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Centering Translanguaging in Critical Teacher Education:
*Cultivando Nuevos Conocimientos de Translenguaje en la
Educación de Futuros Docentes*

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Editors' Message

Seguimos en la pandemia...The present theme issue on translanguaging and teacher education was birthed in a time of continued uncertainty as well as amid myriad challenges confronting those of us teaching in PreK-20 settings. Therefore, our two guest editors of this special theme issue, Dr. Pablo C. Ramírez and Dr. Armando Garza Ayala, are to be commended for persevering and bringing us an excellent collection of scholarship. The works in this special issue are another first in the 15-year online history of the *AMAE Journal*: several pieces indeed incorporate translanguaging as they present findings on translanguaging. Contributors take us in and out of bordered spaces, language classrooms, hogares bilingües, and bilingual teacher preparation programs—to name a few of the sites authors' described as linguistically dynamic. Readers interested in language development, emergent bilinguals, multilingual/bilingual education, and the preparation of educators in these areas will find this collection to be adorada y admirada. Thank you to all for making this a noteworthy project!

Juntos logramos más,
Patricia Sánchez, Co-Editor
Antonio Camacho, Co-Editor

**Centering Translanguaging in Teacher Education:
Cultivando Nuevos Conocimientos de Translenguaje en la
Educación de Docentes Bilingües**

Pablo C. Ramírez

California State University, Dominguez Hills

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University of New Mexico

Translanguaging recognizes that students come into school with a linguistic potential that keeps them *bajando* into their past and simultaneously *subiendo* not toward a dominant standard language or even two or three standard languages, but toward creative languaging that opens up limitless possibilities of knowledge generation

(García, 2017, p. 258)

In the past decade alone, the proportion of Latina/o/x children in U.S. schools has risen from 11 to 23 percent of the entire K-12 student body (California Department of Education, 2018). This demographic change has had an enormous impact on schools where an increasing number of students are still developing language and literacy skills in Spanish, while at the same time learning how to speak, read, and write in English. The Office of English Language Acquisition (2015) reports that with the increase of diversity in student population, bilingualism has also burgeoned in K-12 schools. Although there has been an expansion of bilingual education in varied forms (e.g., one-way or two-way dual language bilingual education) and bilingualism is seen with positive eyes, we need to remember that language and bilingual practices are always racialized (Flores et al., 2021). Therefore, Latina/o/x and other linguistically and culturally minoritized students in K-12 educational contexts continue to be confined in

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instructional language models that exclude the full use of their linguistic and cultural resources; these inequities are persistent even in bilingual classrooms (Cervantes-Soon et al., 2017; Garza Ayala, 2020). Sociocultural scholars in the field of bilingual education are proposing the implementation and free enactment of translanguaging pedagogies and practices to counteract language and literacy injustice and promote academic achievement (e.g., Cioè-Peña & Snell, 2015; García et al., 2017; Ibarra Johnson & Garza Ayala, 2021).

Currently, translanguaging as a way to understand how teachers and students can promote fluid, dynamic bilingualism while teaching and learning has received serious attention (e.g., Canagarajah, 2011; Duarte, 2019; García & Otheguy, 2021; Hornberger & Link, 2012). According to García (2009), translanguaging is about a new linguistic norm, a creative way of being, acting, and *linguaging* in different sociocultural and political contexts. Thus, translanguaging use allows discourses to flow freely, and gives voice to new sociocultural realities. As it is well known, translanguaging does not refer to two separate languages nor to a synthesis of different language practices or to a hybrid mixture (García, 2009). Rather, translanguaging refers to new language practices that make visible the complexity of language exchanges among people with different histories (García & Wei, 2014).

In multilingual/bilingual teacher education programs, in nationally and international contexts, a number of publications (e.g., García, 2017; Rosiers et al., 2018; Rowe, 2018) have documented distinct ways in which translanguaging is advancing Emergent Bilinguals' (EBs) language and literacy practices in schools. Nevertheless, research explorations on translanguaging as a frame and pedagogy continues and critical questions keep arising. To what extent are teacher education programs across the U.S. incorporating translanguaging pedagogies for all new teachers? We argue that new teachers need to acquire new perspectives, ideologies, and preparation in translanguaging as a teaching and learning tool for EB students, in both mainstream and bilingual education classrooms. Consequently, new teachers will be equipped to better serve the growing bilingual Latina/o/x and other linguistically minoritized student populations. Given the importance, relevancy, and timeliness of translanguaging use across K-16 educational settings, the special issue examined the collective knowledge of translanguaging as theoretical framework and pedagogical tool and explored the manner in which translanguaging is enacted in teacher education programs (both English-only and bilingual/multilingual). Further, this volume explored the intersections of translanguaging

and teachers' ideologies as well as Latina/o/x students' linguistic practices in English-medium classrooms and bilingual education programs.

Translanguaging Pedagogías y Maestras/Maestros/Maestres

According to García et al. (2017), translanguaging pedagogy requires three central features. First, teachers need to develop a critical stance about language, languaging, and language users. Second, teachers should be intentional in their particular lesson design to ensure dynamic bilingual practices by students. Lastly, it is important for teachers to consider shifts in language use in the classroom setting. García et al. (2017) provide examples of how exemplary teachers, in three different locations across the U.S., made use of these three features in diverse classrooms. Accordingly, teachers, regardless of their languaging origins must be able to react to, interpret, and enact translanguaging in ways that advance students' understanding of content instruction in classroom settings (Henderson & Ingram, 2018). Studies associated with translanguaging pedagogy have shown that teachers who engage in translanguaging practices with their students improve flexible language proficiency and content learning (García & Kano, 2014; Li & Luo, 2017; Ramirez & Faltis, 2019).

Within translanguaging pedagogy, two particular theoretical perspectives shape teachers' instructional practices: language space and intentionality. In a translanguaging learning setting, teachers seek to provide EBs access to rich content and foster academic success. Consequently, in this translanguaging space, teachers should be intentional in instructional goals associated with linguistic and academic growth from a bilingual perspective. This intentional translanguaging pedagogy is strategic having in mind how best to support bilingual and multilingual students (Howard et al., 2018).

