELTs possess six qualities that positively distinguish them from their native counterparts. Many members of the former group, Medgyes (2001) claimed, can "provide a better learner['s] model; teach language-learning strategies more effectively; provide more information about the English language; better anticipate and prevent language difficulties; be more sensitive to their students' needs; [and] benefit from their ability to use the students' mother tongue" (p. 434). Along the same lines, time and exposure to NNESELTs, as well as the use of appropriate teaching methods and the teachers' positive personality features, positively influence student beliefs (Kelch & Santana-Williamson, 2002; Mahboob, 2004; Moussu, 2002; Pacek, 2005).

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Despite the above-cited research evidence giving credence to NNESELTs and their capabilities and strengths as ESL teachers, "the idea that native English-speaking teachers (NESTs) are superior to NNESTs and thus are more suitable and ideal English language teachers has become mainstream in the ELT field" (Wang & Fang, 2020, p. 2). Although previously conducted empirical studies on student attitudes towards ethnolinguistically diverse English language teachers have shown that students perceive both NESELTs and NNESELTs to have positive and negative attributes, with the former group perceived to be more effective in teaching culture, speaking, and pronunciation, while the latter group in teaching grammar, writing, and reading (Jieyin & Gajaseni, 2018), some studies have also revealed a preference for NESELTs.

For instance, as evidenced by Samimy and Brutt-Griffler's (1999) research, students from countries where English is not a primary language and who pursue their higher education in the United States believe in NESELTs' superiority over NNESELTs. Similarly, in examining ESL students' attitudes toward NNESELTs, Barrett (2009) found that students valued NS fluency and American accents the most in their judgment of the teacher. Notably, 91 percent of students reported that they expected their teachers to be NSs of American English when they came to the United States to learn English, and 70% indicated that they would be disappointed if the teachers were not NSs. Along the same lines, some of the students stipulated that "American tone," "American accent," "American speaking," "pronunciation," "learning English from Americans," and "learning English from the native" (p. 53) were their primary motives for studying English at an American university.

The results of Barrett's research supported Lippi-Green's (2012) conclusion that students perceived non-native accented speech as an important criterion for disqualifying NNESELTs for language teaching and for viewing them as ineffective or incompetent teachers although they spoke fluent English. Similarly, specific comments from the students in Barrett' study, such as "Non-native speakers don't get certain expressions, how to say things appropriately; I don't trust how non-native teacher [*sic*] can use appropriate expression [*sic*]; non-native [*sic*] cannot explain"; and "American speaker knows [*sic*]" (p.53), strengthened the prevalent belief among most language learners, that "what native speakers say is invested with both authenticity and authority" (Widdowson, 1994, p. 386), while NNESELTs are perceived as "inauthentic" (Amin, 1997) and "lacking credibility" (Thomas, 1999).

In the same way, the following excerpt from Thomas' (1999) narrative illustrates her feeling inadequate stemming from challenges to her credibility as a result of her students' perceptions of her as an NNESELT:

A few months ago, I had student evaluations from the previous semester returned to me. The evaluations were generally good with remarks such as "She is a very good teacher," "I like her encouragement, correction, and advice," "She has a very good style to teach. . . ." In the middle of this evaluation package, I came upon one evaluation that . . . read: "We need native speaker teacher [sic]. It will be better." As I read that comment, I felt my heart sink. All the positive comments I had received were suddenly less important; they did not seem to matter. . . . [T]his comment hurt, especially because it was directed at who I was, not at my teaching abilities as evidenced by positive remarks about my teaching. . . . [T]his one remark suddenly left me feeling unsure of my abilities. . . . The same type of uncertainty follows me . . . I enter every class. It is my baggage. . . . I do not know how to interpret non-acknowledgment that I receive from . . . [them]. [D]o they see me as a nonperson because of my race and my accent? What should I think when a student tells me that he [or she] is only interested in taking a reading and pronunciation

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class (which just happens to be taught by a NS) and not a writing class (which happens to be taught by me)? Sometimes I find myself doubting my own abilities, wondering if I really am good enough. (p.10)

The above passage clearly articulates a fragmentation of identity, as well as the author's experiences of marginalization owing to her linguistic and racial background. The author's initial perception of self as a "good" English teacher as reflected in her students' positive comments was disrupted by being positioned as a certain kind of English teacher, one that did not match the NS norm. Admittedly, the student's showing a marked partiality for an NESELT, as demonstrated in the comment "We need native speaker teacher. It will be better," is consistent with the literature on the perceived association between NS status and English language teaching (Barrett, 2009; Mahboob, 2004; Medgyes, 1994; Pacek, 2005). In this regard, implicit in the student's discourse is the preconceived connection among individuals' country of origin, their primary language, and their teaching ability. The student's worldview, then, seems to operate under the assumption that NS status naturally lends credence to the teacher's linguistic competence and teaching aptitude, thereby giving the teacher social legitimacy and recognition in the classroom.

Experiences of marginalization, akin to those narrated by Thomas, are also evident in the following passage by Braine (1999), describing his feeling of hurtful rejection:

[W]hen I arrived in the United States to enroll in a Master's program in TESOL in the mid-1980s [,] . . . I had 14 years of experience teaching English . . . . I applied for a teaching position at an intensive English program in Philadelphia . . . . I was assigned to teach two courses, the first NNS to be given this responsibility in the program. About two weeks after classes began, I was informed that two [ESL] students had complained about my accent and requested transfers to classes taught by native speakers . . . . Some ESL students naively subscribe to the native speaker fallacy—that the ideal English teacher is a NS. This belief . . . is especially evident in intensive English programs, in which these newly arrived students enroll. When I later taught at a U.S. university, ESL students flocked to my first year and advanced writing classes, relishing the support of . . . an NNS teacher, who they said would better understand their language problems. (pp. 22-23)

Admittedly, ESL students' expressing their dissatisfaction with the narrator's accent corroborates students' preference for NS accents explicated in the research literature discussed earlier (Barrett, 2009; Lippi-Green, 2012). The fact that students "complained about" the narrator's diction, pronunciation of words, and intonations showcases a student perception that foregrounds Inner Circle varieties of English, privileging them as the only language forms that are correct, proper, and prestigious. This linguistically biased perspective, as previously explained, clearly excludes English spoken by individuals in Outer and Expanding Circles. As a result, Braine experienced feelings of marginalization stemming from his students' "request" for an NS teacher, an experience that clearly impacted the author's perception of himself and self-confidence. In this regard, Braine's experience of exclusion seems to echo Thomas' feelings of inadequacy as a result of one of her students' written statements about the "need" for NS teachers. However, different from Thomas, Braine was later able to gain acceptance of and receive recognition from his ESL students at a U.S. university, which is an example of restabilizing and reconstructing one's contested identity. As such, Braine's narrative is emblematic of gaining agency when he was acknowledged and heeded by his students. Indeed, his students' "relishing the support of . . . an NNS teacher . . . who would better understand their language problems" attests to those students' appreciation of Braine; it also confirms Medgyes' (1992) finding that NNESELTs "can anticipate language difficulties" and

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they "can be more empathetic to the needs and problems of their learners" (p. 347). As such, students' perceiving Braine as possessing these qualities is a testament to those learners' acceptance of Braine as credible and qualified.

Another noteworthy narrative instancing ESL students' perceptions of NNESELTs and the effect on teacher self-image is by Hansen (2004):

It has now been 25 years since my [Danish] family immigrated to the United States . . . . As an ESL/EFL teacher and now as a TESOL educator, I bring my nonnativeness into the classroom. Because I am Caucasian and have an American accent, my students assume that I am a native speaker of English. Just like I had to find a balance between my Danishness and Americanness in terms of my own identity, I have also had to find a balance between my own perceived status as a nonnative speaker of English and the other-identification my students have of me as a native speaker . . . . When I reveal my nonnative status to [my ESL] students, it has been to show empathy and to also discuss what problems I encountered when I learned English. Being a nonnative speaker of English helps me understand their language learning experience in a more personal manner, which then helps me develop more effective pedagogical practices. Usually, my students greet my revelation with initial surprise and then admiration of my L2 proficiency. I try to use this opportunity to discuss factors influencing L2 acquisition, and I emphasize that I have been learning and using English in the L2 context for a number of years . . . . I find that talking about my own L2 learning experiences helps to develop rapport, since the students know that once I, too, was like them. It also helps us discuss cross-linguistic similarities and differences as we compare English with their native language and my own. As a TESOL educator, I also find that being a nonnative speaker offers unique benefits in the classroom . . . . I can approach a course and a topic from multiple perspectives. (pp. 49-50)

The above cited passage highlights ESL students' assumptions about ethnolinguistic characteristics of an English language teacher and the discrepancy between students' perceptions of Hansen and her self-identification. Students' preconceptions of an English language teacher entail that of someone who is Caucasian and speaks with an American accent. Clearly, this essentialist and racist belief places an emphasis on the teacher's physical attributes and speech patterns. As such, an English language teacher is someone who is fair-skinned and whose pronunciation and intonations are representative of one of the varieties of Standard English, discussed in Kelch & Santana-Williamson's (2002) research, namely, Standard American English (SAE, the variety spoken by a native of Southern California), southern US variety of English (SE, the English spoken by a native New Orleans), and British English (BE, the kind of English spoken by a native of Manchester). Similarly, the teacher's "way of speaking" can also characterize "a Maine accent" or "a Utah accent" (Lippi-Green, 2012). This speech style is attributable to "people like Rachel Maddow, Steven Colbert, Bill Maher, Bill O'Reilly, and Ann Coulter, broadcast news and commentary personalities who are . . . speakers of SAE" (Lippi-Green, p. 46).

Consequently, Hansen's ESL students view her as an NS because she has a fair complexion and speaks English in a way that is associated with American accents mentioned above. The narrator's identification of herself, however, is that of an NNS. As a result of this perceptual dissimilarity, Hansen attempts to stabilize incompatible perceptions of self by disclosing to her students that she is an NNS, which is an example of her exercising her agency. Moreover, the narrator's positioning herself as an NNS in the classroom and sharing with students her language learning history demonstrate her attempt to establish a desirable personal and professional identity.

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Student perceptions of NNESELTs and the effect on teacher professional identity are also themes of Stephan's (2006) narrative below:

Born, raised, and educated in Suriname . . . I rarely had any reason to think about . . . what it meant to be a Black ESL professional . . . . There [in Suriname] language instructors (English teachers included) have always been men and women of African, Chinese, East Indian, European, and Indonesian descent. These instructors represented the racial composition of Suriname and if I, or any of my peers for that matter, had at any time questioned their teaching skills and abilities, it was never on account of their racial background. Consequently, while working as an EFL instructor in Suriname, I had no reason to believe that my students were racially biased against me. Moreover, I assumed—perhaps naively—that my teaching in the United States would not alter this belief . . . . I was appalled when, after 2 decades of teaching ESL, I became aware that some ESL students perceive an association between the racial identity of the ESL instructor and his or her professional knowledge, skills, and abilities . . . . In the spring of 1999, I was teaching a class [in the United States] consisting largely of immigrant students originating primarily from the Middle East and Eastern Europe . . . . Some students were openly challenging my explanations of linguistic terms, in spite of the fact that the explanations provided by the textbook were at the heart of mine . . . . Toward the end of the quarter, one student confided in me that a number of students wanted to petition the chair of the department to have me replaced; however, so I was told, the plan was abandoned when the champions of the petition failed to garner unanimous support for it . . . . As hard as I thought, I could not imagine anything I might have said, let alone done, within the first 7 to 14 days of the quarter that could have upset some of the students to such an extent that they would go as far as to file a request to have me replaced. Consequently, the only reason I could think of was that, in the eyes of these students, I did not fit the image of the cartoon American, and therefore must not have been thought capable enough to meet their linguistic needs. Whatever I might have said or done—or, perhaps, did not say or do—had confirmed their suspicion and had, subsequently, led to a call for action . . . . Since 1999, I have become very sensitive to students' attitudes toward me, and find myself asking the question that, prior to then, had never occurred to me: Is the student's attitude toward me based on my being Black, being a non-native speaker of English, or both? . . . . Two instances may serve to highlight the tension I have only recently begun to experience resulting from my professional and personal identity. (pp. 116-117)

The experiences recounted by Stephan (2006) capture conflicting conceptions of identity. The narrator's self-perception in his former teaching context is one that is representative of his possessing ethnolinguistic characteristics similar to those of his colleagues and, thus, his feeling a sense of belonging. In his new teaching context, however, the narrator enters a state of incongruence, the result of which is his acute realization that some ESL students develop a connection between ESL teachers' racial background and their language expertise. This perceived connection brings to the fore Stephan's racial origin, sending him the message that he now *has* a "reason to think about what it means to be a black ESL professional" (p. 116).

Although Stephan does not say so directly, he apparently assumes that qualities determining an instructor's skill in teaching English are attributes associated with the teacher's knowledge and pedagogical training. In Stephan's unbiased view, the teacher's skin color has *no* relevance to that teacher's theoretical and practical preparedness to teach the language. Such an unprejudiced perspective clashes with some ESL students' essentialist belief, that there is, indeed, a relationship among the racial identity

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of the ESL teacher, his knowledge, and teaching ability. Essentialism presumes that individuals' visibly noticeable characteristics (e.g., skin color) and their "cultural beliefs and practices such as language, history, descent, and religion" (as cited in Block, 2007, p. 28) are directly and inherently linked to "how we think of people's behavior as *defined* and *constrained* by the culture in which they live" (Holliday, 2005, p. 18, emphasis in original). Understood in this way, individuals dress, talk, and practice religion in ways that are associated with characteristics germane to those individuals' ethnolinguistic origin, as a result of which we form *stereotypes* such as the following: "In Turkish culture, people believe that . . ." and that "she is from Turkey; therefore, she speaks English with a Turkish accent."

Similarly, from an essentialist angle, Stephan would be perceived as an ESL teacher who looks and talks a certain way that is conceived of as being markers of his country of origin and, thus, being different from ethnic and linguistic characteristics representative of another nation. Clearly, central to this ideology are notions of ethnolinguistic sameness and difference, as essentialism rests on the assumption that "there is a universal essence, homogeneity, and unity in a particular culture" (Holliday, Hyde, & Kullman, 2010, p. 1). This emphasis on sameness and harmony results in proponents of this worldview to "describe what someone from a particular culture is like" (p. 2), assuming that all members of a group look, act, dress, and talk the same way. Such stereotypical generalizations also result from reckoning "what sort of group . . . [an individual] belongs to in order to place [him or] her" (p. 8). In this regard, the way people talk, an important marker of cultural origin, is used as a key element in making assumptions about members of a group. Following this line of reasoning, we can also presume that race, which "invokes phenotypical features such as skin color, eye shape, hair texture, and facial features" (Kubota & Lin, 2006, p. 473), is a construct for labeling individuals as a group of people with distinctive physical attributes; thus, race, similar to language, is a marker for forming common-sense generalizations about individuals who belong to a particular race as exhibiting behaviors or talking in a way representative of all members of that race. This preconceived connection between ethnic (cultural) origin and language style or racial background and manner of speaking is relevant to an understanding of identity formation, as essentialist perspectives form conceptions of and make judgments about who people are based on the association between these boundaries.

To take a case in point, "some ESL students perceive non-White ESL instructors as being less reliable and trustworthy in meeting the linguistic needs of ESL students than are their Caucasian counterparts" (Stephan, p. 111). Implicit in those students' presumptions of an English teacher is the predominant belief in and acceptance of Caucasians as knowing American English and, thus, being naturally adept at teaching the language. It follows that Stephan's passage portrays a student *habitus* (Bourdieu, 1991) that constructs NNESELTs as lacking legitimate linguistic competence. The implication of such a biased view for English language teaching, Pablico (2013) noted, is that "it is generally assumed that monolingual native speakers who were born in an Inner Circle country are intrinsically better teachers or ultimate authorities of the English language" (p. 35).

The narrator's realization that some ESL students adhere to the "blond, blue-eyed native-speaker myth" (Kamhi-Stein, 2013, p. 27) results in his attempt to justify his initial observation and assessment of the problem as follows: "Some students were openly challenging my explanations of linguistic terms, in spite of the fact that the explanations provided by the textbook were at the heart of mine" (p. 117). Stephan's interpretation of his students' discrediting his knowledge of the English language echoes Govardhan's (2006) remark that "some students from Saudi Arabia . . . constantly challenged my grading and knowledge of the subject" bragging about how "they had been taught English by British and American teachers back home, and therefore did not want to be taught by an Indian" (p. 142). In both cases, the

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narrators attempt to understand possible elements contributing to some of their students' undermining their teacher credibility. Stephan's narrative is representative of his attempt to understand the reason for such an occurrence, especially when his explanations confirm those in the textbook. As such, he seems to be vexed at the possible or intended meaning of his students' message to him, that he is *not* to be taken seriously. As a result, Stephan is unable to exercise his agency to change his *imposed* subject position.

Subsequent to Stephan's feeling less credible as a result of his students' challenging his linguistic expertise is some students' plan to have him replaced. Although "the plan was abandoned" (p. 117), the narrator must have experienced a destabilization of his personal and professional identity upon being informed about the students' initial plan. Support for this claim can be found in Stephan's remark that, from his students' perspective, he "did not fit the image of the cartoon American, and therefore must not have been thought capable enough to meet their linguistic needs" (p. 117). The term "cartoon American", Stephan notes, is attributable to Jack, a White male ESL instructor and a colleague of Stephan's; it embodies two viewpoints.

The first is that many people, particularly foreigners, have a characteristic image of North Americans in general and U.S. residents in particular as people who have blond hair and blue eyes—thus, as Caucasians. The second . . . is that in the minds of these people, the typical North—that is, White—American has a sophisticated command of English, whereas those who are not White do not . . . . Thus, they perceive an association among race and linguistic knowledge, skills, and abilities. Obviously, these perceptions carry over to the ESL classroom. (p. 111)

In this formulation, it is conceivable to think of the cartoon American model as an essentialist-driven construct, associating individuals' biological attributes and regional locality with those individuals' competence in English. As such, what the above-cited passage brings to the surface is the image of Americans as a group of people having "blond hair and blue eyes" and, thus, speaking in a manner that demonstrates those individuals' advanced level of linguistic knowledge. Essentialist perspectives identify White Americans as having physical characteristics assumed to be germane to those individuals' displaying "a better command of fluent, idiomatically correct language forms" and, thus, being "the final arbiters of the acceptability of any given samples of the language" (Phillipson, 1992, p. 194). It follows that a White American is an "ideal speaker . . . who knows . . . [the English] language perfectly" (Chomsky, 1965, p. 3) and who has "intuitive knowledge of what is grammatical and ungrammatical in a language" (Braine, 1999, p. xv).

Clearly, non-White individuals are not perceived as belonging to this category, which is why Stephan concludes that the very mindset that forms people's conceptions of who Americans are, what they look like, and how they talk is also the guiding factor in constructing ESL students' perceptions of English language teachers who are not White. Indeed, "when students from abroad arrive at our United States institutions of higher education, they will unpack more than their suitcases. They will also unpack the social, intellectual, and cultural baggage that has been packed for or by them" (as cited in Stephan, p. 111). Understood in this way, "the more an ESL instructor deviates from the cartoon American image, the less she or he is perceived as being capable of adequately meeting their linguistic needs" (p. 111). As such, from Stephan's perspective, the reason for some students' planning to have him "replaced" would have to have something to do with this perceived connection among skin color, language expertise, and capabilities. In Stephan's words, "I did not fit the image of the cartoon American" (p. 117), a remark that articulates a fragmentation of identity resulting from the narrator's realization that, in his students'

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eyes, he does not represent what an English language teacher embodies. It is this realization that leads to Stephan's becoming acutely aware of possible explanations for or intended meanings of students' dispositions towards him.

What transpires during such awareness is central to an understanding of identity formation in Stephan's narrative, such that Stephan attempts to understand who he is in the process of his coming to terms with the fact that some ESL students form conceptions of him on the basis of his racial origin and NNS status. Indeed, that the question "Is the student's attitude toward me based on my being Black, being a non-native speaker of English, or both?" never suggested itself to Stephan shows that student perceptions in his new teaching context have brought to his attention who he is. Moreover, the fact that the narrator never before these experiences recognized an affinity between racial origin and linguistic knowledge and pondered "what it means to be a Black ESL instructor" suggests that his self-perception is incompatible with how some ESL students identify him. This conflict of self-representation is at the core of Stephan's experiences, denoting individuals' becoming aware of their personal and professional self-image in and through interactions with students.

Admittedly, the narrator's experiencing marginalization upon his realization that he does "not fit the image of the cartoon American" is akin to Thomas' (1999) feeling ambivalent and inadequate following student comments. Furthermore, that Stephan could *not* reconcile conflicting perceptions of self by creating a "third space" (Bhabba, 1990) or a counter-discourse is emblematic of absence of agency, a theme that is also central to Thomas' experience.

Overall, the analyses of self-told accounts show a preoccupation with exclusion, an ironic finding which has merit considering TESOL's "strident championing of multiculturalism and diversity . . . on behalf of ESL students and immigrants" (Braine, 1999, p. 22). That these narratives serve to highlight how the majority of the NNESELTs were undervalued by their ESL students in a field that promotes itself as a proponent of diversity is telling, especially when the experiences of marginalization evidenced by the narratives are put into perspective with the fact that 80% of the world's population of English language teachers are NNESELTs (Braine, 2010; Canagarajah, 2005).

Indeed, the lived experiences of these NNESELTs contradict the TESOL Global Education Association's (2006) acknowledgment that "as English language learners, nonnative English-speaking educators bring a uniquely valuable perspective to the ESL/EFL classroom, and so can closely identity with the cross-cultural and language learning experience that their students are experiencing" (p. 1). In other words, "[w]hen teachers from other English speech communities are marginalized professionally, the global claims of the TESOL establishment raise much suspicion" (Canagarajah, 1999, p. 78). Based on interpretations of the narratives, these seasoned TESOL professionals all experienced conflicting perceptions of self in interactions with ESL students, which shows that there is a discrepancy between what TESOL claims to advocate and its actual treatment of ethnolinguistically diverse English language teachers as demonstrated by student perceptions.

PROBLEMS AND LIMITATIONS WITHIN PREVIOUS STUDIES

Previously conducted empirical studies, as well as excerpts from teacher narratives, showcase teachers' conflicting perceptions of self and marginalization, resulting from negative student perceptions. The testimonials of TESOL practitioners, in particular, bring to light, or, can be conceived of as being repre-

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sentative of, other NNESELTs' experiences with ESL students but whose struggles are not documented in the literature.

To address these challenges, various scholars have made recommendations for teacher training programs. Thomas, (1999) suggested that "in a time of intolerance . . . when linguistic differences are ridiculed . . . even by elected officials, we [need to] tackle these issues . . . in our teacher training programs that have many NNSs enrolled. . . .[W]e need to talk about . . . credibility as we train our teachers . . . [and] ask our NNS students to look critically at this issue [and] help NNSs to face these challenges that they will encounter because of linguistic and cultural differences" (p. 11). By extension, Romney (2010) emphasized that in order to "to create an environment in which all Englishes are valued and English is perceived as a world language, belonging to all who speak it" (p. 28), teacher education programs should design curricula that raise awareness of English as a global language beyond the Inner Circle. Along the same lines, Ligget (2009) maintained that

Exposure to material in teacher education programs that problematizes the impact of white racial membership on teaching and pedagogy can facilitate a deconstruction of cultural assumptions and expectations. This entails including curricular materials that reflect a critical multicultural and antiracist perspective as well as an activist component that connects curriculum to lived experience. (p. 33)

There is evidence showcasing incorporation of culturally sensitive educational materials in teacher training programs, as can be seen in a professional development program in Maryland for teachers and graduate students (Crandall, 2003) and in Virgina (Sewell, Rodriquez-McCleary, & Staehr, 2003). Along the same lines, Indiana University of Pennsylvania's TESOL graduate certificate program offers elective courses in World Englishes and cross-cultural communication (https://www.iup.edu/english/grad/tesol-certificate/).

Although these curriculum models can certainly raise awareness in TESOL professionals about negative student perceptions, they are insufficient in their approach. Given the increasing number of non-native students in TESOL programs (Moussu & Llurda, 2008), it is important to tackle this problem through a new theoretical-and-practical model that empowers NNESELTs and offers a framework for altering negative student perceptions. This is because just as "favorable [teacher] attitudes can contribute to language learners' development of motivation, which further translates into better second language acquisition" (as cited in Masgoret & Gardner, 2003, p. 176), so too ethnolinguistically diverse ESL teachers need to feel validated about themselves and their linguistic and teaching capabilities through positive student dispositions.

Indeed, Romney (2010) highlighted the importance of raising awareness among ESL students of different forms of English used internationally by stating

In the same way that teachers need education, training, and information about the realities of the English language, ESL students … also need to be empowered with ownership of the language. One way of accomplishing this is to expose them to a variety of Englishes reflecting the global nature of the language, through teachers, materials, and direct interaction with speakers of diverse Englishes, including other non-natives. In this way, they can begin to envision themselves as members of a worldwide community of English users and their proficiency will legitimize their status as English speakers, regardless of where they are from or how they acquired the language. If students can recognize the legitimacy of Englishes beyond the traditional inner circle, then the value of learning to understand different Englishes becomes

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clear, and they can envision their own membership in the new multicultural, multiethnic inner circle of highly proficient speakers of English, without regard to history, nationality, and race. (pp. 29-30)

Such awareness can facilitate ESL students' acceptance of NNESELTS as credible teachers. If students are informed about different forms of English used worldwide, they can develop a more open-minded perspective on ethnolinguistically diverse NNESELTS who are knowledgeable in their fields and competent teachers.

SIGNIFICANCE OF THIS CHAPTER

In this regard, this chapter departs from previous publications dealing with similar topics by developing a new theory aimed at balancing the view of teaching and learning in the context of an intercultural encounter between the instructor and students.

In what follows, I explicate my proposed theory, followed by a sample lesson unit showing a practical application of that theory, and a list of recommended readings for TESOL professionals, as well as graduate students.

THEORETICAL FOUNDATIONS AND RECOMMENDATIONS

I propose a post-critical, social-constructivist, interactive approach to creating a classroom environment that fosters "a collaborative and dialogic interaction between teachers and students in order to create *safe houses*" (Pratt, 1991, p. 40, emphasis in original) and which creates *mutuality* (Wallace & Ewald, 2000). My theory advocates a view of shared subject positions whereby NNESELTs and ESL students engage in dialogue to develop reciprocity and "a reconfiguration of social relations in the classroom . . . and the knowledge constructed through such interaction" (Wallace & Ewald, 2000, p. 4). Indeed, it is through such communications with teachers that students "can expand their knowledge, transcend their . . . blind spots, and become enriched both culturally and ethically" (Lin et al., 2004, p. 499). The effect can be accomplished by a synthesis of what I have posited above to create an awareness of the issue in the classroom environment itself, as expounded in the forthcoming unit plan.

The intended outcome of implementing this theory in an ESL classroom is that of transformation from a teacher-student interaction that marginalizes the teacher to one that empowers the teacher while realigning students' socially formed, habitual perspectives on what the construct of an ESL teacher entails so that students accept and respect ESL teachers from dissimilar linguistic, racial, and cultural origins as professionals. My framework aims at cultivating in ESL students "accountability . . . [which] entails recognition of wrongdoing and imbalances of power and [which] leads to self-critical attempts to . . . [become aware of social injustice]" (Lin et al., 2004, p. 499). Such awareness paves the way for what Welch (2000) calls "respect . . . [which] is not primarily sympathy for the other, but acknowledgement of the equality . . . and independence of others" (p. 15).

In this regard, an inclusive classroom environment can serve as a starting point for treating individuals who are different from us with dignity. Students who learn to look at the world through a diversity lens can then raise others' awareness of the existence of racial, ethnic, and linguistic differences within humanity. As such, my theory is applicable to other aspects of life, not just the classroom.

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My conceptual framework for empowering NNESELT trainees is comprised of the following tenets:

1. Individuals can negotiate marginalizing and disempowering subject positions through discourse and by means of agency.
2. Mutuality is an enabling factor in fostering an inclusive environment whereby individuals share subjectivities.
3. Socially formed perceptions and biases can be altered through dialogic interaction between teachers and students.
4. Teachers are agents of social transformation.

In what follows, I discuss how the aforementioned principles of my theory can be implemented in a lesson unit to be utilized in an ESL classroom at the college or university level.

FROM THEORY TO PRACTICE

A Lesson Unit on Empowering NNESELT Trainees in TESOL Graduate Programs

A practical application of my theory involves creating classroom activities that expose ESL students to ethnolinguistic diversity and which allow students and teachers to engage in dialogue to examine and challenge socially based debilitating discourses. Such assignments can help create mutuality in the classroom and, also, transform students' *habitus*, a set of "dispositions which . . . are the product of social determinisms . . . [and which are acquired] without consciousness or constraint" (Bourdieu, 1991, p. 51), thereby empowering NNESELTs as they begin their teaching careers.

In other words, the task of changing socially produced disempowering subjectivities begins in the classroom, as classrooms are micro-representations of society at large. Indeed, ESL classrooms "represent unique spaces where different linguistic and cultural worlds come into contact . . . [thereby necessitating a pedagogical] approach [that] respectfully acknowledges students' and teachers' own diverse backgrounds . . . knowledge, values, and beliefs" (Norton & Pavlenko, 2004, p. 509). In this regard, teachers should create assignments that provide opportunities for cross-cultural understanding and respect; my proposed lesson unit is specifically intended for producing these results in the classroom.

During the first week of the semester, teachers should introduce this unit in an undergraduate ESL writing class consisting of a heterogeneous student population with various ethnolinguistic backgrounds. Admittedly, teachers can modify the material as they see fit. They could simplify the language to accommodate the proficiency level of students. By extension, they could adapt it to a first-year composition class comprising NS students only or consisting of mostly NS students with a few NNS students. Indeed, as noted by Matsuda and Silva (2006), teachers should "provide educational opportunities in which [both NS and NNS] students can prepare themselves for an increasingly internationalized world" (p. 246) so that teachers could cultivate in students an understanding and acceptance of intercultural differences in an increasingly diverse world. Accordingly, Goodwin (1995) conceded that

almost all college graduates today are required by circumstance to understand the world. Whether they become businesspersons, engineers, journalists, public officials, or enter almost any other occupation,

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they will be faced inevitably over their life spans with a host of people and things that are not American. To the degree that they remain unfamiliar with this "difference", they will be unable to cope [and respect those differences]. Indeed, [by] recognizing this reality [,] . . . students (both American and foreign) . . . [can become cognizant of] a world they will face that is already highly diverse and becoming more so . . . . [Students] must understand other places and other peoples. (p. 78)

Such cross-cultural understanding and respect for individuals who are different from us should begin in the classroom. In what follows, I delineate a step-by-step implementation of my pedagogical task.

Unit 1: Learning How to Be Sensitive Towards Racially, Ethnically, and Linguistically Diverse ESL Teachers in the United States

The unit includes a potential script for instructors to assist them in planning their lesson and teaching the material. However, teachers could modify the script to fit their individual circumstances. For example, the text below includes information from my own personal background and experiences; however, teachers can easily update that portion of the lesson based on their own histories.

Learning Outcomes

The objectives of this lesson unit are to help ESL students recognize:

- English as an international language and its various forms spoken globally
- ESL teachers from ethnolinguistically diverse backgrounds who constitute the majority of ESL teachers in the world and who have the necessary and professionally recognized qualifications to teach English
- oppressive and marginalizing consequences of holding preconceived assumptions about who is best suited to teach English
- the importance of cross-cultural sensitivity and of respecting NNESELTs as equals in teaching ESL

Recommended Background Readings for Teachers

Braine, G. (1999). *Non-native educators in English language teaching*. Mahwah, NJ: Lawrence Erlbaum.

Kamhi-Stein, L. D. (1999). Preparing non-native professionals in TESOL: Implications for teacher education programs. In G. Braine (Ed.), *Non-native educators in English language teaching* (pp. 145-158). Mahwah, NJ: Lawrence Erlbaum.

Kirkpatrick, A. (2007). World Englishes: Implications for international communication and English language teaching. NY: Cambridge University Press.

McKay, S. L. (2000). Teaching English as an international language: Implications for cultural materials in the classroom. *TESOL Journal*, 9(4): 7-11.

Ourng, M. (2005). Negotiating identity. In K. Walters & M. Brody (Eds.), *What's language got to do with it?* (pp. 257-264). New York, NY: Norton & Company, Inc. ***Duration:*** One class period of two hours or as deemed necessary by the instructor

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Preparation Before Class

Both the teacher and students should read Amy Tan's "Mother Tongue," a personal essay about different types of English Tan uses when communicating with her Chinese mother and how those language forms differ from Tan's academic, formal English—the type of English she uses when teaching a class, giving a speech to an educated audience, and writing stories. She also gives examples of these different Englishes. The essay can be accessed on the Internet. It also appears as a chapter in Walter's and Brody's (2005) book *What's Language Got To Do With It?*. Tan's essay gives primacy to the power of language in articulating simple and complex ideas and expressing emotions. As such, Tan's writing utilizes all the Englishes to which she was exposed in her household and in school, non-standard and Standard English respectively.

Step-by-Step Procedure During Class

Directions to the Teacher: Write the following in-class discussion questions on the board and tell students to write down their responses to each question in their notebooks. Also, remind students that a course blog has been created for them to communicate with each other after class and reflect on today's lesson and which will count towards their participation grade:

- What are the different Englishes Tan uses?
- How are they different?
- When does she use them?
- How is your everyday English different? How does the language you use in formal situations differ from that which you use in less formal ones? Do you speak to your doctor the same way you speak to your friends? Describe and give examples of the different sorts of "Englishes" you encounter in your daily life.

1. Elicit responses from students to have a discussion
2. Use Tan's essay as a basis for segueing into the notion that there are different levels and forms of English spoken in the world, and there are many ESL teachers who are of various language origins

Teacher: Just as Amy Tan speaks and writes in different forms of English, there are different types of English spoken in the world. How many of you are familiar with those Englishes?

3. Elicit responses to create discussion and utilize the board to write down students' responses. It is highly likely that most ESL students are only familiar with Inner-Circle English varieties spoken in the United States, Canada, and Britain, for instance, and which are referred to as ENL (English as a Native Language). Therefore, the teacher should raise students' awareness of English spoken in Outer and Expanding Circle countries, that is, ESL and EFL respectively.

Teacher: So all these language variations show that English has spread around the world and has become an international language. This is important because there are more speakers of English as a second and foreign language than there are speakers of English as a native language. Also, there are many ESL teachers who are from diverse backgrounds.

4. Transition into the idea that students may have expected their ESL teacher in the United States to have certain phenotypical features and to speak English in a certain way.

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Teacher: Before you came to the United States to improve your language skills, for instance, how did you imagine your ESL teacher would look and sound?

5. Obtain verbal responses from students to have discussion. The assumption behind this question is that most students, upon their arrival in the United States, expect to be taught English by an NS who is fair-skinned and whose English is associated with Inner-Circle Caucasian English varieties. As such, students may perceive ESL teachers of different language, cultural, and racial origins as inauthentic and lacking credibility.
6. Emphasize that ESL teachers of different origins are to be respected and treated with dignity and that diversity is an enriching aspect of life.

Teacher: Please look around you. Just like you all come from various cultural, racial, and language backgrounds, so do many ESL teachers in the United States and the world. Those teachers have learned English as a second or foreign language and studied the language and its teaching methods in school. They have the necessary and professionally recognized credentials to teach the language, just like ESL teachers who are native speakers of English. Therefore, ESL teachers of different origins should be recognized and respected as equals in teaching ESL. Diversity among ESL teachers enriches your language learning and life experiences in the United States, enabling you to value differences and use them as an asset in your life. Just like you would want to feel validated by your surrounding environment, so do ESL teachers of different backgrounds.

7. Achieve mutuality by forging a bond of empathy with students by asking them to reflect on a critical experience they have had. Ask them how this experience has changed how they view themselves and if and how they have succeeded in dealing with that issue. As students begin writing about their experiences, you could also write about a similar occurrence in your life. Then, you engage in a dialogue with students to share your specific life experience with them, also hearing their stories. The following questions are starting points for an in-class discussion. You may have to repeat them verbally as students take notes or write the questions on the board. (15 minutes)

Teacher: How many of you have had an experience in which you felt excluded or discriminated against due to your language, cultural, and racial background? How did that experience make you feel about yourself as a human being? What did you do to resolve the conflict and feel better about yourself? Please spend about 10 minutes answering these questions briefly in your notebook. I will be writing about a critical event that occurred in my life, also. We will then have a discussion, as this class is an open forum for expressing our feelings freely.

8. Elicit responses from students. Some students may be shy to share their experiences. Encourage all students to participate in the discussion by telling them that their experience is important and should be heard. Give positive feedback to students who volunteer. If you are a non-native speaker, assert that you understand their experiences because you, too, have been in similar situations. Explain how you resolved those conflicts and established a positive sense of self. If you are a native speaker, provide an example from your own experience in a cross-cultural situation either in the United States or elsewhere.

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9. Establish a positive sense of self by emphasizing that you have been in your students' shoes because English is not your first language but that you have the knowledge and experience to help them with their language problems (and, possibly, some cross-cultural issues).

Teacher: I, for instance, am of a different language and cultural origin. I learned English as a foreign language in my country, Turkey, just like some of you learned English in your home country. I decided to become an English teacher because of my fascination with expressing myself in English and of my desire to help language learners like you. Because of my language learning history, I am familiar with and sensitive to your language needs. I have been in your shoes. Having learned and studied the structure of English and its teaching methods, I can answer your language-related questions. An added bonus of taking this class with me is that I not only understand your English language needs but can also teach you phrases in Turkish.

10. Before dismissing the class, praise students for their participation. Then, write the following homework assignment on the board:

Teacher: You have all done a great job today. Before our next class, please post your reflective comments on the course blog about what you have learned from today's class and how you intend to apply it to your future life events. Any questions you have that remain unanswered during today's class discussion should be included in your blog post. Please remember that your post will count towards your participation grade.

Pros: This lesson unit fosters dialogue and mutuality in the classroom, creating an inclusive classroom environment in which the teacher and students alike feel welcomed and respected. Specifically, this pedagogical task establishes a platform of different perspectives and promotes a dialogue between students and the teacher so that students recognize that just as there are different forms of English spoken in the world, there are many ESL teachers who come from various language and cultural backgrounds and who have the necessary credentials to teach English. In addition, this lesson unit also encourages both the teacher and students to share their experiences in which they may have felt marginalized due to their linguistic, cultural, and racial backgrounds.

Cons: Some students may hesitate to talk about their negative life experiences. To engage them in the conversation, the teacher could share his or her own experiences with the class so that students feel safe and comfortable around someone whose life experiences resemble those of their own. Additionally, this lesson unit may cause dissension and resistance in the classroom when the teacher attempts to portray qualified NNESELTs as being equally legitimate as their counterparts, and some students may have fixed notions about who is best suited to teach English. This lesson unit itself is intended to deal with these issues and quell this resistance. Perhaps the best way to do so might be to ask students who seem to comprehend the point of the discussion how they have adjusted their attitudes. Accordingly, the teacher could ask those students to explain what they have learned throughout the ensuing dialogue so that they could help students who are reluctant to accept NNESELTs as equals in TESOL to overcome prejudice. Moreover, "classroom conflict . . . [is] essential to social change . . . [as it] encourages the expression of different perspectives . . . to influence action and belief" (Wallace & Ewald, 2000, pp. 14-15).

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FUTURE RESEARCH DIRECTIONS

It is hoped that the proactive approach to dealing with negative attitudes towards NNESELTs as delineated in my theory and which is illustrated in my lesson unit will enhance further research as follows:

- What is the impact of ESL students' perceptions of NNESELTs' content knowledge and language proficiency on teacher confidence and performance in the classroom?
- What is the effect of ESL students' reactions to teacher feedback and grading on teacher self-image and credibility?
- What is the impact of NS students' perceptions of NNS English composition instructors on teachers' identity formation?
- What are the repercussions of NS students' attitudes towards NNS instructors who teach content courses in other disciplines for teacher self-image?
- What is the effect of keeping a course diary on NNESELTs' self-perceptions and relationships with students?
- What are U.S. TESOL professors' and program administrators' views about training ESL teacher candidates for dealing with their own self-perceptions and negative student dispositions?
- What contextual factors, besides student perceptions, influence professional identity constructions of ESL teachers from diverse racial, ethnic, and linguistic (DREL) backgrounds?
- How do NESELTs perceive their non-native counterparts in terms of their linguistic competence, content-knowledge, and teaching ability? What is the effect of that perception on teacher self-image?

Admittedly, a move toward more ESL teacher-based qualitative and theoretical studies built around these topics will not only benefit TESOL administrators, curriculum developers, graduate faculty and students but will also make scholarly contributions to the literature on TESOL training and teacher identity.