The Special Issue

The articles presented in this volume are guided by diverse theoretical frameworks and research lenses that examined translanguaging in linguistically diverse educational contexts. Contributing authors use their entire linguistic repertoire to explore particular pedagogical features adding rich findings to the field of translanguaging in education.

The special issue begins with "Learning and Teaching en Dos Idiomas: Critical Autoethnography, Translenguaje, y Rechazando *English Learner*," by Melissa Arabel Navarro Martell. The author highlights the important role of self-reflection in teacher education and its

impact on pre- and in-service teachers' translanguaging identity. Navarro's critical auto-ethnography examines pivotal moments in the author's life that shaped her view of bilingualism, education, and identity. The author offers recommendations for future educators and teacher education programs.

Using a case study methodology, Cori Salmerón, Nathaly Batista-Morales, and Angela Valenzuela, in "Translanguaging pedagogy as an enactment of authentic *cariño* and an antidote to subtractive schooling," examine translanguaging pedagogy through the lens of politics of caring, subtractive education, and authentic *cariño*. The authors collected data from literacy instruction in fourth grade bilingual and ESL classrooms to expand and re-affirm that translanguaging can be seen as an enactment of intellectual, familial, and critical *cariño*.

In "Where the Translanguaging Rubber Hits the Road: Ideological Frictions, Mixtificaciones y Potentialities in Bilingual Teacher Preparation Programs." Eduardo Muñoz-Muñoz examines the relationship among California public teacher preparation programs, their bilingual teacher candidates, and the districts that host their field placements that ultimately hire them. Drawing from metaphorical concepts of ideological and implementational spaces, Muñoz-Muñoz shares five retratos that highlight bilingual candidates' ideological stances and expands a dialogue on teacher preparation ecology.

Next, using a self-study methodology in the U.S.-Mexico borderlands, Alcione N. Ostorga explores the role of translingual pedagogies in "Translanguaging Practices for the Development of Latinx Teacher Candidates: A Pedagogy for The Border." The author explores the application of translanguaging pedagogies for bilingual Latinx teacher candidates in a college course that is needed for teaching certification. Ostorga found that a translingual dialogical teaching approach shaped bilingual teacher candidates' critical stance on bilingualism as a resource for teaching and learning.

Going to the elementary classroom, Stephanie Eller and David Nieto examine the role of dynamic bilingualism and *idiolect* in "Idiolect and Identity: Fourth Grade Students' Translanguaging, Comprehension, and Self-Identity." Through their qualitative study, the authors explore EBs' translanguaging practices, and reading comprehension strategies during read-alouds. Their emergent findings suggest that when students' idiolects are supported and encouraged, they are able to develop positive self-identities.

In “Ruptures of Possibility: Mexican Origin Mothers as Critical Translanguaging Pedagogues,” Idalia Nuñez and Suzanne García-Mateus use critical discourse analysis to explore *why* and *how* Mexican mothers raise bilingual children; and consequently, they study their powerful roles as critical translanguaging pedagogues. Drawing from border thinking, the authors presented two themes: the manner in which mothers recognize and draw on the ruptures of cultural and linguistic worlds and how they sustain language through family and cultural practices. The authors propose these findings to advance teacher education by including translanguaging as part of the curriculum and reframing how teachers and teacher candidates perceive the role of families as key contributors for bilingual learning.

In the collection of poems “*Trenzando Poetry*,” Yuliana Kenfield, colleagues, and friends, invite readers to reflect on the role of *trenzando* identity and education. The poems presented are based on intergenerational dialogues that challenge pre-service teachers and teacher educators to learn, unlearn, relearn, and dismantle sociolinguistic ideologies and practices that promote or suppress languages. Further, the poets share poems and art to reaffirm the sociolinguistic legacies of their ancestors who represent the Quechua, Navajo, Spanish, and English languages.

This special issue includes a book review that takes us to experience translanguaging in academic written texts. Minea Armijo Romero’s book review of “Bilingualism and Bilingual Education: Conceptos Fundamentales” synthesizes the book in three major sections: theory, practice, and acción. As a translanguaged book, Armijo Romero translanguages constantly in her review, modeling how the authors used their languaging in writing. She breaks the linguistic norms that are usually imposed in mainstream and bilingual schools when teaching the *so-called academic language*.

Lastly, as a special feature, Nelson Flores provides a closing commentary that examines the work of contributing authors in this special issue. His insight amplifies the need for teacher educators and other stakeholders to reconceptualize bilingual/dual-language education policies and practices—which includes the need to dismantle raciolinguistic ideologies and to build upon the linguistic dexterity of bilingual students of color.

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**Learning and Teaching en Dos Idiomas:
Critical Autoethnography, Translenguaje, y Rechazando *English Learner***

Melissa Arabel Navarro Martell

San Diego State University

Abstract

Language usage in US K–12 classrooms and beyond continues to be an issue of equity (Navarro Martell, 2021; Palmer et al., 2019). Teachers expect racialized students who appear to be Latinx to know and perform as if their native language is Spanish, mientras a otros se les celebra sus intentos de usar el español; otro idioma colonizador. Some educators know language can be used as a tool to teach content y que muchos adultos translenguamos mientras navegamos espacios profesionales y personales, not because of our lack of mastery of English or Spanish, pero porque tenemos la habilidad y el poder de navegar y vivir en varios idiomas. Entonces, why are many educators determined to force students to use only one language at a time cuando el translanguaje es tan común (Martínez et al., 2015)? This essay provides reflections and lessons learned of one immigrant, formerly labeled “English learner,” who was once a fourth and eighth grade math and science dual language teacher. Inspired by critical autoethnography, this manuscript is written by a current math and science bilingual methods teacher educator and supporter of translanguaging in the P–20+ classroom.