CONCLUSION

The purpose of this chapter was to examine the effect of ESL students' attitudes towards ethnolinguistically diverse English language instructors on teacher self-image and develop a new theory aimed at empowering NNESELTs and teacher trainees in TESOL programs. In this regard, my theory built around post-critical, social-constructive, and interactive frameworks addresses the issue in a new perspective, thereby contributing to the existing TESOL scholarship. Accordingly, my lesson unit showcases how my theory can be put into practice. It is my hope that, through this chapter, TESOL professionals, as well as prospective ESL teachers, will gain valuable insights into student-induced-affective issues influencing NNESELTs' views of themselves as individuals and professionals and apply my framework to their own teaching contexts or adapt it to their needs.

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KEY TERMS AND DEFINITIONS

Agency: The power or capacity of a person to act or make decisions.

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Ambivalence: A term denoting a person's being uncertain or having conflicting feelings about someone or a situation.

English for International Communication: English used for global or transnational purposes.

Essentialism: The belief that individuals' visible features (e.g., skin color and biological sex), as well as their cultural beliefs and practices (e.g., language, history, and religion), are markers of who people are, where they come from, and what they do.

Ethnolinguistically Diverse English language Teachers: Instructors of English who come from different cultural and language backgrounds.

Habitus: A term used by French sociologist Pierre Bourdieu to refer to individuals' innate and deep-rooted tendencies to think or act in a certain way and which is attributable to preexisting social conditions.

Linguistic Competence: A speaker's intuitive knowledge and command of a language, such as its grammar and vocabulary.

Positioning: A term denoting the articulation of a subject role during a conversation.

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Chapter 15
Teaching Refugee and Immigrant Adults:
Strategies and Resources to Respect and Develop the Languages They Speak

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ABSTRACT

This chapter concerns adult migrants to a new country who are learning the language and literacy of the country and have limited education and literacy in their heritage language. After describing this learner population, the authors discuss trends in language education in different countries, as programs and practitioners have sought to serve them, which include a shift toward respecting and developing their heritage language. The authors describe a set of professional development modules designed to help practitioners work with this learner population, focusing on one of the modules, Bilingualism. This addresses the languages that learners speak when they come to the new countries, how practitioners can facilitate development of these languages, and the resources they need to do this. The chapter concludes with a description of an online hub with links to resources in learners' languages, which is available to educators, materials developers, learners, parents of children, and others.

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INTRODUCTION

In the field of adult education -- in Europe, North America, Australia, New Zealand, and increasingly in many other regions -- teachers are working with a learner population that they have not been specifically prepared to work with -- adults who have come to the new country as migrants or refugees (Young-Scholten, et al., 2015). They are learning to speak, understand, read, and write in the majority language of that country, but they have not yet developed print literacy (reading and writing) in the language(s) of their country of origin, their home or heritage language (henceforth referred to as heritage language). While the number of adults (defined as those aged 15 and above) with limited formal education and literacy has been decreasing worldwide, still over 770 million adults worldwide are identified as lacking minimum literacy skills (UNESCO Institute for Statistics, 2020). In addition, the rates of migration of these individuals is increasing. In their new countries, these adults face major challenges in moving from a basic to an intermediate level in their linguistic competence in the new language and in acquiring even basic literacy skills in a language that they do not yet know. They may take eight times longer to reach the same proficiency levels and skills as their educated and literate counterparts (Condelli, et al., 2003; Kurvers, et al., 2010; Schellekens, 2011; Tarone, et al., 2009; Young-Scholten & Strom, 2006).

Those who work with these learners as paid teachers, volunteer tutors, or program administrators commonly have little or no relevant training for doing so, even though they are highly motivated. Even those practitioners who may have many years of experience working with adult second language learners, or with young children learning to read, often have not had training and professional development focused specifically on the backgrounds and needs of these adult learners (see, e.g., Schwab, et al., 2015). Instead of having knowledge of the learning processes and trajectories of these learners and research-based expectations about their potential, their approach to working with them stems from previous experiences and might not always be aligned with the characteristics and potential of this learner population (Fernández, et al., 2017; Lightbown, 1984; Young-Scholten, et al., 2015). Research shows, however, that these learners make more progress when they are taught by those with such training (Condelli, et al., 2010; Paget & Stevenson, 2014; Schellekens, 2011).

This chapter first gives a brief description of this population of learners, then discusses trends that have developed in their education in different countries as programs and practitioners have sought to serve them. It then describes a set of online professional development modules that has been designed to help practitioners work effectively with this learner population.The main focus of the chapter is on what has largely been neglected in discussions of integration of migrants: the languages that learners speak when they come to their new countries and whether and how practitioners can support their languages of origin in the instructional process, to develop their proficiency as multilingual and multicultural individuals. It concludes with a description of an initiative that those who work with this learner population might engage in together: the development of an online hub of resources in learners' languages, from many different countries, which is available worldwide to educators, materials developers, learners, parents of children, and others, with guidelines for using it.

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THE ADULT LEARNER POPULATION WITH LIMITED EDUCATION AND LITERACY

The current population of adult language learners who reside in countries around the world is a result of well-known recent and current major migration flows (see, e.g., World Migration Report, 2020). Sharp increases in the number of immigrants pose challenges at both societal and individual levels. An important issue concerns immigrants' access to educational opportunities in their new country. Formal education has usually been one of the primary prerequisites for immigrants' successful participation in the new country, and their effective participation and success in the education system is considered to be a key component of their integration into the society. Integration tends to be advocated, and immigrants are often seen as a problem in this. For example, immigrant children are often found to underperform in school, and adult immigrants are observed to have an inadequate command of the language of the host country (Söhn & Özcan, 2006). A recent report on access to education and job opportunities in Germany (Germany Policy Brief, 2016; Schleicher, 2018) shows that the proportion of 15-year-old immigrant students scoring below the baseline proficiency level in mathematics in the Programme for International Student Assessment (PISA) is more than double the proportion of non-immigrant students at the same level (31% vs. 14%).

When adults with limited formal schooling and literacy resettle in their new countries, they face myriad challenges. These include the effects of having experienced trauma in their own country and/or during the transition to the new country (Adkins, et al., 1999) and reluctance to interact with the teacher and other students in ways that the teacher is accustomed to, because of cultural and religious differences. If they have experienced no formal schooling, they face a more fundamental challenge. They may

- Have difficulty reading and writing in their native language or not be able to read or write at all; this means that unlike formally educated and literate adults, they have no reading and writing skills to transfer.
- Speak a language or a variety of a language that does not have a written form (Burt et al. 2008; Florez & Terrill, 2003).
- Struggle with basic daily writing activities, such as filling out forms, signing documents, and writing a note to a child's teacher.
- Feel shy about others knowing that they have problems with reading and writing or feel intimidated by other learners who are more proficient in the oral and written language.
- Take longer than other, educated and literate, adult learners to complete activities in class. (Also see discussion in Wong, 2019.)

At the same time, it has long been observed that these adults demonstrate attributes of resilience, openness, and a sense of humor and possess a range of skills and strengths. Many will have secured jobs, enrolled their children in local school systems, and accessed social services (Vinogradov, 2008; Wrigley & Guth, 1992). Like adults everywhere, they have rich and complex social networks, strong problem-solving skills, and flexibility and creativity in handling life's challenges. They may also have developed advanced strategies for learning without literacy skills, and often have a level of oral proficiency in the new language that is well above their ability to read and write in that language (Vinogradov, 2008). Vinogradov (2008) and Peyton (2012) suggest tapping into and building on these attributes, skills, and strengths in instruction.

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It is important to note that adult immigrants' low literacy skills do not necessarily mean that they have no ability to acquire a new language. On the contrary, not only are they able to do so without literacy skills, they often come from countries where acquisition of additional languages in childhood and across the lifespan is the norm. There are bi- and multilingual adults among those who applied for their first residence permit in the EU in 2019, from Belarus, Brazil, China, India, Morocco, Russia, Syria, Turkey, the Ukraine, and the United States, and asylum seekers from Afghanistan, Bangladesh, Colombia, Iraq, Nigeria, Pakistan, Somalia, Syria, Turkey, and Venezuela. Given their personal experiences, they will already be familiar with the process of language acquisition, similarities and differences between languages, and strategies used to communicate effectively in those languages (UN Refugee Agency, 2018; see also https://ec.europa.eu/info/strategy/priorities-2019-2024/promoting-our-european-way-life/statistics-migration-europe_en).

That they progress considerably more slowly than their educated and literate peers suggests possible cognitive barriers as a result of lack of literacy. However, research over the past several decades reveals that this is not the case. In studies carried out with adult immigrants, researchers have found that despite lack of formal schooling and literacy, and even without instruction in their second language, they demonstrate the same abilities as their educated counterparts and are able to reach high levels of linguistic competence in their new language (Hawkins, 2001; Vainikka & Young-Scholten, 2011). Studies also indicate that adults can learn to read, for the first time in their lives, in a new language that they are still acquiring. This is based on researchers' observations of similarities in their learning to the ways that children learn to read (Kurvers, et al., 2010; Young-Scholten & Naeb, 2010; Young-Scholten & Strom, 2006).

The view that integration must be uni-directional is now beginning to change. With that comes the chance for these adult learners to use as a resource the language they know best, their heritage language, to develop linguistic competence and literacy in a new language. These new views also mean increased opportunities for their children to grow up fully bilingual in the heritage and majority language. Wong and Tézli's (2013) working definition of integration implies some movement beyond this view: "Groups and individuals have full and equitable access to, and participation in, power and privilege within major societal institutions" (Wong & Tézli, 2013, p. 14). The European Union goes further in its definition of integration as "a dynamic bilateral process of mutual accommodation of all immigrants and residents" of the member countries (Council of the European Union, 2004, p. 15).

FOCUS OF WORK WITH THESE LEARNERS: TRENDS IN THE EDUCATION FIELD

Minuz, et al. (2020) report that, to ensure that these learners are successful in their new country, adult formal education programs in post-industrialized countries very often focus entirely on developing their language proficiency and literacy in the country's majority language. This means that newcomer adults who are learning to read and write for the first time in their lives are doing so in a language and in a context that is new to them.

In the United States, for example, Title II of the Adult Education and Family Literacy Act under the Workforce Investment Act (WIA) states that the purposes of adult education are to assist adults (1) to become literate and obtain the knowledge and skills necessary for employment and self-sufficiency; (2) if they are parents, to obtain the educational skills necessary to become full partners in the educational

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development of their children; and (3) to complete secondary school education (Minuz, et al., 2020, p. 424). The Workforce Innovation and Opportunities Act (2015) in the United States includes the Integrated English Literacy and Civics Education program, which focuses on developing adults' competence in English along with parenting and employment skills and citizenship.

The UN Sustainable Development Goals (United Nations Sustainable Development Goals, 2015), which call for action by all countries to improve the lives of people everywhere, do not currently focus on the languages that migrants speak or even mention those languages at all. For example, Goal 4, Quality Education, seeks to ensure inclusive and quality education for all and promote lifelong learning; increase access to education at all levels and enrollment rates in schools, particularly for women and girls; develop basic literacy skills; and achieve equality for girls and boys in primary education. However, no mention is made of the role of the native language of these learners in accomplishing these endeavors. Other goals, which might include mention of the language of origin (e.g., Goal 10, Reduce Inequalities; Goal 16, Peaceful and Inclusive Societies), also make no mention of it.

In the European Union (EU), policy and rhetoric have been much the same (see, e.g., Mallows, 2014; Simpson & Whiteside, 2015). Attention has been given to the improvement of immigrants' new language and literacy skills in the host country, and maintenance and/or development of their first language is not included. For example, in a summary of a report by the Organisation for Economic Co-operation and Development (OECD), prepared for policy makers in Germany (Germany Policy Brief 2016), sustained language support for refugees and migrants is supposed to be provided in regular classrooms, but in practice, the focus is primarily on the language of the host country. This contradicts the notion of valuing linguistic diversity, which has long been given great weight in many EU countries. While the EU institutions in Brussels and the Council of Europe in Strasbourg promote multilingualism and plurilingualism for European citizens and encourage all citizens to learn and speak more languages in order to improve mutual understanding and intercultural communication (as noted by Auernheimer, 2006), immigrant education in Germany was built on an assimilative model in order not to disturb "the monolingual and monocultural identity of German schools" (p. 76). Many but not all European countries value and protect multilingualism in terms of their regional languages or historic minority languages, but this consideration does not (necessarily) extend to the languages spoken by immigrants (see Minuz, 2019). In advocating for multilingualism, European institutions are only now cautiously applying this to the languages spoken by migrants, as shown by the Council of Europe's statement of principles related to migrants.

Value migrants' languages of origin and their unique plurilingual and pluricultural identities. Their languages of origin play an important role in the integration process. In a plurilingual and intercultural approach to language provision, it is important to show that these languages are valued and to encourage migrants to transmit them to their children in view of their importance as markers of identity and an asset for the whole of society. Guiding principles (coe.int)

Although these publications and initiatives often do not focus on the heritage languages of the learners we discuss in this chapter, a number of recent publications in the United States, Canada, and elsewhere do so, and they have called for such a shift in focus (e.g., Aberdeen, 2016; Bigelow, 2009; Burt & Peyton, 2003; Haznedar, et al., 2018; Leeman & King, 2015; Peyton, 2012; Peyton, et al., 2001; Wiley, et al., 2014). The authors of these publications argue that the focus *only* on the majority language is out of step with two current trends: 1) cultural and linguistic diversity in many modern urban centers (see, e.g., Leveen, 2021; Vertovec, 2007) and 2) increased active interest, particularly among educated and

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large immigrant populations with sufficient social capital, in school-based, faith-based, and community-based heritage language programs.

There are two separate but overlapping concerns with respect to the place of heritage languages in immigrant communities, related to children's education and to adults' language and literacy learning. The next section considers both with respect to the adults that are the focus of this chapter.

AN APPROACH TO TRAINING AND DEVELOPING PRACTITIONERS TO WORK EFFECTIVELY WITH THIS LEARNER POPULATION: THE EU–SPEAK PROJECT

We now turn to how we have addressed the neglect of heritage languages by developing a suite of modules that have been designed and delivered over the last three years. These modules are the result of a three-phase, eight-year, international project, EU-Speak, funded by European Union funders, first Grundvig and then Erasmus+.[1] The module topics, content, and activities were developed in response to two international surveys of the knowledge, skills, and attitudes that educators who work with these learners need in order to work effectively with them, based on a similar survey by the Nordic Adult Literacy Network (Franker & Christensen, 2013). As a result of survey responses, six online training and professional development modules (or courses) were developed to meet the needs of practitioners worldwide. Based on the partners involved in the final phase of the project, these modules are available in English, Finnish, German, Spanish and Turkish. The surveys pointed to the need to offer the modules in the languages of the countries in which educators work, because English is not always appropriate as a language for training and professional development of these educators. (Modules can be found on Moodle, www.eu-speak.net; inquiries about the modules can be sent to info.eu-speak@newcastle.ac.uk.)

There were over 300 responses to the first survey from those in the EU-SPEAK partner countries—England, Finland, Germany, the Netherlands, Spain, and the United States—as well as from Afghanistan, Australia, Belgium, Canada, China, Italy, Ireland, New Zealand, and Thailand. The results were used to compile a list of knowledge, skills, and attitudes needed by teachers, volunteers, and program managers to work effectively with these learners. Experts in the field of education (managers, trainers, activists, and researchers) in the same countries as those of the survey respondents were then asked to respond to the list and make further suggestions. A second survey was conducted to ascertain whether respondents agreed with the highest-scoring items on the first survey and to find out what opportunities they have to develop the relevant knowledge, skills, and attitudes in their professional settings. (See both surveys at https://research.ncl.ac.uk/EU-Speak/projectreports/EU-Speak2internationalsurveys; and the expert responses to the second survey at https://research.ncl.ac.uk/media/sites/researchwebsites/EU-Speak2/EU-Speak%202%20Knowledge,%20Skills,%20Understanding,%20Attitudes.pdf. See Young-Scholten, et. al., 2015, for a discussion of the surveys, profiles of the respondents, and how the surveys and expert consultation informed development of the six online modules.)

The survey results and expert commentary guided the development of the following six modules, which are being offered and are available for others to offer and lead. The list, in alphabetical order, gives the module name and the university that developed it. From 2015 to 2018, each module was delivered twice to full-time and part-time paid teachers and volunteers, including those working with learners one-to-one, and to others who work on the educational support of these adult immigrants.

- *Acquisition and Assessment of Morphosyntax,* Newcastle and Northumbria Universities, UK

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- *Acquisition of Vocabulary,* University of Cologne, Germany
- *Bilingualism,* Boğaziçi University, Turkey
- *Language and Literacy in their Social Contexts,* University of Jyväskylä, Finland
- *Reading Development from a Psycholinguistic Perspective,* University of Granada, Spain
- *Working with LESLLA Learners,* Virginia Commonwealth University, USA

For each module, there is text within the module to read, an international discussion forum to participate in, and activities to carry out, including with learners in participants' classes. Some of the modules include an extra week, or weeks, for an additional activity, such as writing books that learners in their classes can read and discuss. Module participants are required to be working in some fashion with this adult learner population. Participants have included English-speaking teachers and tutors from over 40 countries. The modules all assume that practitioners are focused entirely on helping adults to gain oral and literacy skills in the majority language of the country in which they work. Additional support of them in sustaining and even developing use of and proficiency in their language(s) of origin is rare. This is, as we note above, out of step with current trends. The research base for the modules and the approaches to teaching presented in the modules are described in Peyton and Young-Scholten (2020). Since August 2018, when the funded project ended, a volunteer-run board has continued to offer two modules every year. What is offered depends on the ability of a module designer to deliver that module or agree to someone else delivering it.

A FOCUS ON THE NATIVE LANGUAGE AND BILINGUALISM IN LEARNING

When the module on *Bilingualism* was first developed, it was agreed that it would focus on adult learners' languages of origin, ways that they can maintain and develop them, and ways that their children can be supported in acquiring and using them. Practitioners participating in the module turned out to know very little about this topic and to not necessarily understand the value of it for them and their work. In reflecting on participants' responses, we decided to considerably expand the focus on learners' languages of origin, which led to a new project. We return to this below, after describing the module.

The various benefits of maintaining one's language of origin and learning to read and write in it are well documented (e.g., August & Shanahan, 2010; Barac & Bialystok, 2011; Bialystok, Luk, & Kwan, 2005; Eisenchlas, Schalley, & Guillman, 2013; Marian & Shook, 2012). Documented benefits of being bilingual (henceforth, the term "bilingual" refers to knowledge of two or more languages, prior to emigration) include that when compared to monolinguals, these individuals

- Are often more creative and better at solving complex problems (Marian & Shook, 2012).
- Often have positive attitudes about other language groups and more knowledge of and respect for other cultures (Dewaele, 2012).
- Are able to learn additional languages better, because they have an understanding of how languages work (Bialystok, 2017; Barac & Bialystok, 2012).
- Have higher performance in control of attention (Adesope et al., 2010).
- Have better career opportunities and are able to work effectively with customers, clients, and businesses from a range of different countries and cultures (Damari, Rivers, & Brecht, 2017).

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We assumed that module participants would be unfamiliar with the body of research that points to these benefits and that they might subscribe to myths and misconceptions surrounding bilingualism and multilingualism, some of which continue to be explicitly or implicitly promoted by integration-focused policy makers. We were also aware that heritage language movements in North America and elsewhere have typically included only communities with high levels of social capital, as discussed above. These movements are now beginning to influence educators working with less advantaged groups by showing them how they can focus on, appreciate, and develop the languages that learners speak (see, e.g., Aberdeen, 2016).

This module seeks to expand and deepen participants' knowledge of the fundamentals of speaking and reading in more than one language, particularly related to children. Because the majority of the adult learners with whom practitioners work are parents or grandparents, greater attention is paid to the bilingualism of families and communities, and the module seeks to inspire participants to develop new and innovative ideas for connecting with learners' communities. This entails the following learning objectives:

- Become aware of the bilingualism and multilingualism of the learners in their classes
- Gain knowledge about learners' languages and the writing systems of those languages
- Understand various factors relevant to becoming bilingual or multilingual
- Learn the types of bilingualism/multilingualism and myths associated with both
- Be aware of the linguistic, metalinguistic, literacy, cognitive and neurolinguistics aspects of bilingualism and multilingualism
- Identify the influence of two languages on each other in the process of becoming bilingual
- Distinguish between typical and atypical bilingual development
- Identify the interaction of writing systems and orthographies during reading
- Reflect on how these factors have an impact on their children's education and learning

The following topics are covered during the six weeks of the module (see more detailed discussion of the module in Haznedar, 2020; Haznedar, et al., 2018):

Week 1: Terms and Definitions Related to Bilingualism and Multilingualism

Simultaneous bilingualism, successive/sequential bilingualism, receptive/productive bilingualism, societal/family bilingualism, heritage bilingualism, subtractive vs. additive bilingualism, and balanced bilingualism.