Keywords: translanguaging, English learner, dual language, bilingual education, bilingual teacher preparation, raciolinguistics

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In this essay, I translanguaje to explain and present mis experiencias como emigrante de México a los Estados Unidos and my language-developed traumas as a child and teacher. In this critical autoethnographical-inspired essay, I argue that those of us who have the gift of bilingualism and beyond translanguaje in our daily lives. Nevertheless, some educators and administrators do not allow it in classrooms because those with power believe it is not “proper” (Flores & Rosa, 2015). So why are many educators determined to force students to use only one language at a time cuando el translenguaje es tan común? Here I note that as a way to transgress the Academia normativity, I chose not to italicize parts of my essay written in a language other than English.

Comienzo by stating my positionality as a learner and speaker of inglés y español growing up en la frontera entre Tijuana y San Diego, California. I follow with a short dialogue on deficit and asset-based perspectives in education (Valencia, 1997; Yosso, 2005) before highlighting selected relevant literature in translanguaging (García, 2019; García & Leiva, 2014; García & Otheguy, 2020; García & Wei, 2015) and raciolinguistics (Flores & Rosa, 2015; Rosa & Flores, 2017), as they connect to mi vida. Después elaboro critical ethnography como metodología, as Boylorn and Orbe (2016) presented. Continúo by describing different phases of my life when I was forced to separate two languages and use only Spanish or English in education-specific spaces. I also elaborate on how I integrated my languages in educational settings, specifically, how I translanguaged as a student immigrant, dual language teacher, and bilingual teacher educator. I conclude with reflections on teaching and preparing primarily Latinx bilingual teachers at two Hispanic Serving Institutions (HSIs) in California.

Po(sitio)nality

Until I am free to write bilingually and to switch codes without having always to translate . . . and as long as I have to accommodate the English speakers rather than having them accommodate me, my tongue will be illegitimate. I will no longer be made to feel ashamed of existing. (Anzaldúa, 1987, p. 40)

Soy Mexicana. Entré al kínder en Tijuana a los 3 años. I completed first, second, and third year of kindergarten before entering first grade. A los 4 años, mi mamá ya me había enseñado cómo decir los colores, my ABCs, basic shapes, and animal names both in English y español. She purchased six educational placement mats to go over with me during meals and

we watched *Sesame Street* (Singer, 1980-1993). By age 4, también sabía cómo sumar, restar y multiplicar; “tú absorbías todo, y pedías más, y mientras más te enseñaba, más y más aprendías” (O. Martell Sotelo, personal communication, May 30, 2021). This example of familial capital supported my learning mientras crecía en Tijuana (Yosso, 2005). Así que después de ir a la escuela 8 años en Tijuana, y el resto en San Diego y Los Ángeles, I am comfortable using my languages as I please, yet with slight fear of the “language police,” and even multilingual people reading this essay. Pero me vale. Sin embargo, sabemos que existen personas que son rápidas de juzgar because they think if one switches or mixes languages, “seguro que no sabe bien cómo hablar,” o como dice mi colega, “o peor, piensan que no sabemos pensar” (A. Esquinca, personal communication, June 11, 2021) apoyando el concepto de Flores y Rosa (2015) de cómo las ideologías raciolingüísticas varían y dependen del fenotipo de la persona que habla. Pero en realidad, las personas multilingües comfort ourselves knowing that when we use our languages with liberty, the people we need to hear us will understand us the way we speak. And if you don’t understand me, then maybe it’s because I’m not talking to you.

It is here I acknowledge mi privilegio de ir a una escuela privada en Tijuana, que le costó mucho trabajo a mi mami. I attended a top school and was a top student—until I crossed the border and was seen differently by this American educational system. Pero de tal manera, mis estudios en Tijuana y mi Spanish Literature Bachelor of Arts degree made me realize I love my language, y me gusta expresarme como quiero. I have used my Spanish to teach fourth and eighth graders in dual language schools. And since 2014, I have been preparing maestres bilingües en clases de métodos de ciencias, matemáticas, e ingeniería para maestres de nivel de primaria.

También escribo este ensayo porque estoy cansada de leer acerca de estudiantes como yo, from people who did not share the struggles as I did as an immigrant child, bearing the degrading label of English learner. As Kibler and Valdés (2016) indicated, labels and categorizations are problematic and not neutral and curriculizing language has implications that work against language acquisition goals. Lastly, my research and methodology are informed by my positionality as a critically conscious researcher committed to social, racial, and environmental justice. As a practitioner, I prepare critically conscious dual language educators to work with all students, but specifically, to serve linguistically diverse student populations who are bilingual/multilingual/English learners, as I was and continue to be.

Translenguaje, Community Cultural Wealth, y Raciolinguistics

In this section of the essay, I frame my experiences primarily around the work of García and colleagues on translanguaging, and Flores and Rosas (2015) on raciolinguistics. I first heard the term *translanguaging* as a PhD student from two colleagues asking my thoughts on the term. I had an idea of what it meant, but I had not done my due diligence to truly understand it because I was coming from a space and language ideology that prioritized colonizing languages in all their purity (Kroskrity, 2004). After much reading, listening, and conversing with many colleagues in the last 7 years, I present this information while acknowledging the nuance of the term to me.

Fuera con el Déficit

I take a political stance (García, 2019) and choose to translanguage in this essay porque quiero y porque puedo and because it is a way to use my linguistic assets. Tired of experiencing the deficit perspectives (Flores et al., 2015; Valencia, 1997) of teachers, counselors, and administrators, I reject deficit language and ideologies and adopt asset-based perspectives such as that offered by Yosso (2005) in the community cultural wealth model. However, like Katznelson and Bernstein's (2017) analysis of California's Proposition 58, although I am not thrilled about appropriating "current neoliberal discourses" (p. 12) by using words such as "wealth" and "capital," I appreciate everything about the community cultural wealth model. After all, two of the six forms of capital Yosso (2005) discussed include linguistic and familial capital.