Activity: Participants find out what languages the learners in their classes speak, what languages are spoken in their countries, and the status of those languages (e.g., by consulting the *World Atlas of Language Structures, WALS,* http://wals.info)

Week 2: Linguistic Perspectives on Bilingualism

Milestones of monolingual and bilingual children's linguistic development, including what counts as early and late language development; being bilingual in different language modes (speaking, listening, reading, and writing); myths and realities about being bilingual; and patterns of code-mixing and code-switching, cross-language influence, and language transfer in multilinguals.

Activities: Participants …

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- Watch a video on translanguaging
- Find two or more bilingual or multilingual individuals and observe their language use and patterns of code mixing or code switching
- Ask learners to help them make a list of all of the languages they speak or hear in their household and their immediate community.

Week 3: Bilingualism and Cognitive Development

Bilingualism's impact on cognitive development; cognitive limitations vs. advantages; bilingualism as burdensome vs. helpful for children; interaction of bilingualism and the executive functioning system (relevant to control of attention)

Week 4: Neurolinguistic Perspectives on Bilingualism: Language and the Brain

Parts of the brain which operate during language use and language processing in bilinguals including phonological, syntactic, semantic, and pragmatic processing

Week 5: Learners as Parents of Bilingual Children

How parents can promote the bilingualism and multilingualism of their children through maintenance and development of the home/heritage language and ways that the wider community can support this

Activities: Participants …

- Participate in a Webinar with Trudie Aberdeen (University of Alberta, Canada) and Naeema Hahn (UK), who are involved in promoting heritage language awareness and development in Canada and the UK
- Find out how learners' communities support their home language
- Find out how proficient the children of the learners are in their parents' home language(s) in comparison to their parents

Week 6: Bi-/Multiliteracy

Writing systems and orthography of languages in early literacy development; cross-linguistic transfer in children's early literacy development

Activity: Participants find out about the writing systems that are used in the languages that learners in their classes speak and bring samples of the written language to the online discussion.

When the module was delivered in autumn 2020, a workshop on collaborative translation was piloted, and the module remained open for several more months to allow participants to engage in this activity. It involved a process of learners working alongside their teachers/tutors to translate a short target-language book into their language of origin. The aim was twofold. First, the process was expected to raise the metalinguistic awareness of both collaborators as they sought to render such a book into a readable version in another language. Second, the process was intended to result in new beginning-level books for adult learners' heritage languages, of which there are very few. It turned out to be difficult to engage teachers and tutors in working with learners in this way (and presumably remotely) during the pandemic, but

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EU–Speak staff will look for more opportunities to promote and support this collaborative translation initiative, given the ongoing need for books for adults.

Those who have participanted in the module work in a wide range of countries around the world. From comments made the three times the module has been delivered so far, we can see that

- They have found the module to be eye-opening and helpful in their instruction.
- While many have experience working with adults with limited literacy, they have limited experience working with individuals from other countries, who speak other languages and have limited literacy in those languages.
- They want to know more about notions of bilingualism and multilingualism, find more teaching practices and approaches focused on this topic, exchange this knowledge with other teachers, tutors, and specialists, and have more skills in this arena in order to work effectively with learners.
- The classroom activities foster interaction between them and the learners in their classes and give the learners a sense of engagement and agency.

It has been clear throughout the delivery of this module that this is a topic that is extremely important for educators around the world and well worth continuing to develop and offer in future professional development opportunities.

BUILDING A RESOURCE REPOSITORY OF MATERIALS IN LEARNER LANGUAGES

While teaching the module, during the exploration of learners' and their children's use of their languages of origin at home and in the wider community, we began to think about what resources are available for learners to continue to maintain and develop their language and support their children in doing so. It has become clear that displaced individuals across the globe need resources in their languages of origin. While significant efforts are underway to collect and develop reading materials in many languages for speakers of those languages, these resources are not widely known.

The resources that are known and accessible at this point, and many others, which might be identified and developed, can be made available to the educators who work with these learners and, ideally, to the adult learners described in this chapter. At this point, the online resource hub brings together the existing collections of story books in migrant learners' languages (https://www.leslla.org/hub-overview). Most are written for children, but some are written for adults, and we are in the process of trying to create a collection of these. Children's books, and how they are produced in various languages, can also serve as a model for books that practitioners might write for adult learners or that adults in classes might write. Finally, parents and other adults can and will read and discuss the books with their children. In the future, resources might include books, articles, newsletters, newspapers, academic texts, and other instructional materials as well as a range of multi-media resources for adults and children.

The hub now includes links to collections of books in over 500 languages, although the number of titles in each language varies considerably. Some of the collections are listed in the Appendix. The web pages include *Guidelines for Using the Hub* (https://www.leslla.org/guidelines-for-hub), based on a focus group that was held in Italy to determine possible ways that teachers might use the books and develop sample lesson plans in which the books are central. (See Cheffy, et al., 2020, for discussion of

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the focus group results; see Minuz, et al., 2020, for examples of lesson plans that teachers in the focus group developed and that others can adapt and use.) The hub is hosted by LESLLA, *Literacy Education and Second Language Learning for Adults* (http://www.leslla.org), the organization that focuses on adult migrants who have limited or no formal education and limited literacy in their home/native/heritage languages. Established in 2005, LESLLA is a network of practitioners, activists, researchers, trainers, and education program managers who seek to promote the development of language and literacy skills of this adult learner population.

CONCLUSION

The need is clear for training and professional development of educators (teachers, tutors, and program managers) so that they can work effectively with adults who are learning the language of a new country and whose education and literacy in their first language is limited. The need is also clear for educators, administrators, and policy makers to add to the focus on learning a new language and being successful in a new country, recognition of, appreciation for, and a plan to support further development of the languages and cultural knowledge that these individuals bring to our countries and programs. In order to do this well, this group of individuals need resources, in these languages and about these cultures. Many stakeholders can collaborate in this initiative, which will benefit everyone – adult learners and their families and communities as well as education, country-building, and policy making efforts across the globe. We have a significant amount of research, experience, and resources to build on, and many more resources can be developed as we work together collaboratively.

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KEY TERMS AND DEFINITIONS

Bilingualism: The ability to use two languages.

Heritage Language: Unique and inherited language that carries the cultural components of previous generations.

Literacy: The collection of oral and written texts that acculturates a community.

Migration: The act of moving from one place to another.

Online Modules: An organized set of of interactive learning materials and sources that are virtually available.

Online Resource Hub: An innovative and focused collection of virtually available resources for the people, who share the same informative goals.

ENDNOTE

[1] The project, *EU-Speak: Teaching Adult Immigrants and Training their Teachers* (www.EU-Speak.com), began in 2010 and included European partners -- at the Universities of Amsterdam, Boğaziçi (Turkey), Granada (Spain), Jyväskylä (Finland), Köln (Germany), Leipzig, Newcastle and Northumbria (England), and Stockholm along with Odense Further Education College; and Europe-external partners in the United States -- American Institutes for Research (AIR), Center for Applied Linguistics (CAL), and Virginia Commonwealth University (VCU).

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APPENDIX

Collections of Digital Resources in Many Languages and Projects to Develop Resources (https://www.leslla.org/hub-overview)

This is a list of many of the resources included in the Hub.

Global Book Alliance http://globalbookalliance.org

The Global Book Alliance seeks to have "books for every child" -- high-quality books and reading materials. To meet this challenge, the Alliance partners with donors, multilateral organizations, governments, non-governmental organizations, and the private sector who are committed to ending illiteracy across the globe. As a multi-stakeholder, international effort, the Alliance will focuses on transforming book development, procurement, distribution, and use to ensure that no child is without books. The U.S. Agency for International Development (USAID) is one of the partners. One result of this work will be the Global Digital Library, described below.

Global Digital Library – https://www.digitallibrary.io/en

The goal of the Global Digital Library is to expand access to and availability of high-quality mother tongue resources worldwide by providing openly licensed, downloadable materials that allow sharing, electronic use, and large-scale printing, as well as links to other sources for those materials. The initial focus will be on learning resources that can support children's literacy learning and adding other learning resources later. This collection and the Bloom Library provide examples of over 3,000 books produced by the Enabling Writers Workshop Program.

All Children Reading https://allchildrenreading.org/digital-libraries

This is another effort to compile all of the digital libraries that provide early grade reading materials in local languages and to help educators be able to quickly identify accessible materials in mother tongue languages. Materials can be searched for by regions and features (accessibility, platform type, and availability offline). Links on the web site to other resources in include Bloom, African StoryBook, and many others.

Bloom Book Library https://bloomlibrary.org/browse

The primary purpose of Bloom is to provide a place where writers can develop books in their languages and then to allow sharing of those books, so that they can be used by others and adapted to new languages and for different populations. Over 6,800 books are available in 370 languages, for readers of all ages. These include simple books for adult readers, which can be found by looking under specific topics, such as "Agriculture," "Business," "Health," or "Sustainable development;" for example, a book

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titled Bamboo, and one titled Dry Season, Rainy Season. On the language pages, the books are further organized by topic; e.g., Kalanguya – Agriculture.

31 videos can be accessed on developing books using Bloom, from beginning to advanced levels of development https://www.globalreadingnetwork.net/resources/bloom-software-training-videos

Room to Read https://www.roomtoread.org

Room to Read creates and makes available books for children. Their Accelerator Program plans to bring half of a million early grade books to primary students and Syrian refugees in Jordan. With more than 660,000 Syrian refugees registered by the UNHCR in Jordan, this one-year project, is sponsored by Dubai Cares, an UAE-based global philanthropic organization and partner of Room to Read. Within less than 12 months, the project will produce 20 different children's book titles with 25,000 copies of each and distribute 500,000 Arabic children's books throughout Jordan by November of 2017.

African StoryBook https://www.africanstorybook.org/

This online library provides open access to picture story books in the languages of Africa, for children's literacy development, enjoyment, and imagination.

There are also projects underway in which people are developing materials in different languages. Some of them focus on materials for adult learners. These projects can be identified, and the materials can be adapted and translated into other languages, and we can ask the project leaders to collaborate with us by posting their resources in the collection or providing a link to their resources. For example,

DigLin http://diglin.eu

The aim of this effort is to advance literacy training for non-literate adult immigrants who are learning to read for the first time in Dutch, English, Finnish, and German. DigLin has developed Computer-Assisted Language Learning materials that allow individualized instruction and teacher-independent learning. The DigLin template and methodology for developing stories can be made available to others, and materials can be developed in many languages.

Simply Cracking Good Stories http://simplystories.org

Creative writers and creative writing students write short, engaging books for adult immigrants with limited literacy, and linguists simplify them for those with beginning-level oral proficiency. The stories are now available in English and Spanish and can be translated into many languages.

Karen-English and Nepali-English Picture Books

Teachers in Omaha, Nebraska, United States, working with students and their parents, have created bilingual Karen-English and Nepali-English picture books, in which local authors tell stories about their homeland cultures and family experiences. English language teachers use them in class and students can

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take them home to read aloud (Yaffe, 2017, Breaking school barriers, https://www.districtadministration.com/article/breaking-school-language-barriers).

Program staff say, "Although published materials in Spanish are often accessible … the pickings are slim in many other languages, especially because curricular resources must be aligned with state standards and appropriate to students' age, vocabulary and intellectual development. Even finding native-language library books can be hard, unless districts create their own." Staff in other programs are aware of and impressed with this effort. As one teacher stated, "Whenever we get new language groups, we try to buy books for our classroom libraries or our school libraries in those languages, so that the students feel like that language is valued. I tried super-hard with Swahili, and there's very limited materials in Swahili." School- and community-based efforts like this one can be identified, and the resources developed made available.

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Chapter 16
Affordances and Challenges of Translanguaging Pedagogy for In-Service Content Area Teachers

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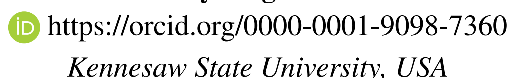
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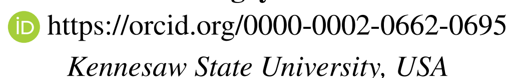
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ABSTRACT

This chapter explores how two in-service content area teachers responded to translanguaging pedagogy that was briefly introduced in a teacher education course. Qualitative analysis of the online course work, interviews, and researcher journals revealed that each teacher demonstrated a translanguaging "stance" as well as potential in creating "design" and in initiating "shifts" while their understandings and implementation could be more refined. While understanding translanguaging mostly as a strategy helped the teachers develop a translanguaging stance more easily, it did not lead to more critical examination of complex language ideologies that directly affect teaching of multilingual learners. The study has implications for teacher educators who grapple with creating room for translanguaging, an equitable educational practice for multilingual students, in existing curricula.

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INTRODUCTION

The current study joins a small, yet growing number of studies that examine the implementation of translanguaging within language teacher education (LTE) courses as a way to contest the prevalent monolingual ideology and practices in the US schools that continue to position multilinguals' multilingualism as a deficit (Barros et al., 2020; Deroo & Ponzio, 2019; Flores & Aneja, 2017; García & Li, 2015; Tian, 2020). The purpose of this study from larger research was to examine how two in-service content teachers (ICTs), who work at a K-12 school and also attend a Teaching English to Speakers of Other Languages (TESOL) teacher educator program in the US, responded to the translanguaging pedagogy in an online master's course, Applied Linguistics. We focus on ICTs as opposed to pre-service teachers (PSTs), who are working to earn their teaching certifications in the US and are not employed in an educational setting, for the following reasons. The number of studies on translanguaging pedagogy taught in teacher education programs is little (Vaish, 2019). More particularly, research on how educators perceive and implement the translanguaging pedagogy in different content areas and various grade levels is scarce. Most existing studies have focused on the translanguaging practices of PSTs (Barros et al., 2020; Flores & Aneja, 2017; Tian, 2020). These studies highlighted the affordances and challenges of translanguaging and underlined that teachers do not have enough support in learning about the implementation of the pedagogy. We need more studies about how and why ICTs, who have more teaching experience and ongoing access to the classroom, apply this new pedagogy to their teaching contexts. For this purpose, we ask the following research question: What are the perceived affordances and challenges of two ICTs concerning the implementation of translanguaging pedagogy in P-12 classrooms? Translanguaging pedagogy embedded in LTE courses and implemented in K-12 schools contributes to an equitable learning environment or a classroom with multilingual ecology for all students in schools (García & Li, 2015; García et al., 2017).

In the subsequent sections, we discuss the theoretical framework, followed by pertinent literature, the description of the course, methods, findings, discussion, implications, and conclusion.

BACKGROUND

Translanguaging Theory and the Translanguaging Classroom Framework

Translanguaging theory and pedagogy, highly popularized over the last decade in language and literacy education, Applied Linguistics, TESOL, and the LTE fields advocates for bringing minoritized languages of multilinguals into the center of school learning that has long operated on one language policy (García & Li, 2015). Translanguaging as a theory explains named languages as external sociocultural realities and makes an emphasis that languages should be viewed as the single, unitary, and internal language system of individuals. Translanguaging scholars underlined that translanguaging is not just a strategy, practice, or a spontaneous human communicative phenomenon, but is a pedagogy that defines the set of design-based principles for scaffolding multilingual development of all students (García & Leiva, 2014). The pedagogy requires leveraging students' full language repertoire and, more importantly, an ideological shift in attitudes toward a linguistically-just classroom.

Acknowledging multilinguals' natural, spontaneous language-mixing behaviors and multimodal communication channels (e.g., video, audio, and kinetics) in everyday social contexts, translanguaging

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scholars have argued for allowing multilinguals to draw on all linguistic repertoires in school learning without restricting it only to the dominant languages, such as English and Spanish in the US, and traditional modes of communication, which is the written text. Pursuing the scholars' call in this research, we referred to the translanguaging framework to gain a better perspective of how ICTs used multiple modalities for the purpose of helping their students with various abilities.

Additionally, translangugaing has the language rights agenda at the forefront for multilinguals, who have the right to be educated in and use their Heritage Languages (HLs) in school when the school's language does not match their HLs (García & Li, 2015; Skutnabb-Kangas, 2002). Referring to this agenda in our research, we identified how ICTs took (or did not take) agency in using HLs in their teaching strategies. Another purpose of the translanguaging pedagogy is to benefit not only multilinguals whose multilingual repertoires have often been silenced but also students who speak only one language, which is English in our teaching context. In other words, translangugaing promotes a multilingual ecology for all students (García et al., 2017); it normalizes and further fosters multilingualism in schools and society. Therefore, this framework helped us pay particular attention to how ICTs perceived, imagined, and implemented translanguaging strategies for both multilinguals and English-only speaking students.

In examining the responses of ICTs to translanguaging introduced in the course, we draw on the interconnected theoretical constructs, which are teachers' *stance*, *design*, and *shift* within the translanguaging classroom framework developed by García et al. (2017). Teachers with a translanguaging stance "assume that effective instruction and assessment for bilingual students requires drawing on or leveraging students' bilingualism for learning" (p. 50). This contruct was essential for our understanding of whether ICTs embraced translanguaging as a pedagogy or strategy for their teaching. Whereas *stance* refers to teachers' beliefs and explains their teaching philosophy, "teachers' purposeful *design* and the moment-to-moment *shifts* they make to leverage students' bilingualism for learning" (p. 61) concern what teachers actually do in classrooms. Particularly, *design* requires that teachers integrate home, school, and community language practices, which involves a classroom's "physical design and the process of designing units, lessons, pedagogical practices, and assessments" (p. 62). In other words, it describes how teachers set up affordances as they construct learning experiences for students. Related to design, *shifts* "reflect the teacher's flexibility and willingness to change the course of the lesson and assessment, as well as the language use planned for it, to release and support students' voices" (p. xiii). The constructs of *design* and *shift* provided us with a clearer view of how ICTs adopted and responded to translanguaging and whether they transformed teaching perspectives and practices related to translanguaging.

Translanguaging Pedagogy in LTE Programs and Courses

Implementing translanguaging in educational instutions is still a contentious topic due to the existing educational policies that do not favor home language use in classrooms or lack of teacher knowledge about the pedagogy and its practical implications for teaching. In this section, we discuss recent studies on translanguaging, which have documented pre- and in-service language teachers' divergent responses to the pedagogy and the controversial nature of translanguaging as an instructional tool both in K-12 and university settings.

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Translanguaging in K-12 Schools

Emerging literature on translanguaging examined how pre- and in-service language teachers implemented and responsed to the translanguaging pedagogy in schools (e.g., Back, 2020; Holdway & Hitchcock, 2018; Menken & Sanchez, 2019; Vaish, 2019). These teachers experienced ideological shifts and disrupted monolingual approaches to teaching multilingual students from elementary, middle, and high school levels. For example, K-12 in-service public school teacher-participants in Holdway and Hitchcock's (2018) study embraced the pedagogy to an extent and recognized the use of HLs in instruction as an equitable pedagogical tool that supported their students' identity development. At the same time, they revealed ambivalent attitudes towards translanguaging due to ideological tensions and institutional constraints.

Other researchers focused more on the emergence of teachers' positive stance and active implementation of the pedagogy in light of professional development (PD) sessions. Menken and Sánchez's (2019) study of several schools that had traditionally instituted English-only policies in New York City illustrated that ICTs started to implement the pedagogy in small ways, such as using students' HLs in peer discussions and creating multilingual word walls, which had not been utilized prior to the PD sessions. Through these *designs* and *shifts*, many teachers found that the pedagogy enabled students to participate in classroom activities and "offered students affordances to be more active, engaged, and involved in their learning" (p. 757).

Similarly, Back (2020) documented the positive effects of PD sessions on the teachers' practice. The teachers' translanguaging *designs* included creating a thank-you board in multiple languages and using bilingual volunteers from the community to help multilingual learners "much further academically" (p. 14). Back (2020) concluded that translanguaging pedagogy introduced to in-service teachers is "potentially transformative for instructors who lie on different points of the continuum with respect to their beliefs on how best to support" multilinguals (p. 20). Although ICTs in these two studies did not conceptualize the pedagogy as a political action, which is a key premise of the theory and pedagogy originally postulated by García and her collaborators (García & Li, 2015), their enactment of the pedagogy as a strategy or a scaffold for multilingual learners importantly helped them develop a translanguaging stance (Back, 2020; Menken & Sánchez, 2019). Apart from the studies in the US context, Vaish (2019) drew attention to the need for more teacher training to promote and sustain translanguaging pedagogy and practices in schools. Her research brought light into the difficulties of implementing the pedagogy in an English reading class in Singapore. The multilingual teachers in this study had negative perceptions regarding translanguaging. They did not believe that translanguaging would improve their students' vocabulary knowledge and reading comprehension in English. This study had important implications for policy makers and teachers who struggle with advocating the translanguaging pedagogy in schools.