Colonial Language, Multilingüismo, y Translenguaje

No se puede discutir acerca de idiomas sin primero discutir el colonialismo and the implications it has on bilingual education. Since their arrival, European colonizers have exploited the minds and bodies of Indigenous and Black people. Additionally, los idiomas europeos han sido usados por personas con poder, como políticos, para oprimir a personas que no crecieron hablando estos idiomas. Rosa y Flores (2017) calificaron este momento como el momento en el que "indigenous populations were stripped of their humanity at least in part through representations of their languages in animalistic terms that suggested they were incapable of expressing ideas that European colonizers thought were integral to becoming a full human being" (p. 4). Pero esta situación no solo paró con pueblos originarios (to learn more, please

read Kovats Sánchez, 2021), ya que en la historia de los Estados Unidos después vino la esclavitud and dehumanization of people of African ancestry, the Chinese Exclusion Act of 1882 (Chen, 2015), Japanese internment camps, etc.

Por esta razón, es importante también mencionar la construcción y naturalización del concepto de raza e idiomas. De tal manera, recurro a Rosa y Flores (2017) quienes mencionan “languages as bounded and separate objects associated with particular racial groups” (p. 3) y elaboro con el trabajo de García (2019) quien discutió cómo las personas que tienen poder son las que terminan tomando decisiones políticas y sociales acerca de qué cuenta como idioma, dialecto, criollo, etc. La autora después conectó sus observaciones al trabajo respecto a raciolinguistic ideologies de Flores y Rosa (2015), mentioning how language has been used as a proxy for race and oppression to continue excluding certain people and perpetuating ideologies of superiority, which remind me of labels imposed on children in school settings today.

Obviamente, el colonialismo sigue impactando el bilingüismo y multilingüismo (Dorner et al., 2021). García (2019) dijo, “minoritized black and brown speakers had to be created in order to protect the hierarchical structure of white European superiority” (p. 159) y recaló cómo el multilingüismo solo ha sido interpretado por un lente europeo que ignora las prácticas “of the many black and brown people of the world” and “excludes the fluid multilingual practices of brown and black bodies” (p. 160). En especial, esta exclusión sucede en programas de idiomas que se supone que desarrollan el multilingüismo, y más que nada con poblaciones latinxs. En los Estados Unidos, Dorner y colegas (2021) presentaron tres estudios en los cuales expusieron la gentrificación de tres programas en distintos estados y concluyeron con la idea que el español, siendo un idioma colonizador, también puede ser colonizado. Examples they provided highlight the valued differences between Black and white students and how international teachers are also seen as more (or less) elite, depending on their income level and national origin. García y Otheguy (2020) elaboraron acerca del bilingüismo élite que ante todo, ha sido compuesto por dos idiomas en el cual como mínimo, el idioma dominante es europeo, los más comunes idiomas coloniales siendo “English, French, Portuguese and Spanish” (p. 18).

García y Leiva (2014) nos recordaron de cómo la mayoría del tiempo, las decisiones que toman los estudiantes “show traces of colonization, of historical oppression, and of subjugation that has been the result of collapsed Latin American educational systems, the result of war, colonization, rural conditions, and neoliberal economies” (p. 214). Por esta razón, expongo el

concepto del translenguaje para retar la presencia del colonialismo en el sistema educativo relacionado con el multilingüismo.

García and Wei (2015) discussed translanguaging as “the flexibility of bilingual learners to take control of their own learning, to self-regulate when and how to language, depending on the context in which they are performing language” (p. 230). Son demasiados los beneficios del translingüismo. Por ejemplo, Palmer et al. (2014) contribuyeron con la problematización de la separación de lenguajes y hablan acerca del *dynamic bilingualism* y cómo dos maestros modelan este concepto para sus estudiantes, que finalmente terminan apoyando la creación de espacios bilingües donde se puede compartir momentos personales, como el tema de la inmigración. En otro ejemplo, García and Leiva (2014) argued translanguaging allows for flexibility in using linguistic resources to make sense of the world and to liberate the voices of “language minoritized students” (p. 200), y García y Otheguy (2020) discutieron cómo el translingüismo se presta a diferentes modalidades de aprendizaje. However, schools with language-additive programs do not always promote the type of languaging that supports students, or maestros, to use their full bilingualism. As a matter of fact, some school administrators reprimand students and teachers who use their language fluidities and entire linguistic repertoires (for specific examples, see García, 2019).

El uso del translenguaje permite el aprendizaje y conocimiento de diferentes maneras a muchos estudiantes multilingües, y en especial a inmigrantes (García & Leiva, 2014). Algo que sabemos es que translanguaging is important as we consider students’ identities and beyond (García & Wei, 2015). Tal vez una de las razones for the hesitation of using translanguaging in the classroom is the continued production of research for decades on developing “strong” academic language and standardizing languages, one at a time (i.e., separately). En su papel relacionado con language ideologies y específicamente la estandarización y monolingüismo de las políticas relacionadas con el inglés en espacios bilingües, Farr y Song (2011) mencionan “the abstract notion of Standard English becomes objectified as something people can possess or lack” (p. 653) and then it becomes a commodity that interferes with students and their language and identities.

Las prácticas pedagógicas también son un acto político. Estas se enfocan en expandir las habilidades de los estudiantes multilingües para que tomen decisiones acerca de su aprendizaje e interacciones con textos en vez de ejercer el poder de los lenguajes nombrados y las

jerarquías que sostienen por encima de ellos (García & Otheguy, 2020). Y como en los Estados Unidos existe un enfoque exagerado en los exámenes (Kibler & Valdés, 2016), los cuales no reconocen los repertorios lingüísticos de estudiantes multilingües y tienden a favorecer a gente monolingüe de cierta clase social (García & Otheguy, 2020), los maestros tenemos mucho que ver in the way language restrictions are enacted in the classroom. Thus, translanguaging pedagogies have the potential to transform education for many, specifically for Latinx students from multilingual backgrounds, ya que les permite participar al máximo en la sociedad “and meet the global, national, and social needs of a multilingual future” (García & Leiva, 2014).

Raciolinguistic Perspectives e Ideologías

Attempting to teach language-minoritized students to engage in the idealized linguistic practices of the white speaking subject does nothing to challenge the underlying racism and monoglossic language ideologies of the white listening subject. (Flores & Rosa, 2015, p. 167)

Para ilustrar otro aspecto relacionado con el antibilingüismo propongo los trabajos de Flores y Rosa (2015) and Rosa y Flores (2017), quienes presentaron perspectivas raciolingüísticas. The researchers argued that in education, the value of a students’ spoken English is determined by how they are heard by the “white listening subject,” regardless of linguistic performance and potential, because students are racialized (Flores & Rosa, 2015, p. 160). They later explained five main components on this perspective summarized in Rosa and Flores (2017); estas incluyen: (a) las conaturalizaciones históricas y contemporáneas de raza y lengua como parte de la formación colonial de la modernidad; (b) percepciones de diferencias raciales y lingüísticas; (c) reglamentaciones de categorías raciales y lingüísticas; (d) intersecciones y ensamblajes raciales y lingüísticos; y (e) la impugnación de las formaciones de poder raciales y lingüísticas. However, as previously quoted, they also pointed out how even additive approaches to bilingual education are viewed by language education researchers and practitioners through a monolingual framework that perpetuate and marginalize the linguistic practices of certain communities (Flores & Rosa, 2015). Specifically, mencionan a los estudiantes, as racialized beings, que cargan los términos “long-term English learners, heritage language learners, and Standard English learners” (Flores & Rosa, 2015, p. 151) y cómo son vistos desde un punto de vista déficit cuando en realidad están siendo racializados por las

jerarquías lingüísticas y forzados a usar un lenguaje racializado y asimilativo en sitios públicos mientras tienen que usar su lenguaje de casa en lugares privados. The authors argued language minoritized students “mimic the white speaking subject while ignoring the raciolinguistic ideologies that the white listening subject uses to position them as racial Others” (Flores & Rosa, 2015, p. 155). Esta cita también highlights what I experienced as a young learner in California.

Y en el área de ideologías raciolingüísticas, Flores y Rosa (2015) criticaron la idea de linguistic purity de la misma manera en que el purismo racial es criticado. Los autores demostraron cómo el inglés estándar ha sido usado para recalcar las deficiencias of people of color, aunque privileged white subjects usan estas mismas formas de hablar como maneras normativas, creativas, e innovadoras.

Method(ología)

While I have been primarily prepared in quantitative methods, I have opted for qualitative investigations in my career para poder elevar las voces de maestres en programs bilingües. In my work, I employ la conciencia crítica (e.g., Darder et al., 2017; Freire, 2000; Navarro Martell, 2021; Valenzuela, 2016). In this study, I follow aspects of critical autoethnography methodologies, como lo presentan Boylorn y Orbe (2016). Los autores argumentaron cómo autoetnógrafos se investigan a sí mismos en relación con others mientras exploran asuntos de cultura, poder, y comunicación en sociedad y todas las complejidades e intersecciones que los acompañan. This approach is what I intend to take. Y similar a los capítulos en su libro, I have elected to use first person.

Additionally, Boylorn y Orbe (2016) también mencionaron, “we envisioned a project that would ‘give voice’ to previously silenced and marginalized experiences, answer unexamined questions about the multiplicity of social identities, instigate discussions about and across difference, and explain the contradictory intersections of personal and cultural standpoints” (p. 15)—esta es mi intención con este ensayo. Reflexionar acerca de mis experiencias y mis privilegios “alongside marginalization and to take responsibility for [my] subjective lenses through reflexivity” (p. 15). Los autores también discutieron cómo usaron la autoetnografía crítica como un método centrado en tres características de critical theory que incluyen “to understand the lived experience of real people in context, to examine social conditions and

uncover oppressive power arrangements, and to fuse theory and action to challenge processes of domination” (Boylorn & Orbe, 2016, p. 20).

Growing up Mexicana/Immigrant/Latina/Hispanic/English Learner

No Me Llamo English Learner

As a fourth-grade dual language teacher, I remember reading *Me llamo María Isabel* (Ada, 1997) con los estudiantes que enseñaba. The award-winning author of this book, Alma Flor Ada, visited the school, y específicamente a los estudiantes del salón donde yo enseñaba. Recuerdo que I was feeling inspired by the story of an immigrant child at school who refused to be called “Mary” and wanted to be called by her name, María Isabel. The story emphasizes the power and importance of one’s name and identity. Pero, en mi opinión, también debemos considerar labels imposed on children such as English learner (Kibler & Valdés, 2016).

Consequently, I continue wondering why the United States is so aferrado to impose labels on people. It was not until I entered school in the United States that I realized I was supposed to call myself Latin, Latina, or Hispanic. Having studied the history of México in Tijuana, “Hispanic” was the last term I wanted to be categorized as. I was a newly arrived sixth-grade immigrant from Tijuana to an elementary school in San Diego in 1994, 2 years before language restrictions of Proposition 227 (1997) went into effect. I was placed in a combination class, meaning a mixture of fifth and sixth graders, because this was the only option to have un maestro bilingüe. I remember the teacher’s Spanish and mi español being different; sometimes we did not understand each other. She used words like “parqueadero” that I had never heard before, and she was unfamiliar with “estacionamiento.” We understood each other when we were able to use words we did know, whether in English or Spanish, interchangeably and collectively. Translanguaging con mi maestra helped us communicate with each other so I could learn, and so she could get to know me.

The Walk of Shame

I demonstrated to the maestra I was learning. I remember her “allowing” me to spell out words phonetically. What I mean is, escribía “jaus” en vez de “house.” Can this be a form of transliteracy given that I was writing the way it sounded to me? (Kalmar, 2015). She understood me pero de todos modos, during English language arts time, those of us with the

label had to do the walk of shame as we got pulled out by a special teacher to work on developing our English, in a bungalow, in the back of the school, in a space that was shared with kindergarteners. Some kids pointed and laughed; it felt demeaning. I experienced the walk of shame with my sister in fifth grade, but this experience only lasted one semester for me because I clearly remember being told I could stay in the “regular” class during English language arts time in December of my sixth-grade year. I was no longer irregular.