Translanguaging in LTE Programs in Universities

LTE research on translanguaging are even more scarce. Recently, a few LTE studies (e.g., Barros et al., 2020; Tian, 2020) have illustrated PSTs' evolving perceptions regarding constraints and affordances of translanguaging pedagogy as the mainstream curriculum through online and on-campus coursework. Barros et al. (2020) explored four mainstream PSTs' translanguaging practices in an ESOL (English to Speakers of Other Languages) Endorsement course. PSTs were receptive to the pedagogy and recognized the importance of using home languages, affirming student identities, and appealing to emotions in teaching. However, the tecahers also showed resistance to translanguaging because they believed that

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not knowing their students' HLs would be a problem for their teaching and cause pushbacks from district, school, or community. For these PSTs, monolingualism remained as a persisting ideology.

In a similar study by Tian (2020), one teacher educator introduced translanguaging to affirm language use and identity and promote justice-oriented pedagogy. The educator created a translanguaging space for her PSTs in a TESOL practicum course that applied Sheltered English Immersion (SEI) techniques, which were designed to meet the academic needs of students. These PSTs engaged in the conversations of translanguaging for the purpose of bringing a systematic change in LTE programs. The discussions focused on the opportunities and challenges in developing a translanguaging stance and implementing translanguaging in classrooms. PSTs' reflexive stances helped them shift their atitudes about translanguaging and make connections to their lived experiences with the translanguaging theory and pedagogy. Then, they could design lesson plans in their disciplinary content areas. The researchers suggested that PSTs improve pedagogical content and language knowledge and differentiate translanguaging practices for all students.

Although the above-mentioned studies on translanguaging inform our understanding of the challenges and affordances of implementing the pedagogy in classrooms, the research conducted by Deroo and Ponzio (2019) is more relevant to our study because it focuses on ICTs' translangugaing in a TESOL education program. Deroo and Ponzio addressed various macro, meso, and micro-level constraints that five ICTs experienced when they implemented the translanguaging pedagogy in an online TESOL practicum course. That is, the English-only assessment administered at schools (a macro-level constraint), pressures from fellow teachers and parents who expect them to provide instruction in English-only (meso level), and their individual monolingual ideology (micro level) hindered their adoption of a translanguaging stance. Nevertheless, some teachers demonstrated a shift of their perspective to a more positive one within the one-semester course. Deroo and Ponzio noted that the translanguaging-focused course permitted the teachers to negotiate multiple, complex, and contradicting language ideologies, which led to the teachers' emergent translanguaging stance through engaging online discussions.

Research in these LTE programs illuminated ICTs' perceptions on translanguaging in different content areas provided strategies that all teachers can apply to their teaching practices. Still, little is known about how to addres the challenges of the most instructors who are likely to work within the confines of prescribed and pre-established curriculum. Therefore, we need more research that explores how LTE program instructors with limited leverage on course contents embed translangugaing into their currieculum. Furthermore, research that examines how teachers respond to translanguaging in LTE courses, especially in online settings will expand the field.

METHODOLOGY

Context

This case study took place at an 16-week online course "Applied Linguistics for ESOL Teachers," which was offered in Fall 2019 at an U.S. university located in the Southeast region. The master-level course was required for all pre- and in-service teachers pursuing TESOL MAT and MED degree programs and/or an ESOL endorsement. The teacher candidates from different undergraduate or graduate programs attended the course which comprised of 8 two-week-long modules with the first half of the semester devoted to first and second language acquisition theories and the second half to the linguistic elements

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of language acquisition. The LTE course instructor was expected not to deviate much from the pre-built contents of the course, more particularly the key assessment assignments and two take-home proficiency exams. That's is, the instructor could not place translanguaging into the center of the curriculum, which had been pre-designed and prescriptive. However, she prepared a careful plan to embed translanguaging in the curriculum to the extent that she could. That is, through weekly modules that required readings, discussions and/or presentations, the students engaged in translanguaging pedagogy and practices. Within each module, the instructor intentionally embedded her perspectives and experiences concerning translanguaging through synchronous sessions and her written feedback to the coursework.

Methods and Participants

In examining two ICTs' responses to translanguaging, we conducted a case study to delve deeper into each teacher's engagement with the pedagogy while drawing comparisons across the cases (Yin, 2014). Nine teachers, four licensed ICTs in various content areas and five PSTs in TESOL granted consent to participate in the study when reached out after the course was completed. In this study, we focus on ICTs as they could determine the applicability of the newly introduced pedagogy to the teaching context more easily compared to PSTs because of their teaching experience. Two ICTs were available for individual interviews which would yield richer data beyond examining course work assignments. Table 1 lists more information about the participants:

Table 1. Participants

Name (Pseudonym)	Ethnicity	Academic Program	Languages	Teaching Experience	Teaching Multilingual Learners	Grade/ Subject
Ella	African-American	Curriculum & Instruction	Self-reported English monolingual/ Took Latin and Italian in school before	23 yrs	22 yrs	High school Social Studies/ Economics
Anna	Irish-German	Middle Level Education	English/ Self-teaching beginning level French	5 yrs	2 yrs	Middle school Science

Data Sources and Analysis

Data included ICTs' coursework (i.e., proficieny exam, discussions, presentations, and assignments posted on the course platform). Table 2 lists the course modules and the corresponding assignments used as data in this study and explains how each data source was aimed at receiving ICTs' responses to translanguaging. Also, semi-structured individual interviews and the researcher's journals that the instructor kept while teaching the course as well as the co-researchers' interpretations of the data served as primary data sources. Since interviews were conducted a few months after the course was concluded, each teacher was provided with their own coursework related to translanguaging that they had completed

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as a reminder before the interview. A graduate research assistant conducted 25- to 35-minute-interviews through video conferencing, which were transcribed for analysis.

Table 2. Course modules, assignments, and the instructor's expectations on translanguaging-related work

Weekly Modules	Assignment(s)	Requirements/Expectations Related to Translanguaging for Each Assignment
1 & 3	Introduction post, Discussion posts,	Students were expected to respond to the instructor's perspectives and experiences of being an educator, researcher, and a mother who raises multilingual children in the US, monolingual context.
4	Translanguaging pedagogy, Presentations, 2 peer responses	Students were asked to critically examine the common scenarios in schools where multilingual students are judged against monolingual norms. Students also analyzed the examples of enacting translanguaging pedagogy in K-12 instruction. Students in pairs read and created a pre-recorded 10-minute presentation of an academic journal article about translanguaging pedagogy virtually. Then, they responded to two other presentations.
8	Proficiency exam II	On one exam item, each teacher had to write about their understanding of the translanguaging pedagogy in their own words, implementation plans, and any foreseen challenges and possibilities when enacting it in their current teaching context. In writing their response, they had to reference the contents from the recorded lecture as well as the articles that they presented and learned about from their peers.

Each of the co-researchers engaged in the iterative process of reading, viewing raw data for each teacher multiple times while annotating them for initial codes (Bogdan & Biklen, 2003). Then, we met frequently to collaboratively construct the coding manuals in which we documented different iterations of themes found in each participant case as well as across the two cases (Miles et al., 2014; Yin, 2014). The first iterations illustrated the themes of affordances and challenges of translanguaging for all teachers, not just the ICTs. The second and third iterations demonstrated more detailed findings for each of the two teachers as well as across cases. More particularly, the second iteration showed how researchers compared the data from Ella's and Anna's interviews based on the first iteration. For example, the researchers came up with "conflicting views about pedagogies" in the first iteration and found supporting data sources that showed two teachers' perspectives on translanguaging whether they believed its benefits for multilinguals only or all students. In the third iteration, the researchers categorized more concrete subfindings and interwined the data sources under the categories.

FINDINGS AND DISCUSSIONS

In this section, we address the research question, "What are the perceived affordances and challenges of two ICTs concerning the implementation of translanguaging pedagogy in P-12 classrooms?" Anna and Ella perceived the affordances of translanguaging as making content accessible to multilinguals, promoting a multilingual ecology for all students and in the school, and appealing to teachers who can implement it in small steps. They belived that translanguaging pedagogy can facilitate multilingual students' learning by encouraging them to participate in classroom activities. ICTs also struggled with

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embracing translanguaging due to difficulties with translating words accurately, time commitment, and lack of multilingual resources for more minoritized languages.

We present the affordances and constraints of the pedagogy with connections to the three strands of the translanguaging framework (García et al., 2017), *stance*, *design*, and, *shift*. Each ICT demonstrated a developing translanguaging *stance* and potential in creating *design* and initiating *shifts*. However, they did not show a fully developed understandings of translanguaging as a mainstream pedagogy. That is, they did not demonstrate the potential and the willingness to bring translanguaging into the center of their teaching philosophy and/or curriculum. Instead, they understood translanguaging as only a scaffolding or strategy for multilinguals to learn content and langaguage. The findings suggested that while understanding translanguaging mostly as a strategy helped the content area teachers develop a translanguaging stance more easily, it did not necessarily lead to a more critical examination of multiple language ideologies that directly affect the teaching of multilinguals.

ICTs' Translanguaging Stance

The two teachers, Anna and Ella, who teach science and social studies teachers respectively to middle and secondary learners demonstrated a translanguaging stance as they associated translanguaging pedagogy with various affordances, which include making content accessible to multilinguals and creating a multilingual ecology for all students.

Making Content Accessible

The common affordance that both teachers expressed was that the pedagogy makes content knowledge more accessible to multilinguals, some of whom would otherwise have difficulty acquiring the knowledge, thereby fostering their participation and engagement in content area classes. Ella noted in the course exam: "this [translanguaging] enables [multilingual] students...to achieve a measure of success because they can interact with the content in a way they can understand." She further elaborated on this aspect in the interview by explaining that translanguaging involves all multilingual students into the content lessons, not leaving anyone behind: "if you're forcing them to speak English, they're either not gonna speak at all or... they're going to kind of fade into the background … you wanna bring those students…into the classroom...making them active participants." Ella's conception of translanguaging is aligned with one of the purposes of translanguaging which is "to support students as they engage with and comprehend complex content and texts" (Flores & García, 2014; García et al., 2017, p. 50; Menken & Sánchez, 2019).

Like Ella, Anna echoed the same affordances of the pedagogy in benefitting multilinguals' acquisition of content knowledge through more engagement and participation. At the same time, Anna believed that the power of the translanguaging pedagogy lies in nurturing all students to grow their linguistic and cultural knowledge and understanding beyond multilinguals. This emphasis was repeatedly seen in her work. For instance, Anna articulated how she perceived this pedagogy as "a win-win situation" for all students in one discussion post, where she explained how an EL [English learner] who spoke French at home voluntarily shared with the class that a stem word Anna had prepared resembled a word in her HL. Anna wrote: "If I had known this information prior to this interaction, I could have included the French word in our stem example to help not only her, but other students pick up on the new stem word." In explaining the design of her prospective lessons, we can see that Anna is not only open to

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adding students' HLs into the content but also having other students expand their linguistic knowledge through this introduction.

A more illustrative example was from Anna's interview where she viewed translanguaging as a pedagogy to invite multilingual students to bring their languages and cultures into her classroom and engage monolingual students from non-immigrant backgrounds to learn about various linguistic and cultural knowledge. She explained a running joke that started in her middle school science class where her Spanish-speaking students openly shared how they would be disciplined by their mothers who would throw *chancla,* slippers in Spanish at them. In the interview, she talked about how this Spanish word and the expression spread to an English teacher's class and how non-Spanish speaking students embraced this expression and the cultural message: "My English teacher is like, 'What is *chancla*?'... Yes [to the interviewer's comment that 'that helped you connect with the student']. And the rest of them, because they picked up on it really quick. The native speakers were...dying (laughing)." Even though this example is not related to science content knowledge, we can see that Anna's openness to multilingualism is beneficial to all students and to constructing a welcoming climate in her classroom.

Creating a Classroom Ecology

Translanguaging as an ecological classroom requires being supportive of multilingual students, creating a dialogic relationship among learners, parents, and community members, and respecting other students' cultural and linguistic resources. Anna explained in the interview how she began to greet her class in students' HLs, which she said she had never done before: "We just would start with small phrases, and that was something that…was never done....sometimes I'd greet them in Spanish...in French. I tried Mandarin and butchered it… that was one of the things that we started doing." We can see how Anna supports the classroom ecology by showing efforts to "make space for students' bilingualism" and "support…bilingual identities" through multilingual greetings (García et al., 2017, p. 50). With these efforts, Anna contributes to a classroom athomoshere where everyone is valued and respected, and identities are affirmed. Anna also described her future lessons, which demostrated how she designed a dialogic classroom space for students. In a response to peer's article presentation, Anna wrote how she liked the idea of having parents translate some science words into their HLs from a peer's article: "I love the idea about having a parent…translate a story … I am thinking about inviting some of my bilingual parents in to help translate my science vocabulary... I know this isn't much but for me it is a start." The excerpt shows Anna's discourse about future design of her class where she would involve parents into multilingual students' in-school learning, which is an important part of translanguaging stance as defined by García et al. (2017): "students' families and communities are valuable sources of knowledge and must be involved in the education process" (p. 50).

Anna's above-mentioned practices and suggestions regarding the content use and classroom ecology explain how Anna perceived the pedagogy not needing a gigantic shift, but taking a small step fitting her own pace, work capacity, and circumstances. She used the words and phrases such as "start," "one of the things that we started doing," and "for me it is a start" when describing her design in the current and future lessons in the excerpts. Thus, she demonstrated how she acknowledged that it is a small step. Perceiving the pedagogy as something small but doable in her unique context contributed to her formation of a positive stance toward translanguaging (Duarte, 2020). Likewise, teachers in Duarte's (2020) study had to "operationalise the concept of translanguaging for their own context and particular aims," which led to teachers' translanguaging stance (p. 244). This finding was also similarly reported by a middle

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school principal who noticed "baby steps" that the ICTs took eventually made a significant impact on promoting a multilingual ecology at the school level (Menken & Sánchez, 2019, p. 754).

Translanguaging Designs and Shifts

Although observing teachers' classes was not the scope of the study, we witnessed the teachers' potential in enacting the pedagogy by creating a translanguaging design and initiating shifts in our data.

Instructional Shifts Towards Translanguaging Use

Ella gave an example of instructional shifts that she had made prior to taking the course when a Guatemalan student brought a Spanish version of the game, Monopoly, to her high school economics class. Ella's class was playing the English board game to learn more about concepts in economics. Instead of brushing aside the Spanish game that her student brought, she made changes to the collaborative groups, so that Spanish-speaking students, including Spanish-as-foreign-language-learners in her class, could engage with the game in Spanish to help her Spanish-dominant students who otherwise would not have been able to engage in English only. In the interview, she explained this shift she had made while teaching:

We were playing monopoly… she [one of the students] was from Guatemala. She brought in a Spanish, you know, monopoly board… so [I asked] 'who takes Spanish?'...You have 2 English speakers and non-English speakers who are working together, helping each other… To help me make sure that they become active participants in the lesson.

We recognize that this is not an example of the course having an impact on Ella's translanguaging shifts as she was describing an instructional decision she had swiftly made to meet the needs of her multilinguals when an opportunity presented itself prior to taking the course. She might have already developed this positive stance through years of teaching multilinguals in an English-only classroom, which is a congruent finding in other studies where mainstream teachers encourage multilinguals' HLs in marginal spaces (Jaspers, 2015). In fact, during an article presentation in class, Ella gave another example for how she designed her history course in the past to allow translanguaging for content teaching more effectively; she applied the same Frayer model that was discussed in the article by Delbridge and Helman (2016) to teach vocabulary for high school students. The fact that Ella elaborated on these teaching moments to show her understanding of translanguaging learned in the course demonstrates her translangauging stance that was further solidified and enactment for which she now found a name.

The intentional design that Ella made in the examples of instructional shifts, the use of homogenous language groups, was also seen in Anna's description of her current class designs. Anna explained how she used translanguaging in her world history class for 10th graders. She had two African students who had close connections to their home countries and whose parents still spoke HLs at home. Anna made translations of the langauges and had all students learn from the meaning and pronunciation of the HLs that were spoken during the discussions of tribal conflicts and colonialization in their home country Nigeria. More importantly, all students had a chance to discuss different perspectives, including that of parents of the African students, which served the ideology of translanguaging that is to challenge traditional discourses in education. Relatedly, one of Anna's reflections demonstrates a potential shift

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towards more parental involvement in her teaching as she recognized that "…often times [she] forgets about how valuable our parents can be as resources" when incorporating translanguaging into her teaching.

Furthermore, for her future class, Anna conceived that the use of homogenous grouping according to the students' shared HLs could "ensure that students who are ELL can grasp the content better" during science lab work. Her detailed response on the exam where she drew on her article presentation illustrates her future design as well as a translanguaging stance she was developing:

One article...suggests that students who speak the same language and are grouped together tend to have a deeper understanding of the content that is being taught. This is because students can use their home language to explain to one another what the content is about…. This would be extremely beneficial during labs.

As seen in the excerpt, Anna seemed to take the suggestions of and rationale for the same language grouping in content classes from the assigned article by Delbridge and Helman (2016), which she was randomly paired with Ella to present in the course. This is similar to how other scholars (e.g., Charamba, 2019; Gort, 2015; Karlsson et al., 2018) used translanguaging as an educational pedagogy in a science classroom that improved multilinguals' linguistic skills and content learning. Although Anna did not use the word, "intentional" in explaining the group arrangements, later in the exam when writing about challenges, she articulated that translanguaging pedagogy is about being intentional: "it [translanguaging pedagogy] just takes being intentional with your teaching." We can suppose that her understanding of the pedagogy as being intentional and *purposeful*, the core concept of translanguaging design, even when translanguaging was not centralized in the curriculum, permitted her to feel at ease with the prospect of discomfort that might come from not understanding multilinguals' learning process, which is a common constraint of teachers with the pedagogy (e.g., Deroo & Ponzio, 2019).

Shifts in Instructional Design

ICTs illustrated how they changed perceptions about instructional design and had capacity to create a new design for their instruction. Ella, for example, became critical of her former colleague, an ESOL teacher, who had advised her not to allow the use of students' HLs in content classes. In the interview, she stated: "We did have an EL [English learner] teacher who would tell us 'no, they can't speak their language. You have to let them speak English all the time'... After taking this class, … that's not the right way to help those students." Ella acknowledged that the prevalent monolingual policies and ideologies among her colleagues at her school could be a hurdle for teachers to enact translanguaging pedagogy. However, as seen in the clause, "after taking this class," Ella made a progress towards her developing translanguaging stance through her engagement with the course.

Another common translanguaging design the two ICTs either enacted or were planning in future lessons was providing translations of the content vocabulary into the students' HLs through such method as word walls. Anna elaborated on labelling objects and content words in the students' HLs, which she used to include only images prior to learning about this pedagogy. Similarly, Ella's explanation of her design in the interview illustrates her efforts to encourage all students' participation by creating multilingual word walls and picture books with two languages or by asking her multilinguals to translate the words in English into their HLs during economics lessons. She explained: "Using instructional strategies like a word wall displays the English words along with the students' native language... economics is very

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dry...how do I make that information relatable to you, ... I would ask... 'how do you say economics in your language?" Although using bilingual materials, such as word walls, is aligned with translanguaging designs, both teachers did not seem to be aware that her multilinguals might not be familiar with the content words in their L1 and to have the language rights perspective that multilinguals should be provided the opportunity to acquire content knowledge in the dominant and in their HL (García & Li, 2015; Skutnabb-Kangas, 2002).

In addition, both teachers voiced challenges with their inability to ensure accurate translation in students' HLs. When asked to write about challenges in the exam, Anna expressed constraints with the time needed to design translanguaging lessons and translating words accurately: "I think one of the only challenges, excluding the time it would take, is ensuring that you are translating words correctly. I really can't see too many challenges." Ella similarly wrote in the exam about "the difficulty of translating Economics concepts to another language" and how her translanguaging design where she had her multilingual students translate words in their HLs was not successful: "Students in the Economics class this semester stressed some frustration at this activity because the words were not easily transferable." Ella further communicated these concerns of teaching vocabulary by explaining, "I can teach what students need to know about Economics when it comes to 'scarcity'…However, [when] teaching the language of these words to communicate to students who could barely speak…English, the language of Economics was a huge challenge." Furthermore, she added that bilingual resources are comparatively scarcer for minoritized languages. In the exam, she continued: "Resources are offered to students who are native Spanish speakers, but there are limited resources to assist speakers from some Asian and African countries."

Despite the important concerns about translanguaging pedagogy, we see problems with teachers identifying challenges primarily with respect to translated vocabulary words. Mere translation of words in content areas does not necessarily foster much more engagement and acquisition of content knowledge although this method has frequently been provided as one example of translanguaging pedagogy (García et al., 2017; Holdway & Hitchcock, 2018). Moreover, asking students to translate words during class is not proven to be effective unless it is systematically and consistently used in conjunction with other translanguaging methods as "the closed-ended nature of the question limits students' abilities to grapple with ideas, negotiate for meaning, or collaboratively develop richer understandings" (Daniel et al., 2019, p. 4). Accurate translation was not the only way through which the teachers would encourage students to translanguage; they talked about the use of homogenous language groups in content discussion. However, the fact that both teachers brought this method as a common challenge, if not one of the only ones, speaks to how vital this method was to their understanding of translanguaging pedagogy.

Moreover, although we do welcome the two teachers' translanguaging stance, as seen in their more elaborate explanations of benefits than challenges mostly with translation, the teachers' treatment of it as a strategy undermines more challenges that exist at the macro, meso, and micro levels (Deroo & Ponzio, 2019), with an exception of Ella's allusion to a meso level constraint. In fact, in-service teachers' move towards translanguaging pedagogy without a political stance has been consistent findings of PD studies (Back, 2020; García et al., 2017; Holdway & Hitchcock, 2018; Menken & Sánchez, 2019). Considering the challenges at multiple levels is essential in embracing translanguaging pedagogy fully and critically (Barros et al., 2020; Deroo & Ponzio, 2019; Tian, 2020). Relatedly, teachers' development of "socio-political identities" (Otheguy et al., 2019, p. 627) could have also created opportunities for their students to critically reflect on the social and political power of language as seen in Henderson and Ingram's (2018) study.

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Despite the teachers' limited view of translanguaging as a strategy, enacting the pedagogy with small steps helped teachers develop a translanguaging stance. ICTs' understanding of translanguaging as a strategy was a small but valuable step that many other teachers took in their classroom (e.g., Back, 2020; Menken & Sánchez, 2019).

The study confirmed that the biggest appeal for ICTs seems to be the power of the pedagogy in making content knowledge more accessible to multilinguals. Although the study findings did not demonstrate the teachers' political action, the pedagogy's malleability that allows teachers to implement this one at a time was highlighted.

IMPLICATIONS

The current chapter has important contributions to the burgeoning field of language teacher education. After the critical examination of the teachers' responses to the translanguaging pedagogy, we have suggestions for teachers, teacher educators, and researchers.

First, teachers should not feel pressured to choose "monolingualism versus translanguaging" (Jaspers, 2018, p. 6), both of which are very much "socially valued" (p. 8). Instead, teachers should be given ample opportunities to discuss and critique multiple language ideologies with the goal of moving towards a translanguaging stance. Having explicit, critical discussions about teachers' evolving definitions of translanguaging throughout the course could also be instrumental for teacher educators to highlight the language ideologies concerning translanguaging. For instance, Ella provided a working definition of translanguaging in her response to a peers' presentation of another translanguaging article: "Translanguaging means to help students master a language they are learning while becoming proficient in another language." The teacher educator could have helped her see the ways in which she positioned languages as separate entities rather than unitary language repertoire prohibiting the underprivileged languages from gaining power (García & Li, 2015). Therefore, it is essential that teachers raise consciousness about their classroom decisions and the ways in which they provide explanations for content, course assignments or lessons that will open up learning opportunities for sudents and give them voices.

Teachers should also understand that creating a multilingual ecology is essential because it makes students and families feel comfortable in and about school, and validates students' multilingual "ways of knowing" (García et al., 2017, p. 61). Towards the aim for a classroom ecology, teachers should promote and celebrate linguistic and cultural diversity, and foster pride in multilingualism, for example, by giving greetings and clasroom announcements in different languages. Furthermore, teachers' efforts in constructing "informal multilingual spaces" (Jaspers, 2015, p. 112), such as greetings and jokes as seen in Anna's beginning steps as well as "the transitory multilingual activity" (p. 126), such as Ella's endorsement of a Spanish game initiated by a multilingual student, should eventually lead to bringing the multilingual practices to the center of the content learning.

The findings have also implications for teacher educators who may wish to create a room for translanguaging pedagogy in their preexisting, prescribed courses. Teacher educators should embed translanguaging in their coursework, by focusing on all dimensions of the pedagogy including critical, political, linguistic, and cultural issues in language more systematically throughout the academic semester. When the course instructors have little space for the pedagogy in the course, their focus may remain only on the strategies and practical examples of translanguaging. The ideological agenda of translanguaging may be overlooked or minimized during instruction. An important message from our experience is to

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show a careful and purposeful effort to emphasize the ideological aspect of translanguaging, which is the agenda for social justice and democratic education for all. Accordingly, teacher educators should explicitly discuss the multiple, complex, and contradicting language ideologies implicated in classroom readings and discussions (Deroo & Ponzio, 2019; Holdway & Hitchcock, 2018). Furthermore, teachers educators should contribute to multilingual flexibility, by encouraging teachers to display instructional materials such as posters, bulleten boards in the languages of their students. They should also promote a language ecology in which teachers and all students enrich teaching and learning experiences with more democratic approaches such as honoring various language use and cultural norms (Deroo & Ponzio, 2019). Particularly, teacher educators should act as models for leveraging the full meaning-making repertoires of students.

This study lacks a longitudinal engagement of in-service content teachers with translanguaging pedagogy in their own classrooms. Future researchers should observe teachers' incorporation of translanguaging pedagogy in their K-12 classrooms. In such observations, special attention should be given to what is invisible or implied in participants' favorable responses to the pedagogy. For example, furture researchers should adress the hidden messages underlying the issues of language varieties, identity, accent, and dialect in teaching and learning.

CONCLUSION

In teacher preparation programs, teaching language and content through a translanguaging lens means not only creating multilingual strategies for language learners but also explicitly challenging traditional dicourses and transforming language ideologies that place students in disadvantaged positions. Then, the important question that still remains is the tenants of teacher education curricula and the work that the teacher educators across content areas should be engaged with to normalize multilingualism in schools.

Only small and interrupted steps towards multilingualism will not eliminate the long-standing monolingual bias, pre-judgements, misconceptions, and deficit views about translanguaging. It is important to make the translanguaging efforts sustainable by engaging teachers and students with the translanguaging pedagogy and addressing the teachers' questions, concerns, and lingering thoughts about translanguaging. Working directly with teachers can begin to eliminate resistance towards translanguaging. Having teachers embrace translanguaging is a transformative act. Therefore, translangugaing as a culturally sustaining pedagogy implemented by teachers will fuel activism, fight against monolinguistic language ideologies, and eventually initiate a national transformation where translanguaging and multilingualism truly does become the norm for all students.

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KEY TERMS AND DEFINITIONS

Design: Design is a translanguaging construct and describes how teachers set up affordances (e.g., designing units, lessons, pedagogical practices, and assessments) as they construct learning experiences for students.

Heritage Language: A heritage language is a minority language (either immigrant or indigenous) or languages other than the dominant language (or languages) in a given social context. Heritage language is spoken by a person who has learned the language informally by being exposed to it at home.

In-Service Teacher: In-service teacher refers to a teacher that has certification or is already teaching in a classroom, in contrast to a pre-service teacher, who is in the process of preparing to become a teacher.

Multilingual Learner: Multilingual learners include all students who speak a language other than English at home. Among multilingual students, one subgroup is English learners.

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Shift: Shift is a translanguaging construct and refers to the teacher's flexibility and willingness to change the course of the lesson and assessment, as well as the language use planned for it, to release and support students' voices.

Stance: Stance is a translanguaging construct and requires leveraging students' multilingualism for learning. This construct refers to teachers' beliefs and explains their teaching philosophy.

TESOL Teacher Education: Training, policy, and procedures to prepare language teachers candidates with required pedagogical content and language knowledge to undertake teaching languages and related activities in educational institutions.

Translanguaging: Translanguaging is the abilty and act of using language learner's full language repertorie.

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Chapter 17
Culturally-Effective Responsive Teaching in English Language Learners' Literature Classes:
Investigating the Value of Reader Response Theory (RRT)

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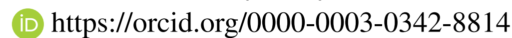
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ABSTRACT

Teaching literature has been regarded as crucial to the ability to use language. There has been an upsurge of interest in using literature in language learners' classrooms. In literacy classes, students bring their imagination, memories, thinking processes, morals, social values, historical knowledge, and prior knowledge to the text. They could extract meaning from texts as fully aware of the specificity of their cultural backgrounds and others through experiencing, exploring, hypothesizing, and synthesizing processes. The role of pedagogy drives the literary practice and leads to how knowledge is produced and how subject positions are constructed in historical, social, and political manners. This chapter raises some of the issues and debates related to using literature with language learners. It highlights some pedagogical strategies that could equip instructors with the tools to alleviate students' tension and elevate their human motives and psyches to make the learning constructive and dynamic.

INTRODUCTION

Art is how a person makes sense of the world, and Literature transforms the world into words and words into the world. Pamuk (2007) argued that Literature is one of the most valuable human tools created to understand oneself. It is the way to discover the internal feelings and illustrate them to be consciously manipulated patiently. Teaching literature in schools has been deemed a hot debate between students and

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instructors. Teaching literature in classrooms is not to produce approved interpretations of the selected texts but to develop strategies and knowledge that enable readers to make sense of the text to avoid raising tensions throughout the learning progression (Yosso, 2002). Thence, Literature could equip teachers and students with the tools to alleviate these tensions within the teaching and learning experience.

Literature introduces English learners to various themes and perspectives on language acquisition. Literary analysis, therefore, helps students attest their lives' assumptions and provides them with the tools to reshape their life goals. If teachers carefully choose the in-class literary texts, students will feel that the classwork is relevant to their lives. Literature provides students with access to other cultures and worldviews. Some literary texts could present some life realities, yet they are fictional. Literature has been enriched by the use of Critical Theory in Education. However, Structuralism, Deconstructionism, Marxist Criticism, and Feminism became the tools to read the literary texts effectively (Rossner, 1983). These different academic approaches secure the means to experience a lot of linguistic-related themes.

Although teaching Literature has been a dynamic field for years, educators have a high uncertainty regarding the accepted teaching trend. The generally accepted view is that Literature teaching has something to do with the selected text at language "above" or "beyond" the words transcriptions. Reading literary texts is an active dialogue between the reader and the writer. Readers bring their experience, imagination, memories, thinking processes, moral and social values, historical knowledge, and prior knowledge to selected texts. These factors direct the learners' analytical perspectives of the raised literary text toward specific learning development interpretations. The coined thoughts and variations might be different from the actual intentions of the authors of the explored texts. Consequently, by integrating language learning and Literature successfully into the curriculum, learners will probably share a common belief within their active participation in a way that builds their critical thinking.

The published texts reshape the dynamic relationship between the author and readers. The authors lose their power over the written text once it is released. The readers declare the death of the author accordingly. The process of receiving the written text could be different; therefore, learners are classified based on their crafted ideas and reflections (Barthes, 2001; Richter & David, 2007). For example, learners assigned to read a play by Shakespeare look a little skeptical because of the Shakesperean unfamiliar language and his plays' themes. Educators, from their side, need to understand the reasons for this skepticism to engage learners in the learning experience actively. Jean-Paul Sartre stated that readers are complex beings that give life to literary texts in a new environment and through different reading conditions and lenses (Ben, 2014). Consequently, the pedagogical practices could drive the learning experience inside and outside the classroom. It raises how knowledge is formulated and how historical, social, and political subject positions are constructed.

Literacy education's primary objective is to let students make a difference in their lives and the lives of others. Literature would no longer occupy the center of cultural reproduction of any society since students' self-consciousness might form the intuitive social dimensions, guiding those active learners in their communications (Donnelly, 2012). Educators, though, are agents in the circulation and accumulation of developing societies' cultural capital. Therefore, the value of Literature is no longer conceived as an abstraction but as a commodity (Danielson, 2007). To this point, Literature education could guide learners to apprehend their identities and make sense of the factors that might impact them to achieve their goals in their given educational environment.

Based on Aida Walqui's research (2002), three fundamental factors influence students' ability to engage in Literature classrooms. First, the learner's language proficiency includes vocabulary knowledge, background experiences, prior knowledge, and motivation. Second, the text complexity includes

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structures, sentence complexity, ideas' density, text coherence (elaboration, explanation, expression of relationships between ideas, visual and textual supports), and word text referring to both written and oral narrative. Third, the context is the purpose of reading, writing, and/or speaking, instructional activities, and scaffolds that depict students' discussions borders in the classroom. The three factors mentioned earlier could plummet or spike learners' connectivity with the selected text. With this construct in mind, educators find that an English language learner often possesses an exceptional knowledge and experience profile that might present unique challenges, especially regarding familiarity with the linguistic code, text structures, and rhetorical styles.

LINGUISTIC CODE AND LACK OF FAMILIARITY

Language proficiency is one of the crucial factors in comprehending literary texts. The body of research proposed the positive impact of learners' linguistic competencies on their engagement with reading texts. Learners' linguistic codes, though, play the cornerstone of text familiarity. These linguistic codes are related to the phonological, syntactic, sociolinguistic, and psycholinguistic capacities of learning a new language. These aspects are mainly concerned with teaching English as a second language (Ellen & Victoria, 2009). However, the linguistic code's discourse component is inextricably intertwined with the cultural aspect of the second language learners (Henry, 2016). English language learners come from diverse cultural backgrounds with various perspectives of logical and organizational thoughts. Native language speakers, however, have the linear development of thoughts as an existent tool to interact with the text. Two models are involved in this linear thinking development: First, inductive reasoning proposes details that lead to a conclusion. Second, deductive reasoning begins with a thesis and then provides details to support it. The development of ideas is quite different among different cultures. Accordingly, the determination and progress of the used components depend on the cultural background of the text.

To this end, constructing background knowledge in a classroom context is considered one of the essential tools that teachers can utilize to improve reading skills (Marzano & Pickering, 1997). Students who have significant background knowledge on a specific topic can comprehend poorly written or complex texts. Background knowledge is cogently related to students' culture, experience, and prior learning. Therefore, culturally meaningful text can facilitate comprehension skills in most Literature classes and general literacy sessions.

TOWARD TEACHING LITERATURE IN LANGUAGE LEARNERS' CLASSES

Teaching is a political act, and Literature is the tool for deeper inter-construction of thoughts. Freiro (2005) argued that studying Literature equips students with the tools to unmask the selected contents using the power of transforming their thinking to create new knowledge of self and the world around them. However, shaping and reshaping this transformation in the learning context is driven by some spontaneous tensions. He assumes that every culture experiences a specific tension between tradition and assimilation or conservative and adaptation. Consequently, the purpose of learning and teaching in context should be to keep the past and shape the future of those learners. To this point, teaching Literature enables educators to facilitate their students' learning transformation.

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Humans form Literature for humans about those humans' lived experiences. Educators need to accept that literary experience activation and knowledge transaction occur in the readers' minds. Consequently, it is necessary to adjunct the instructional goals and teaching practice, activate their prior knowledge, and seek new learning experiences. The body of research in humanistic psychology reports the importance of learners' conceptions and the learning choices in terms of the used strategy, learning structure, and used style. Therefore, building learners' relationships with the selected content enhance their self-explanation of the literary texts and actively transforms their learning.

Literary analysis experiences are infringed by various levels of correlations: Self-to-text, text-to-text, and text-to-world. The reading process should emphasize conscious and unconscious patterns of the authors' ideas that convey the human vision (Codell, 2003). Consequently, Literature educators need to stress how Literature reveals the human motifs and psyches within the intricacies of the different genres and subgenres (See Figure 1). They should be aware of the other movements shaping their literary analyses (See Table 1). They also ought to be mindful of the various criticism schools that guide the deliverance process of the texts. Each school provides a unique set of questions to use as a guide to reading the literary text (See Table 2).

Figure 1. Literary genres and sub-genres

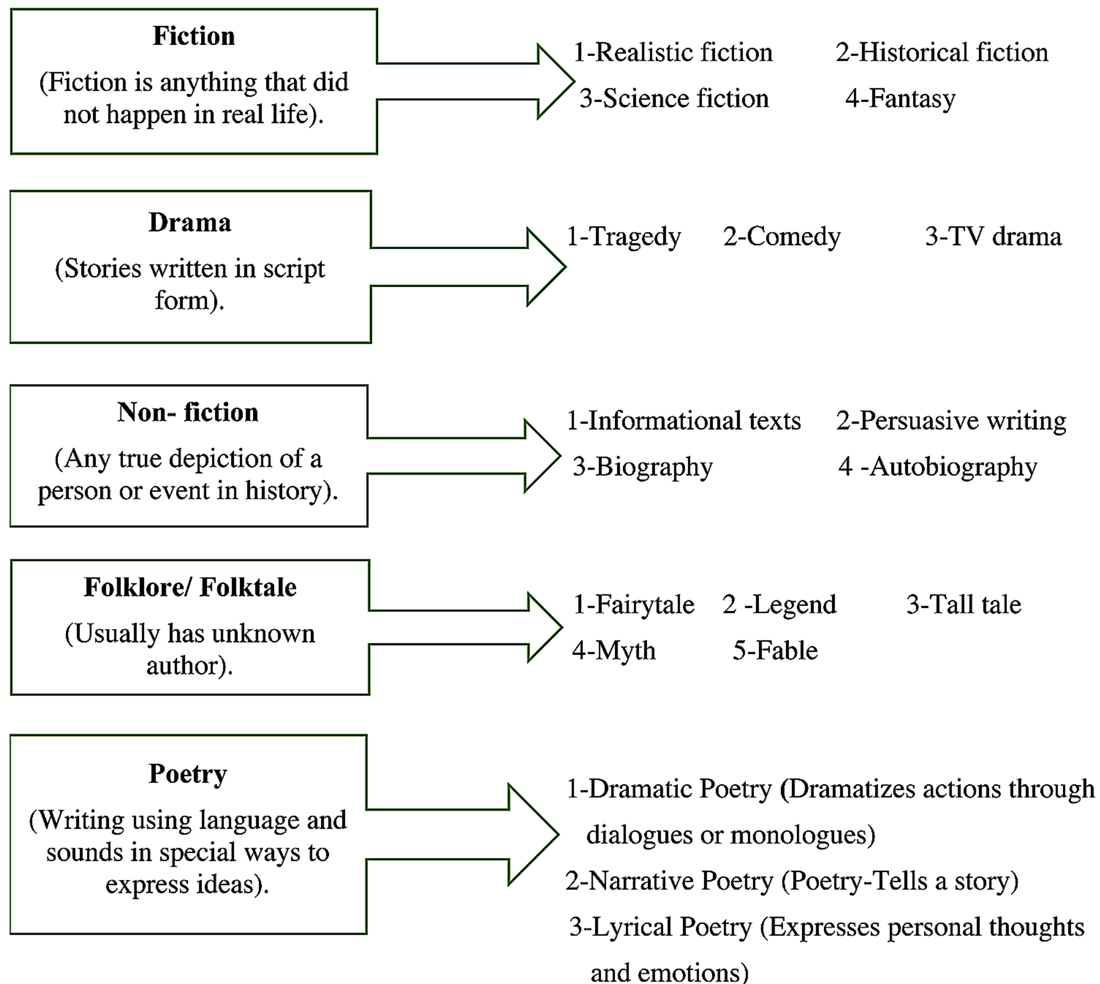

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Table 1. Literature movements overview

Movement	Overview
Renaissance	● It is the era of discovery and significant literary inputs in Europe. ● The most significant literary figures were Shakespeare, Ben Jonson, and Christopher Marlowe in Drama and theater and John Milton and John Donne in poetry.
Romanticism	● It was the reaction of the industrial revolution with its changes in the economy and daily life. ● Writers incorporated their expressions and insights in their literary productions. ● The role of imagination, creativity, and emotions superseded tendencies in order, authority, and logic in writing. ● Scientific developments brought a greater sensitivity and curiosity about the natural world into the literary gamut, which motivated writers' reflections. ● Studying human Psychology led writers such as Poe and Hawthorne to explore the occult, Psychological disorder, and mental diseases in modern societies. ● Most of the Romantic fiction writers were American. ● This movement is famous for the poetic movement in England and America. Wordsworth and Coleridge were credited with being the founders in Britain, and Henry Wadsworth, Longfellow, Walt Whitman, and Emily Dickinson were in America.
Victorian era	● The Victorian era (1837–1901) produced several writers whose works were widely read, such as Charles Dickens and Mark Twain as novelists and George Bernard Shaw, Oscar Wilde, and Arthur Sullivan as dramatists. ● Novels and travel books became extremely popular. ● Several significant poets emerged during the Victorian era, including Alfred Lord Tennyson (1809–1892) and the Brownings.
Realism	● Realism was a literary movement that started in France and Russia in the middle of the nineteenth century and later spread to Britain and the United States. ● Realists sought to capture life rather than create idealistic portraits and heroic narratives. They often wrote about historical events, basing characters on actual people. ● Naturalism is a realism movement created by Emile Zola (1840–1902). Zola focused on social ills such as violence, prostitution, disease, poverty, suffering, and corruption. ● Mark Twain, Kate Chopin, and Stephen Crane were the American pioneers in Naturalism, realism, and Impressionism.
Modernism	● Writers use imagination and creativity with less adherence to reality. ● Authors focus on style, symbolism, and imagery. They experimented with forms like a stream of consciousness and interior monologues and flashbacks to explore the psychological sides of their characters. ● Ezra Pound, T. S. Eliot, Ernest Hemingway, F. Scott Fitzgerald, William Faulkner, and Alfred Prufrock are famous modernist writers. ● The Jazz age and Harlem renaissance were two unusual movements of Modernism in America. ● Leading writers of the Harlem Renaissance included Countee Cullen, Claude McKay, and James Weldon Johnson. Langston Hughes.
Post-modernism	● Post-Modernism emerged after the Second World War. ● Post-Modern writers captured the sense of helplessness and alienation many felt in the wake of the Second World War. ● Postmodernists criticized rationality (Modernism) as a tool for integrating minorities into a system of efficient industrialization. They questioned logocentrism and grand narratives. ● Franz Kafka (1883–1924), whose works became famous following the Second World War, has been often viewed as an early Postmodernist writer. ● James Baldwin, Ralf Ellison, Maya Angelou, and Amira Baraka are famous American Post-modernism writers. ● Women poets and writers gained wider attention during the Post-Modern era like Kathy Acker, Denise Levertov, Grace Paley, Adrienne Rich, Sylvia Plath, and Margaret Atwood.