The following year in middle school, even though I had more teachers and a counselor to supuestamente help me, no había nadie que pudiera apoyarme in Spanish. What my teachers and counselors saw as my deficits were all they focused on; how they saw me was becoming my identity. At this middle school, almost everyone in my first “team” (tracked by ability grouping) (Darder, 2012) did the walk of shame every day on that campus. We were racialized beings, like the students in Rosa and Flores’s (2015) study. The majority of us were fluent in Spanish and had parents educated outside of the United States. If only our teachers recognized us by the language and familial capital we brought to our school (Yosso, 2005). El único apoyo eran mis compañeres. Mr. K was the English teacher. He was white. He wanted us to read *The Odyssey* (Homer, 1919), but many of us did not understand the book. At times we tried explaining to each other in Spanish, but Mr. K did not like that. He thought students talked about him, and eventually they did because he kept shutting down our conversations in Spanish. In one of his berrinches about us speaking Spanish he cussed us out. I clearly remember the “Fuck you!” and his red face. I remember him leaving us in the classroom and taking a week off before he returned to teach como si nada hubiera pasado.

También recuerdo Mr. L’s math class. I could not hear the difference between the words “100” and “100ths” and my request for clarification resulted in me being walked to the back of the classroom with broken crayons and ripped coloring pages. Otra walk of shame so I would stop asking questions. But enough was enough.

I shared my middle school experiences with my mom. I told her about Mr. L and Mr. K and how a counselor gave a pep talk to remind us that kids like us end up either in jail or pregnant. He claimed to be sharing research with us, our truth, so some of us could avoid falling into the trap. It was insulting. My mom requested an interpreter and to speak to a counselor and demanded that my classes (team) be changed. We had heard about something called “honors,” and I wanted to be in it. My counselor disagreed. “Why do you want to take

honors classes? You're not going to make it!" The compromise between my mom and me and the counselor was that she would place me in a different team (track) except for English class—I was stuck with a teacher that had already cussed at my class.

I entered high school in the honors track and was fortunate that this time, I had a Latina, Spanish-speaking high school counselor who saw and acted on my potential. I did well. I took as many honors and advanced placement (AP) courses as possible and continued to have a 4.0 grade point average almost every semester. I scored a 5 as a freshman in the AP Spanish test, so I was done with my language requirement in high school and was already obtaining college credit without understanding what this meant. I also took the horrifying PSATs, SATs, and ACTs, which of course, were all in English. My counselor had fee waivers for me to apply to college. I wondered if that score of a 5 on my AP test was the "look at me, I can go to college" sign. I applied for college and had 7 choices. I opted for one of the three universities in San Diego to stay close to my family. If there was one thing I knew, and continue knowing for sure, was that policy or not, no me llamo English learner, and off to college I went.

Mexican Teacher

¡Lo Logré!—or Did I?

I became the teacher I wished I had when I was new to the country; I chose to work at a dual-immersion school with a 90-10 model that claimed justice and equity. I often wondered what it would have been like if I had immigrated earlier. No sé si hubiera tenido maestres bilingües. O si hubiera dejado de hablar español como varies compañeres y familiares. If my parents knew about dual immersion programs, I wonder if they would have placed me in a dual immersion school.

The majority of the students and families I served as a teacher were Latinxs. I taught fourth grade, which was split 50-50 between English and Spanish. The school reinforced language separation: "Put your English hat on," y "ahora ponte tu gorro de español." In the classroom, I had to model the double monolingualism enforced in institutional learning spaces even though all teachers and administrators hid their beautiful fluency between inglés y español and everything in between (Martínez et al., 2015). I remember kindergarten teachers being worried, sharing anecdotes of students: "One of my students heard me speaking English to someone and they were surprised, y me reclamaron!" Kindergarten grade was taught 90% in

Spanish and 10% in English and kindergarten students could not know the teacher spoke English. We all beautifully translanguaged in the teacher lunchroom, before school, after school, and in our meetings. It is how we lived.

García (2019) indicó que la expectativa “continues to be that languages could be ‘added’ as separate wholes, without taking into account the notion that true multilingual speakers never behave in this way” (p. 152). However somehow, this idea was not welcomed in the classroom, and children were reprimanded for doing what teachers were doing when children were not around. Most of us did not know better. We listened to administrators who always quoted one or two research papers that supported their specific (deficit) ideologies on language, such as the strict separation of language. Instead of sending more teachers to get professional development, administrators sent a select few and together, they decided what they would share with the rest of us. ¡Qué conveniente!

As an eight-grade dual language math and science teacher, I was asked by the administration to teach science in Spanish. I taught chemistry, physics, and astronomy and was given a set of student textbooks in English and a teacher’s guide in English. Pero tuve acceso a una versión del libro estudiantil en español. Solo uno. Despite being a math and science teacher, I did not feel prepared to teach science, yet alone to teach it in Spanish with only one book in the language of instruction. En mis estudios en Tijuana, no recuerdo haber hecho laboratorios o experimentos. But I did it. I followed the principal’s instructions of opening up the textbook and following chapters one at a time, trying to get as far as possible. I did not question the administrators—yet.

I was a Mexican teacher, teaching en inglés y en español, at a school that valued two languages, but not at the same time. I was able to connect with parents and students on a new level. I appreciated the opportunity to conduct home visits and got to know students’ familial and linguistic capitals (Yosso, 2005). I had students who reminded me of me. I remember Brian explaining his math work and saying “then you ‘rest’ it” to indicate subtraction because “restar” and “subtract” mean the same, illustrating another example of how the student took ownership of his language to show he understood math (García & Wei, 2015).

I had to transition out of this job because I was done learning a new life lesson. In sum, this school taught me la importancia de nunca dejar de aprender and challenging authority even when my so-called leaders shared a similar background to mine and claimed to do what was

best for me and the students, which was not always the case. I was ready to investigate how teachers could teach science to truly value students' cultures and languages and how they could go beyond relying on a textbook. I share my experiences as a dual language teacher who was bullied but was supported by a few coworkers, students, and the community. I was ready for my next chapter and I was admitted to a PhD program in 2014. I had the best mentor I could ask for, Dr. Cristina Alfaro, who encouraged me to teach a science methods course in Spanish while exposing me to the world of research and national grants.