(*Adapted from* Richard & Cassill, 2016; Kirszner & Mandell, 2016)

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Table 2. Approaches with the literary texts' analyses

Approach	Overview
Formalism and New Criticism	● Formalism stresses the importance of literary form to the meaning of a work. ● Formalist scholars consider each work of Literature in isolation. Formalists would read the text closely, paying attention to organization, structure, verbal nuances (suggested by word choice and figurative language), and multiple meanings (often created through the writer's use of paradox, irony, symbolism, and allegory). ● Formalism secures a valuable way for students to work with an instructor in interpreting a literary work rather than passively listening to a lecture.
Reader Response-Criticism	● It sees the reader's interaction with the text as central to interpretation. ● Reader-response critics do not believe that a work of Literature exists as a separate, closed entity. They believe in the active role of the reader in the text. ● Reader-response theorists believe in the importance of **recursive reading: The process of reading and rereading the same text guides to different interpretations.**
Feminist Criticism	● It focuses on the negative female stereotypes in books authored by men and points out alternative female characteristics suggested by women authors. ● Feminist critics claim that paternalist cultural stereotypes pervade works of Literature in the canon. ● The current Femisnits focus on the minority and unvalued social groups.
Marxist Criticism	● Marxist criticism bases interpretations of Literature on the social and economic theories of Karl Marx. ● Marx and Engels believed that the dominant capitalist middle class would eventually be challenged and overthrown by the working class. ● Marxist critics apply these views about the class struggle to their poetry, fiction, and dramatic readings. They tend to analyze the literary works of any historical era as products of the ideologies or network of concepts that support the interests of the cultural elite and suppress those of the working class.
Psychoanalytic Criticism	● It focuses on analyzing the character's contributions from Psychoanalytical perspectives developed by Sigmund Freud ● Some of Freud's theories' major points depend on the idea that much of what is most significant does not occur in our conscious life. ● Freud believed that we are forced (mainly by the rigors of living in harmony with other people) to repress much of our experience and many of our desires to coexist peacefully with others. Freud saw some of this repressed experience as available to us through dreams and other unconscious structures. He believed that Literature could often be interpreted as reflecting our unconscious life.
Structuralism	● It is a literary movement with roots in linguistics and anthropology. ● It concentrates on Literature as a system of signs that forms a meaning based on the components' relationships. Structuralism is a way to understand how works of Literature come to have meaning. ● It leads readers to think of the text as part of a more extensive literary system. ● Structuralists claim that language functions by arbitrarily connecting words (signifiers) to ideas (signifieds). ● Poststructuralists, though, believe that to study a literary text is to study a continuously shifting set of meanings that differ based on time and place.
Deconstructionism	● Deconstructionists argue that every text contains some ingredient undermining its purported system of meaning. The structure that seems to hold the text together is unstable because it depends on the conclusions of particular ideologies that are not as natural as the text may pretend. ● Deconstructionists focus on possibilities for multiple meanings within texts. They propose that any given text can yield divergent readings that oppose one another to enervate any supposed ideological biases. ● Deconstructionists refuse any one-way interpretation of the text.
Cultural Studies	● Cultural studies movements investigate all objects in societies. Literature texts are the production of communities during the time and place. ● Cultural critics argue that any tenet should be constant examination and revision.

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Table 2. Continued

Approach	Overview
Queer Theory	● The Queer Theory goes back to the 1960s and 1970s when artists and critics identified themselves as gays and lesbians within their literary productions. ● The writers raise various related questions regarding homosexual, heterosexual, bisexual, transsexual, and transgender. They examine the associated aspects of sexuality in the LGBT communities sympathetically.
Post-colonial studies	● It started with the former colonies' writers, who inherited an uncomfortable mix of cultural tools and assumptions. ● Although colonialism has more or less formally ended, many critics argue that European and other western countries continue to dominate their former colonial possessions culturally and economically. This domination is called neo-colonialism.
American Multiculturalism	● America has been home to people from many different cultures, many of which have retained distinct identities and traditions over time. ● Multicultural critics focus on increasing the visibility of Literature produced by members of minority groups in the United States to be adequately appreciated. ● It aims at increasing the awareness of the societal conditions that shape the texts.

(*Adapted from* Richard & Cassill, 2016; Kirszner & Mandell, 2016)

THE GOALS OF TEACHING LITERATURE

George Orwell (1954), in his famous article "Politics and English Language," argued that language is a natural growth and not an instrument that teachers could shape for achieving their designated learning purposes (Pierre, 2015). Thence, the teaching methods should be driven by the changes within the used discipline. Consequently, educators should be pluralists and open to bringing a variety of options for reading texts that meet these progressive changes in various explored fields and the minds of their learners. However, these learning opportunities should be shaped by the pedagogical goals of multicultural environmental sensitivity. Recent learners are engaged in a diverse community where differences are more respected and appreciated. Hence, the designed pedagogical goals benchmarks should:

- Inculcate students to write lucidly, make arguments using close reading with examples that support selected concepts, and use historical and cultural contexts during the learning process.
- Motivate students to think independently and address the accepted truths that require modifications.
- Teach students how to compare, contrast, and synthesize throughout the various stages of their learning process. This emphasis on comparison and synthesis has the added benefit of making students think of the texts' settings as coherent material rather than an arbitrary sequence of unrelated material generated by the teacher's preferences (Bressler, 2011).
- Stress the need of students to articulate ideas orally and written.
- Demonstrate that when students interact with what others argue for or against, they can understand their thinking: Enhancing their metacognitive skills.

Orhan Pamuk (2007) wrote about the role of the writer in transforming words from real life into imagined worlds:

A writer is someone who spends years patiently trying to discover the second being inside him and the world that makes him who he is […]. Writing is to transform that inward gaze into words, study the

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world into which we pass when we retire into ourselves, and do so with patience, obstinacy, and joy. […] But once we have shut ourselves away, we soon discover that we are not as alone as we thought. We are in the company of the words of those who came before us, of other people's stories, other people's books—the thing we call tradition. (2007, 82–83)

Teaching literature is not a matter of displaying a text with linguistic and literary analyses but a value of bringing a text to life. In this sense, students should use their imagination to depict the context, which opens the gates for their active participation and creativity in classrooms.

LITERARY TEXTS AND HISTORY

The cultural and historical context of the literary texts add more insightful perspectives to the analysis processes. It is better to live, historicize and theorize the text (Henry, 2016). Theory can deviate readers from the pain, suffering, and pleasure of human experience in its harrowing earthly particularity. Investigating the literary text from historical and cultural contexts is the gateway to getting more insights into the literary text. Educators should be aware of the difference between allowing textbooks to teach readers how to read and using them to bolster theoretical arguments and political and/ or historical positions. In this vein, using the pluralistic approach will spur the new perspectives creation.

PLURALISTIC APPROACH

The pluralistic approach equips readers to experience more perspectives through dialogic process development. Historicism, though, is an integral part of this approach (Hoover & David, 2007). Historicizing the text means the historical period of the text's various events. Readers' awareness of these historical backgrounds increases the full consciousness of the reading process and content. The readers' consciousness hones students' creativity in reading and discussing the various stages of the selected text. Thence, the reader could experience the interpretative history and its effectiveness in interacting with the text.

INTERPRETIVE HISTORY

The different historical periods provoke authors and critics to bring different interpretations of the literary text. However, the readers' responsibility is to create a vivacious relationship with the discussed text. This process, though, could be the tool to extricate the meaning of the text (Brizee, Allen, & Case Tompkins, 2012). Consequently, readers experience aesthetic reading changes in how they read an author; this is what readers call interpretive history. Pamuk and Orhan (2007) proposed that the interpretative history of a text- which is different from its meaning- depends on three factors: First, the text as an object that critics write about; second, the subjective interests of individual critics; and third, the predisposition and assumptions of the culture in which those critics write. The interpretive history is the history of reading shaped by culture and critics. The interpretative approach helps readers delve into the text to construct more analyses.

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READERS RESPONSE THEORY (RRT)

Reader-Response Theory highlights the active role of readers in the interpretation process of the discussed literary texts. Therefore, every literary text has no single, fixed, apparent meaning. The readers formulate their meaning through the interaction process with the text based on the personal associations guiding the interpretation process. In this sense, each interpretation is subjective and unique as all readers bring their feelings, concerns, life experiences, and knowledge to their reading (Gay, 2010; Zaky, 2018). Readers' interpretations are varied based on their initial and solid assumptions that guide their engagement with the discussed text. All readers bring knowledge and experience that relate to the reading. This approach liberates students from a right versus a wrong answer when reading cross-culturally contexts (Daniel et al., 2011).

RRT'S IMPACT ON TEACHING LITERATURE

Over the last several decades, reader-response techniques have become firmly established in student-centered classrooms. Language arts teachers at all levels now widely accept central tenets of the theory, particularly the notion that learning is a constructive and dynamic process in which students extract meaning from texts through experiencing, hypothesizing, exploring, and synthesizing (Skinner & Marshall, 2013). Most importantly, teaching "Reader Response" encourages students to know what they bring to texts as readers. It secures the opportunity to discover the personal cultural background compared to others' (Avi, 2002).

Consequently, Reader Response use in the classroom can profoundly impact how students view texts and see their role as readers by understanding their responsibility during the learning process. Rather than depending on a teacher to provide a single text interpretation (See Figure 2), students learn to formulate their meaning by relating the textual components to issues in their lives and describing their experiences during their reading process. Because there is no correct interpretation of one text, the diverse responses of individual readers are keys to discovering the variety of possible meanings of the literary text (a poem, a story, an essay, a novel… etc.). Along this line, students become active learners. As their responses are valued, they begin to see themselves as having both the authority and the responsibility to make judgments about the studied text (Levine & Horton, 2015). Moreover, fellow students' responses play a pivotal role: Through interaction with their peers, students move beyond their initial individual reactions to consider a multiplicity of ideas and interpretations, thus broadening their perspective of their culture and the cultures of others.

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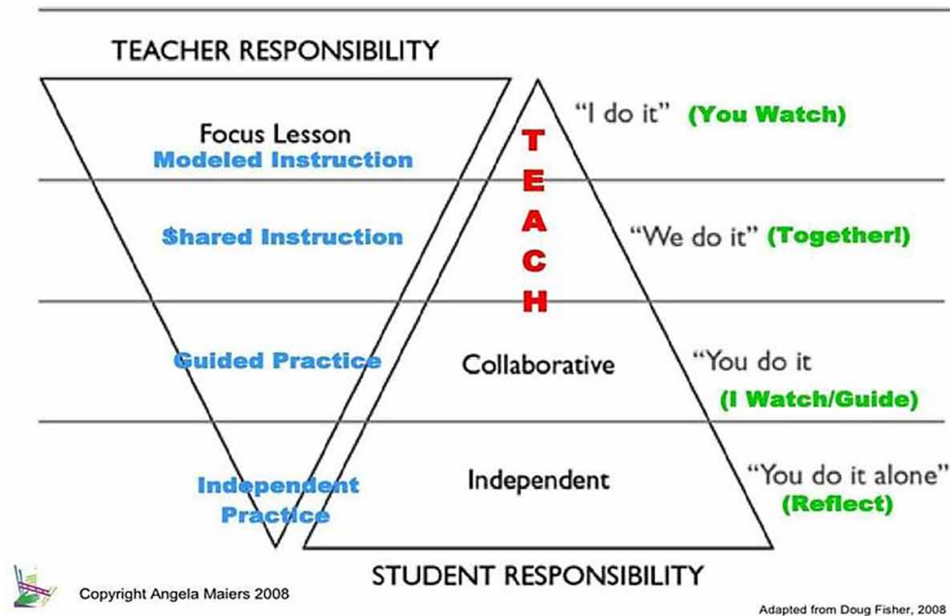
Figure 2. Teachers' responisiblity versus students' responsibility
(Adapted from Maiers, 2009)



ACROSS-CULTURAL CONTEXTS

Reader-Response Theory originated with the work of Louise Rosenblatt's influential Literature work. The theory is a response to the formalism approach of the new criticism. The formalists consider each piece of Literature isolated. They focused on the close reading of the literary production. Therefore, their focus was on the text organization, structure, verbal nuances, and multiple meanings suggested by paradox, irony, allegory, and symbolism. However, Rosenblatt attempts to activate the readers' role with the text. She highlights the Reader Response- Criticism in her work. Her work is a combination between formalism and New Criticism. She sees the readers' interaction with the literary text as central to the literary interpretation. However, Rosenblatt raised the importance of recursive reading as a process in which readers read and reread the text for more logical interpretations. To this end, teachers and students ought to reflect, question, and extend understanding beyond personal response through interrogating conversations and broader reading. Rosenblatt believed that reading any literary work is an individual occurrence in the mind directed by the readers' emotions under particular circumstances (Rosenblatt, 1982). Thence, teachers should be aware of these teaching approaches in the learning process for effective teaching.

INCORPORATING RRT IN CLASSROOMS

Using Reader Response Theory as a teaching framework in literature classes equips readers with the tools for more text understanding (Iser, 2010). Utilizing RRT as a teaching theoretical framework enables teachers to bring various teaching techniques to practice, such as Literature circles, journal writing, and

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peer writing groups. These teaching strategies value student-initiated analysis over teacher-led instruction, hone open-ended discussion, and motivate students to explore their thinking and trust their responses (Selden, 2006). Readers activate the recursive reading as they simultaneously revise and review what they read as influenced by their past and present revelations (Isler, 2010). To this end, the teacher guides his/ her students' learning growth through the social-constructivist approach (See Figure 3).

Figure 3. Reader-response theory and social constructivisim
(Adapted from Beach, 1993)

Demonstration	Shared Demonstration	Guided Practice	Independent Practice
Little / No Control High Support	Low Control Moderate Support	Moderate Control Low Support	High Control Little / No Support
	Level of Teacher Support		Level of Learner Control
• I – Charts • Introduce ◦ 3 Ways to Read a Book ◦ Good Fit Books ◦ Underline word ◦ EEKK ◦ Picking partners ◦ Material set up and clean up ◦ Modeled writing • Explicit instruction focus lessons	• 10 Steps to Independence ◦ Model right/wrong way ◦ Practice / build stamina • Turn and talk strategy	• Stamina Building • Small Group Instruction • Individual Conferring • Read to someone	• Daily Five up and running
I do, you watch.	I do, you help.	You do, I help.	You do, I watch.

RRT'S BENEFITS AND CHALLENGES

Students in Reader- Response-Based Classrooms read more and make richer personal connections with texts than students using more traditional methods. Those students introduce a high tolerance level with the multi-interpretations of a single text (Bressler, 2011). As students learn strategies that help them recognize how their arguments are constructed, they are better equipped to attest and examine the arguments of others within the studied text. To this point, RRT helps students to become better critical readers and thinkers concerning three different levels of interactions with the text (See Table 3). The process of sharing personal responses accentuates that students are "holders of knowledge" and that readers may have wide-ranging interpretations of the exact text. The teacher's role is to ascertain that all responses are grounded in the text's cultural and historical context. By directing students to connect their answers explicitly to the words of the text, teachers could help those students explore how making meaning comes from prior experiences and linguistic and cultural backgrounds. While the strategies encourage a broad range of textual interpretations and reactions, students learn effectively and are creative contributors. Therefore, students equip themselves with a new impetus to interact with future contexts actively.

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Table 3. Students' interaction with the text

The Interaction	Overview
Text-to-Self	● As the students read a text, they create a relationship with the characters, their emotions, and their dilemmas. ● The students might relate to thematic issues confronting the literary characters by asking questions, such as "Who am I?" or "What is friendship?"
Text-to-Text	● As the students read, they compare the text to other Literature they have already read or experienced-whether fiction, nonfiction, films, or visual art.
Text-to-World	● As the students read, they draw parallels between the text and the outside world, including history, a contemporary issue, or a current event in their surroundings.

RRT AND INQUIRY-BASED LEARNING

An inquiry curriculum is constructed with students' natural curiosity about the real world and how it works (Zaky, 2019). Starting with the questions about a problem and/ or a subject, the inquiry curriculum guides students through a cycle of exploration, investigation, discussion, presentation, and reflection concerning the discussed text (Instructional implications, 2012- 2013). In this sense, implementing this method in classrooms enables students to naturally explore complex issues, problems, and/or raised questions for their learning trajectory. Jerome Haste (2000) proposed that the Enquiry-Based Learning approach in Literacy and Curriculum is a learning process driven by a learner's personal questions. Though, learners pursue answering these questions to build predictions, examine assumptions, gather information, and seek alternative perspectives (MET Project, 2010). To that end, the teacher should act as a facilitator for the process of individual learning and encourage students to make connections between their classroom inquiries and their personal lives.

Although Inquiry-Based Learning has its well-defined philosophy, it shares key characteristics with other theories. Inquiry methods are deeply rooted in Reader-Response Theory: Both emphasize readers' reactions to a text and the personally meaningful questions that could be raised from these reactions. For instance, teachers ask students to select quotes from the literary text within inquiry programs and then reflect on them before sharing their inquiry topics. The inquiry also shares a methodology with Cultural Studies approach: Both involve intertextual readings and the study of multiple genres. But Inquiry approach is more explicitly student-centered than Cultural Studies, as the entire process runs on student questions and their work to find answers to those questions (Ladson & Billings, 1995; Selden, 1989; Zaky, 2018). Additionally, Inquiry-Based Learning shares some of the core educational tenets with Critical Pedagogy Theory. Education should be emancipatory: Students should question the relationship between knowledge, power, and authority in the learning environment. Consequently, those learners seek to empower themselves with the tools that secure their feeling of social justice (Codell, 2003).

To this point, Inquiry-Based Learning is rooted in students' personal beliefs within the learning and teaching environment. There is an unprecedented flow of information at this moment in history and during the natural disasters experiences. A new definition of an educated person has emerged. An educated person does not know more facts but knows how to integrate and use attributes in various contexts to transform learning conditions. To this end, shaping students' mindsets enables them to realize their reality and change it for more self-improvement.

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CULTURAL STUDIES AND RRT

Educators can build their classroom communication on their social divisions of class, gender, ethnicity, and race. Cultural Studies look at how meanings, stereotypes, and identities (collective/ individual) are generated within these social groups (Ben, 2014). Cultural studies examine the complex ways in which societal beliefs are constructed. It involves discrete disciplines, including Literature, Sociology, Education, History, Philosophy, Communications studies, and Anthropology. However, the interdisciplinary approach secures a high level of difficulty understanding by allowing students to compare and contrast multiple texts in cultural and historical contexts. Thus, educators could pave the way for more text interpretations by providing students with the opportunities to be aware of their culture and others'.

Intertextual reading by comparing and contrasting selected texts with other culturally related texts is the heart of cultural studies practices. By reading Literature, students create and reflect on their cultural backgrounds. Educators could use texts from almost any available source: Advertisements, television, historical document, visual artwork, legal documents, and theological writing. Teachers should contextualize the selected text with other texts to raise issues students can identify. They could provide their students with brief materials to read ahead of their classes (as in a flipped classroom). Students could be asked to look for ways in which the different texts address or challenge similar issues during this stage. Educators could also provide students with general information about the text, such as the text background, characters, and used images (Ben, 2014). For example, when teaching Macbeth, teachers can discuss both the real historical Macbeth and Shakespearean Macbeth. So, students look for tricks' references in the play, apply the comparison and contrast, and enhance their critical reading skills in the given cultural areas.