Preparing Latinx Bilingual Teachers at HSI

La Misión

I left the K–8 school environment to begin a new career chapter as a bilingual teacher educator, \$1.5-million grant coordinator, and critically conscious researcher at La Misión. La Misión is an HSI, even though at the time, no estaba segura what HSI meant because I attended two non-HSI institutions as a college student. While researching for a publication, I learned HSIs are institutions that admit 25% or more “Hispanic” students; y dale con los labels. As I developed my knowledge of statistics, I quickly realized admitting, retaining, and graduating students significaba algo completamente diferente.

I understood the students I would serve would be bilingual in English and Spanish. This student bilingualism brought me muchísima alegría. My course was inspired by a variety of colleagues' syllabi, conversations with people who had experience teaching in this area, y más que nada mis experiencias as an immigrant learner and former elementary and middle school dual language teacher of math and science. California was adopting the newly released Next Generation Science Standards (NGSS Lead States, 2013), which were not in Spanish and addressed “limited English proficient” (p. 13) students as an afterthought in Appendix D. I searched and searched for journal articles in Spanish that had to do with the content I was going to teach. Having articles in Spanish would allow the students and me to expand our academic language in Spanish, but the ones I found from Spanish-speaking countries were difficult to understand. Although journal articles in English were more accessible, especially those coming from teacher practitioner publications, I worried that only selecting readings in English would indirectly send a message to students that English was the language of learning science.

That first year I decided to have class-assigned readings in English and discussions in Spanish and English, as we saw fit. I did not know I was addressing what García (2019) referred to as *translanguaging pedagogical practices*, que tienen como meta “to liberate sign systems that have been constrained by socio-political domination, attempting to give voice to all and redress power differentials among speakers” (p. 163). I, too, wanted the classroom learning environment to be a transformative place where students and I could translanguage and use our entire linguistic repertoires to make meaning instead of just being a scaffolding practice to access language or content (García & Wei, 2015).

Translanguaging about content also expanded to translanguaging about nuestras vidas personales. Por ejemplo, some students lived in Tijuana and it was great to be able to connect with them using Tijuana-specific language: “Watcha profe, look at how my experiment came out. Ni pex, I’ll try it again.” We got stuck on words and concepts together, and we figured them out together. Every year I learned more from students and I believe it is because we adopted translanguaging pedagogies, which I hope they can enact in their future classrooms.

Victoria University

Upon completing my PhD, I was hired at Victoria University in the department of liberal studies. Victoria University is an HSI that enrolled 64% Hispanic/Latinx students. I was the first Latinx person to be hired as tenure-track faculty in the department and one of four in the college of education that year. I was gifted the task of teaching the first and last courses in the major for students who wished to be teachers. La primer clase was an introduction to teaching y la segunda clase I recreated that incorporated the Next Generation Science Standards (NGSS Lead States, 2013), the engineering design process, and the California Visual and Performing Arts standards. I also participated in mentoring and teaching students in the Master of Arts Dual Language program, and I taught the science methods course in Spanish for the bilingual credential program. Although courses I taught outside of the department were encouraged to be taught in Spanish and bilingually, the ones in the liberal studies department were not. However, given that most students were of similar backgrounds to mine, some were comfortable speaking to me en español and bringing parents and siblings to office hours to meet me. Fue una experiencia hermosa. I recall a student I had in my first year who made a video out of her ideological statement that opened with her mamá speaking Zapoteco, which the student

captioned with, “I have always told my daughter how important our culture, traditions, and language is to us.” The student went on to show pictures of her younger self with teachers and narrating about her mom:

She always told me it’s okay if our Spanish didn’t sound like the others because Spanish wasn’t her first language, but she always encouraged me to properly learn Spanish because it would help me and it will help us. She also told me the importance of learning English in order for them, my parents, to have a voice in the United States of America.

I had a great 2 years serving students at Victoria University. Interactions with my students and close colleagues helped mask microaggressions and tokenization I experienced outside of my department. I learned that even with a PhD, I would never stop being seen as a racialized being (Flores & Rosa, 2015). However, a window of opportunity emerged that I could not let pass.

De Regreso a Casa

There is one thing I knew for sure by the time I accepted my second position as a tenure-track assistant professor, this time at La Misión; I must encourage students to explore their relationship with their languages, science, and math. Los animo intencionalmente al preguntarles que relexionen y exploren these relationships. I am also intentional in the framing of my course. On page one of the syllabus, I have listed a graphic que ilustra the lens for the methods course. Figure one has an example for my science methods course. This lens continues to change and morph as I read, question, dialogue, learn, and reflect. While I deliver my classes primarily en español, en mis cursos los estudiantes choose what language or languages to submit assignments. Some have chosen Spanish or English only, and some have chosen to translanguage in various ways. They also have a choice as to how to submit assignments. Moreover, when they submit them, they can tell me what they want me to focus on besides content. For instance, a student may submit a written reflection and ask me to check for acentos y ortografía. Another may submit the exact reading reflection in video form and ask me to listen to verb tenses and pronunciation and to give that particular feedback.

Figure 1*Science Methods Class Framing*

Translanguaging in the math and science methods classroom affords teacher candidates opportunities to be their authentic selves (Flores et al., 2015). We discuss math and matemáticas, science y ciencias. We make connections, and we find cognados. We make up math problems about Oxxos and “cuantos tacos te comiste” just as much as we talk about how much science children do, exploring our surroundings. We value our community’s cultural wealth, and we acknowledge the deficit perspectives prior educators have had about us. Every semester a new comunidad is created and together we laugh, cry, live, and learn.