CRITICAL PEDAGOGY AND RRT

Critical Pedagogy encourages students to interact with texts as literary critics and politically aware community members (Antonia, Marta & Rodolfo, 2003). As outlined by the educational scholar Paulo F. (2000), one of the tenets of Critical Pedagogy is establishing classrooms where teachers and students learn together within the same context. Critical Pedagogy allows students to speak with greater authority as they draw on their knowledge. Within the creative assignments, teachers and students can create a dialogue to learn about the issues they mutually face in the studied text. In the same vein, teachers can help students find their voices and capacity in action. Students raise questions and determine the direction of their studies, while teachers participate as equal fellow members of their shared community.

Critical Pedagogy is a valuable means of helping students interact with their communities more effectively. Freire and Ira (2000) stated that students could connect their own experiences with their organizations within the same context through the self-expressive mode. More importantly, students who develop a means for creative political expression begin to consider how they want their thoughts and words to impact others. As students work to guide their studies, critique the political ideologies in their communities, and develop creative dialogues with others, they become active teaching participants in their classrooms and communities. Educator Henry Giroux (2016) wrote, "Critical Pedagogy ... signals how questions of audience, voice, power, and evaluation actively work to construct particular relations between teachers and students, institutions and society, and classrooms and communities (p.125). To this point, Critical Pedagogy could lead to more classroom engagement.

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Students could benefit from incorporating Critical Pedagogy with RRT in their Literature classes. Teachers can introduce critical thinking by comparing texts that reflect different ways on a single political question. They might ask their students to compare different kinds of texts that refer to the same issue, for example, medical texts and memoirs that refer to cancer. They also might ask students to compare multiple literary texts that explore the same problem. Still, in different cultural settings, two memoirs, one Chinese and one North African, focus on one particular political trend. Critical Pedagogy encourages students to lay aside their prejudices concerning unfamiliar cultures. By comparing cultural practices from a variety of perspectives, students learn to read critically. In the same vein, if teachers carefully structure the used Reader-Responsive exercises, learners' discussions could go beyond their subjective matter to realize that not every participant has the same perspectives. Therefore, incorporating the Critical Pedagogy and Reader-Response, as teaching approaches in Literature classes helps educators learn about their students' ideological struggles across a wide range of social, political, and economic spheres. Consequently, educators could innovate retroactive and proactive teaching tools to create more transparent, diverse understanding in their teaching environments that reflects their societies.

SOCIAL REPRODUCTION

Adopting a democratic teaching approach transforms learners into social production that coup with their societal changes. The degree of self-reflexivity hones the societal responsibility as it saves a plethora of possibilities for self-discovery (Freire, 2005). On the same line, the relations between education and democracy, positive freedom and power, and emancipation and totalization elevate students' self-efficacy. They also increase the learners' communal responsibility (Skinner & Marshall, 2013). Educators need to teach their students how reading is an evolving process requiring attention to what the text is saying and not saying, the structure of effects the text generates, and how authors make conscious and unconscious choices to create their products. Building this mindset helps students develop the confidence to challenge accepted ideas and synthesize material from various texts.

Educators need to be sensitive to the complexity of a diverse student body. Some educators are wedded to the Literature of taking positions and supporting some ideologies. They, however, ought to be aware of their students' prior knowledge brought to the text, so the lesson facilitation will be tractable and easy- to follow. Educators' awareness of their students' cultures and bringing challenges to the learning environment decreases tensions while reading the selected literary contexts. To sharpen this teaching awareness, educators could use the following teaching strategies:

1. Understand the origins: Educators should answer the following questions: What is precisely the discussed text? What is the students' possible prior knowledge? And What are the strategies for more classroom engagement?
2. Approach the text differently: Educators persuade their students to develop new ideas and examine these ideas' credibility. Reading is traveling on an imaginative voyage, so teachers need to activate students' reflections and increase their curiosity to know more about new times and places. Students' could build a profound sense of discovery if they properly experienced these teaching tools.
3. Reading curiosity: Teachers provide students with the tools to organize the received information within their cultural contexts and the other cultures. Therefore, educators could make a difference with their class's objectives and goals implementation.

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4. Relaxing reading: Students need to read to relax and enjoy their cramped work schedule. Hence, educators should present students with the reading pain and amusement experienced through the reading text process. However, educators need to be realistic with discussing their texts by bringing evidence and tangible premises to support their positions. Moreover, bringing students' personal experiences to the class discussions could mesmerize them to explore more emotional lives.

Educators could create new reading maps to guide readers on different journeys within the discussed literary text. Students' experiences have the lion's share of deciding the most appropriate reading map. The literary heritage enriches itself because each generation brings something different to significant authors and texts. The textual analyses have changed as teaching style has evolved in response to changes in literary and cultural perspectives. Thus, educators should be aware of the changes in their schools and communities to guide their students' learning progression efficiently. To this very end, teaching strategies should meet learners' preferences to escalate the learning trajectory.

TEACHING STRATEGIES IN ADULT CLASSROOM

Literature Circles

Literature circles engage students in rich conversations and discussions about the shared reading texts (Kim, 2004). Student participants can express their opinions, predictions, and questions about a text in a productive, structured way. The literature circle process begins with assigning students specific roles to follow. The teacher asks students to take on specific group roles, such as summarizer or director, to develop reading, speaking, and thinking abilities (See Table 4). As the students become more skilled in literature circle conversations, they can move beyond specific role assignments and share their reflections regarding the explored text. Nevertheless, small groups can meet and engage in literature discussions without having roles (though the teacher may have the groups follow some protocol, such as taking notes or keeping time in each session).

As the students discuss the selected text in their literature circle, the teacher listens, takes notes, and monitors those students' abilities to contribute to the discussion through their assigned roles. After all the literature circles have completed their arguments, students can present their insights and questions to the rest of the class. The teacher can also lead the class in assessing the literature circles by asking his/her class to compare and contrast the discussed text and other previously discussed ones.

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Table 4. Literature circle roles

The role	Description
The narrator/ discussion director	• They develop questions about the text's big ideas
The investigator/ literary luminary	• They determine sections in the text that could be read aloud to the rest of the group.
The summarizer	• They write a summary of that day's reading discussions.
The vocabulary enricher	• They find puzzling, unfamiliar, or unique words, then look up the definitions and report them to the group for complete text understanding.
The connector	• They help the group lavishly connect what they're reading and the world outside by sharing their connections.
The illustrator	• They draw something to grapple with the reading, such as a sketch, cartoon, diagram, or flow chart.

Peer Station Circles

Peer facilitation circles motivate students to share their ideas, reactions, raised questions, and observations about the discussed texts. Without intervention from the teacher, the peer facilitation circle involves the whole class and therefore posits the students' responsibility for the conversation flow. In this kind of discussion, students have responsibility for learning and are better prepared to work effectively in small groups. They also learn to have sophisticated and authentic conversations about the various literary texts concerning their cultural and academic backgrounds. Teachers could manipulate this strategy at any time in the instructional process. Thence, teachers could follow the following steps either online or in a face-to-face environment:

1. Teachers could highlight the key concepts and themes from the literary text.
2. Teachers formulate different stations and then share the main themes with the entire class.
3. Teachers ask one of the students to be a reporter. His/ Her appointed job is to collect the data based on the group and class discussions to provide the final report at the end of the task.
4. Students have the opportunity to choose their favorite station.
5. Students pursue their discussions regarding their selected concepts/ themes.
6. Teachers allow each station group to engage the rest of the class in an active conversation regarding their thoughts and findings. Each station should present the work results within a respective time base.
7. In the end, the class reporter shares a brief account of the stations' findings.

Talk Show

The talk show dramatizes the exploration of literary texts. Pragmatically, students should generally be familiar with both literary and talk show formats. Talk shows are particularly engaging forms of reader's theater or minimalist classroom theater in which students write and perform based on the Literature they are studying. To create a talk show, the students need to interpret characters, conflicts, themes, and issues for the audience in their classroom. Some students can role-play key characters from one or several texts in a talk show, while others role-play interviewers or reporters. Teachers need to scaffold the flow

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of questions and answers (to be hosts) among characters and reporters. After the class has experience with this strategy, a student might take on the role of host. This strategy could be used at the end of the literary analyses. The teachers could trace the following steps:

1. Highlight the main themes and related issues from their literary textual analyses to share in classes.
2. Decide one character from the literary text and form questions regarding the class discussions' highlighted themes and analytical points.
3. Hand in the questions to one of the volunteers to be the host/ interviewer.
4. The teacher and the host run the show.
5. Divide students into pairs: One could be the host, and the other could be the guest.
6. The teacher could Address some characters and themes, and students need to choose one or more.
7. Students practice, and then the pairs could present in front of the entire class (online or face-to-face).
8. Students could vote for the best show (optional).

Identity Filming / Acting Strategy

Literature teachers' job is to find creative ways to help students see literary texts as a window to discover themselves and others. Literary texts are the windows to help students explore their reality and compare it with the others. As students ask how situations shape literary characters, teachers guide their reactions to these selected literary texts based on their background knowledge and reality.

Strategy Requirements

1. Teachers should work with students to build a safe and respectful environment. Identity stories in any form bring students' lives into the classroom discussions.
2. Students understand that all perspectives are welcomed and that one's home life is an integral part of what one brings to school to enrich its culture
3. The strategy is well-suited to studying stories, memoirs, monologues, poetry, and identity essays.
4. Students might also illustrate their accounts by selecting or creating visual images to represent who they are.
5. Writing identity stories helps students to develop their voices at school. They ought to create something that presents who they are appropriate for their peers.
6. As students utilize the identity stories strategy, they praise and honor the unique, diverse, and complex cultures in their classroom settings.

Strategy Steps

1. Through the course of the class, literary analyses, and discussions, students could develop tendencies toward specific text characters. Thus teachers could ask students to select a text character regarding any relatedness to students' nature or admiration.
2. Students could work in groups or individually to run the activity.
3. Students rewrite the life scenario of the selected character in their current time and place.

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4. Students can film the new character version and share it in class (the activity could be an end-of-course project). For example, after completing the literary analyses and class discussions of "Macbeth," some students could provide the modern version of Macbeth.
5. Teachers could run a writing and filming competition and vote for the best products in shared literary theories (optional).

Open Microphone

Open Microphone is a strategy in which students write and perform literary productions such as poetry and creative output. The poetry usually reveals the writer's emotions about a personal topic or social issue such as identity, discrimination, or justice. Additionally, students could select any admired character or textual situation and reflect on it.

Tips and Variations for the Open Microphone Strategy

1. As the students select poetry; they should consider their audience for an open mic session. By choosing a topic or issue with personal or social relevance, the students communicate their feelings and insights. Still, they should also consider what message they want to convey to their peers.
2. Students might consider the following questions as preparing themselves for the energetic performance:
   a. How does the speaker's voice convey his or her emotions about the topic or issue?
   b. Which words does the speaker emphasize?
   c. What is this poem saying? What is its message or focus? Is it clear? What words express it exceptionally well?
3. Based on their colleagues' received feedback, the students can revise their poems and polish their presentations for betterment.
4. Teachers may audio- or videotape the rehearsals so that the students can have self and peer evaluations.
5. The open mic event is often held in a community venue, such as a café or small theater.
6. After the open mic event, the teacher and students can discuss how their audience responded to the poetic performances.

K/W/L Chart In Literature

Teachers use K/W/L charts to stimulate and record students' prior knowledge, experience, and attitudes about a topic and encourage them to create further questions about it. Three flexible categories organize student learning: K, W, and L charts are often used throughout a particular topic, unit study, or chapter (See Figure 4). The students share their knowledge regularly on a whole-class chart and keep individual charts for personal observations. The students note what they are learning as they read and then have a visual record of their progress along the reading and analysis process. The chart uses community, as students pool information, compare notes, and refine questions together or individually. Using the KLW chart could help students develop the literary text's raised themes and social issues. Teachers, thus, could make use of K/W/L as an ongoing teaching tool.

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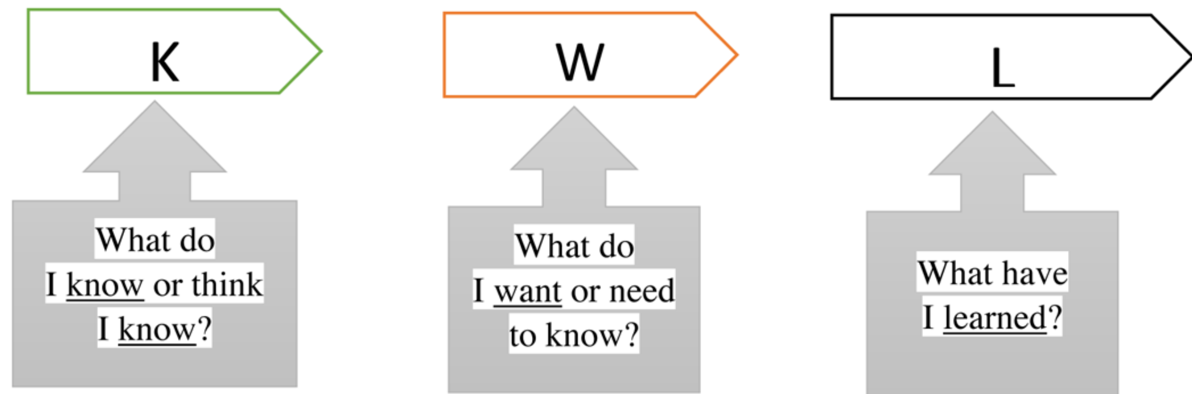
Figure 4. K/W/L chart stations



For teachers using an inquiry-based approach to teaching and learning, K/W/L charts can be handy. The teacher could ask students to identify questions for individual research projects under "What I want to know?" The students look at questions to determine which have factual answers (dates, statistics, etc.), conflicting answers, or no answers. Teachers can help students refine specific, personal questions into more significant, more general questions to have more deep topic insights.

Benefits of K/W/L Charts

1. Activate students' prior knowledge and identify their current attitudes towards the discussed text.
2. Provide teachers with valuable information about what their class may already know (or think they know) about the discussed topic.
3. Provide graphic documentation of student learning that both students and teachers can easily understand.
4. It is a flexible format for homework assignments, small-group work, or individual journals to work individually or collaboratively in classroom settings.
5. Supports students in the inquiry process of identifying and refining their raised questions and provides space to record their current research about the discussed topic.
6. Give every student a way to have active class discussion besides gauging their learning trajectory.
7. Allows teachers to see what cultural or historical misconceptions students may have concerning the discussed text.

Journaling

Journals encourage students to think and take risks in writing by posting them to create ideas. Students can use journals to jot down their thoughts and make personal connections to the literary texts. They can track views from their selected texts and questions about new or complex discussed issues. They can also use journals to document and evaluate their learning processes. Journals provide space for literacy experiments that build fluency as well as accuracy. The use of journals assures that all voices in the classroom have an equal opportunity to share. According to teacher educator Jerome Harste (2000),

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journals secure the chance to hear all the classroom voices and encourage learners for more research-based conversations.

Radio Play

Radio play is a strategy in which students use their voices and sound effects to act a script. Teachers could follow the following steps:

1. Students could craft their scripts around their reflections on a literary text's characters or themes.
2. Students' writers share their scripts with the teachers and peers for peer review.
3. Following teacher and peer reviews, the groups initially revise their scripts and rehearse.
4. During students' rehearsals, the teacher discusses what various characters might have felt and how students can convey that orally during the performance (it could be out of the class setting).
5. The students record their radio play.
6. Finally, the students write letters to persuade local radio stations to air the play as an extension.

The radio play enables students to explore the cultural context of Literature. Additionally, students discover how their productions communicate both ideas and emotions about the discussed text. By expressing those ideas and feelings, they gain a more hands-on understanding of an event or events within the literary contexts.

Debate

The debate is an influential teaching tool to communicate ideas effectively in adult learners' classroom settings. This strategy deepens students' learning by reshaping a high knowledge level. It can be as detailed and formal or informal and straightforward as pairing students to research and discuss the pros and cons of an issue. As students identify, research, and argue about complex ideas, they hone their critical thinking, organization, persuasion, public speaking, research, and teamwork skills. Students can construct their debate on an essential issue for their families, communities, or themselves. The debate practice can be a powerful way for students to activate their knowledge and reading experiences as it challenges them to understand multiple points of view. Teachers can follow the following procedures:

1. Teachers pose some debatable questions. These questions are related to the raised themes of the literary text. Teachers help students think critically about critical social issues by encouraging them to search the problem from multiple perspectives. For example, students could debate some characters' reactions regarding the main literary themes and related social, economic, and political issues.
2. Teachers form the debate groups and provide enough time for group work and preparation.
3. Students learn to evaluate sources throughout the various debate stages, take notes, determine the relatively important arguments, and value counterarguments.
4. The students have more ownership of and pride in their arguments by having a real purpose and audience.
5. The students, during the debate, see that their views could make a difference. The students learn to speak persuasively, listen respectfully, and connect with their worlds.

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CONCLUSION

The use of pedagogy highlights how educators construct appropriate ideological and political positions. The teaching linkage to social empowerment strengthens students' social behaviors toward a deeper understanding of social justice and rights in the community. Teachers are agents in forming societies' cultural capital by the circulation and accumulation of required principles delivered through and within the selected literary texts. The power of Literature, though, is to capture the imagination for a moment to take it where it has never been before. Through Literature, we empathize with others and discover their needs, pleasures, joys, and fears. The reader can feel, see, and understand things that would otherwise have remained unknown about oneself and others regarding cultures, norms, and knowledgeable background. In Literature classrooms, students extend their interests and encourage listening, thinking, responding, and reflecting. Teachers could create a teaching environment that brings the outside world to the class communications.

Additionally, Literature is an effective tool to develop students' inference skills and interpretations. This is because Literature is rich in multiple levels of meaning and demands readers to engage with the ideas discoveries. It helps students stimulate their imagination and develop their critical thinking skills for more emotional and social awareness. Stylistically, conducting in-class literary analyses has two main objectives: First, enabling learners to form meaningful interpretations of the text itself and, secondly, expanding students' knowledge and language awareness. It deepens their linguistic understanding by analyzing different texts, whether literary or non-literary, to ascertain how social functions impact life conditions. Therefore, teaching Literature could be integrated into the classrooms of various disciplines to achieve the designed curriculum objectives efficiently.

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KEY TERMS AND DEFINITIONS

Critical Pedagogy: Is an educational approach that encourages students to interact with texts as literary critics and politically aware community members (Antonia, Marta, & Rodolfo, 2003). It establishes classrooms where teachers and students learn together within the same context. It also allows students to speak with greater authority as they draw on their knowledge (Freire, 2000).

Cultural Studies: This approach looks at how meanings, stereotypes, and identities are generated in social groups (Ben, 2014). It examines the complex ways in which societal beliefs are constructed. It is an interdisciplinary approach that secures a high level of difficulty understanding by allowing students to compare and contrast multiple texts in cultural and historical contexts.

Interpretative History: The ability of the authors and critics to bring different interpretations to the literary text. The interpretative approach helps readers delve into the text to construct more analyses. Therefore, the readers could experience aesthetic reading changes in reading an author.

Learner's Language Proficiency: It encompasses vocabulary knowledge, background experiences, prior knowledge, and motivation (Aida, 2002).

Pluralistic Approach: It gives learners the tools to experience more perspectives and ideologies in the text. Historicism is an integral part of this approach (Hoover & David, 2007).

Reader-Response Theory (RRT): Reader-Response Theory originated with the work of Louise Rosenblatt's influential Literature work. It highlights the active role of readers in the interpretation process of the discussed literary texts. Therefore, every literary text has no single, fixed, apparent meaning. The readers formulate their meaning through the interaction process with the text based on the personal associations guiding the interpretation process (Daniel et al., 2011).

Text Complexity: It includes structures, sentence complexity, ideas' density, text coherence (elaboration, explanation, expression of relationships between ideas, visual and textual supports), and word text referring to both written and oral narrative.

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* * *

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Jayoung Choi is a professor of TESOL in the department of Inclusive Education at Kennesaw State University. Her research aims to unpack the ways in which language, culture, identity, agency, power, and ideology affects learning and teaching for immigrant multilingual learners in and out of school contexts.

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Fernanda Minuz has been active in the field of literacy and L2 teaching for over 30 years, as a researcher, teacher trainer and author. Presently, she coordinates the project of the Council of Europe LASLLIAM - Literacy And Second Language Learning for the Linguistic Integration of Adult Migrants.

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