Reflections on Teaching: Punto y Aparte

He aprendido muchas lecciones en el transcurso de mi vida como life-long learner y maestra, pero también me quedo con muchas preguntas. Queda pendiente saber why it has taken years of immigrant children and their children infiltrating the educational system, after having navigated it, to publish papers on translanguaging and be able to prove language is power. Y más que nada, me quedo cuestionando temas relacionados con idiomas, ya que por más que el sistema educativo en los Estados Unidos no valore mi español Tijuanaense y Tijuanaero, mi idioma es algo que valoro y con el cual me conectaba con mis abuelos, y continuo usando con mis padres y familiares. As a reminder, “translanguaging is important as we consider students’ identities and beyond” (García & Wei, 2015); I believe this consideration applies to teachers and teacher educators as well. También aprendí que latinxs se aprovechan de otros latinxs y los pueden maltratar y traumatizar. Y como dijeron Rosa y Flores (2017), “whiteness functions as a

structural position that can be inhabited by whites and nonwhites alike depending on the circumstances” (p. 9). Debemos tener cuidado en como nos tratamos entre nosotros.

I have shared varios aspectos personales de mi niñez and my adulthood as I discover what it means to be a student, educator, and bilingual teacher-educator in the United States and California specifically, not fitting into the mold of the white-listening student and teacher. As a bilingual teacher educator, I believe it is essential to reflect on my language ideologies constantly. Particularly, when it comes to grading and evaluating students’ work, a nuestros docentes bilingües en práctica, to rethink what and how we are evaluating competencies and whether those reasons are centered on elitist language competencies that perpetuate the same monoglossic dual monolingualism, or if we are modeling how to problematize these norms in our classrooms, so they can, in turn, be enacted in K–12 learning spaces.

En relación con los idiomas, el translenguaje es un approach to teach linguistically minoritized students no solamente al nivel de kindergarten a preparatoria, pero también al nivel universitario y hay que aprovechar el translenguaje, en especial en programas de preparación de docentes. Creo que es mejor tener espacios de aprendizaje where translanguaging happens, que espacios de aprendizaje where our students feel silenced o prefieren no compartir. If you got this far into my essay and understood it, did it make a difference que a veces use inglés and sometimes Spanish? My hope to my readers is that you understand that translanguaging is a beautiful complex natural process that takes place habitually in bilingual and multilingual beings. So let us use translanguaging in our multilingual learning and work spaces to connect and learn from and with each other. We are past the time to decolonize languaging.

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Translanguaging Pedagogy as an Enactment of Authentic Cariño and an Antidote to Subtractive Schooling

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Abstract

This article explores translanguaging pedagogy through the lens of the politics of caring, subtractive schooling, and authentic cariño (composed of intellectual, familial, and critical cariño). We begin with a broad overview of translanguaging and situate it in the theoretical frameworks of the politics of caring, subtractive schooling, and authentic cariño. We ground our approach in the notion that educators must hold heteroglossic language ideologies. We draw upon examples from literacy instruction in bilingual and ESL fourth grade classrooms to argue that translanguaging pedagogy can be seen as an enactment of intellectual, familial, and critical cariño. We conclude with a call for teacher educators to consider enacting authentic cariño and translanguaging pedagogy in their university classrooms by making space for bi/multilingual pre-service teachers to use their full linguistic repertoires. In this way translanguaging pedagogy, politically aware authentic caring, and authentic cariño can be viewed as part of a broader program of preparing teachers to value authentic ways of bilingual language and biliteracy development.

Keywords: translanguaging, authentic cariño, subtractive schooling, elementary, literacy

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Translanguaging, defined as “the deployment of a speaker’s full linguistic repertoire without regard for watchful adherence to the socially and politically defined boundaries of named (and usually national and state) languages,” is a critical characteristic of bilingualism (Otheguy et al., 2015, p. 283). In addition, as a pedagogy, it has the potential to be an important part of educating bi/multilingual learners in bilingual and English dominant classrooms. However, both settings have not traditionally embraced translanguaging pedagogy and instead have focused on the development of monolingual proficiency. This monolingual approach to bilingualism, which emphasizes the separation of languages, is evidence of the colonial structure embedded within education and is an example of subtractive schooling because it devalues the rich translanguaging practices of bilinguals (Martínez & Martinez, 2020).

We begin with a review of the theories of translanguaging (Canagarajah, 2011; García & Wei, 2014), subtractive schooling, aesthetic and authentic care (Valenzuela, 1999), the politics of caring (Valenzuela, 2008), and authentic *cariño* (Curry, 2016, 2021). We recognize that the concept of authentic caring in “subtractive schooling” (Valenzuela, 1999) falls short by not considering in detail the potential of translanguaging pedagogy as part of this framework. We propose the enactment of translanguaging pedagogy as a force that counters pedagogical practices that police language and grounds translanguaging in a critical understanding of care. We give examples from a case study of Ms. Watson and Ms. Kamphaus, members of a fourth-grade team that took up translanguaging pedagogy in their literacy instruction and reflect on the impact this had on their Latina/o/x students. We conclude by offering implications for educators and researchers. Finally, this is a substantially revised draft of an earlier book chapter (Valenzuela et al., 2021) and we are grateful for the opportunity to continue to theorize translanguaging in the context of subtractive schooling, the politics of care, and authentic *cariño*.

Theoretical Discussion

Translanguaging

The term translanguaging has two primary meanings that we are focusing on. First, it can be used to describe a type of pedagogy. In terms of pedagogy, “translanguaging” originates from the Welsh term *trawsieithu*, which was first developed by Cen Williams (1994), a Welsh bilingual educator and advocate. Williams used it to describe pedagogical practices where teachers plan

lessons that include the intentional switching of languages for different tasks. For example, in a literacy lesson, students might read in English and write in Welsh (Williams, 1994, as cited in Baker, 2011). Since its inception, a wide range of scholars (e.g., Canagarajah, 2011; Creese & Blackledge, 2010; García, 2009; García & Wei, 2014) have used translanguaging to consider “the complex language practices of plurilingual individuals and communities” and “the pedagogical approaches that use those complex practices” (García & Wei, 2014, p.20). Translanguaging pedagogy makes space for students to draw on their full linguistic repertoires in both bilingual and English dominant classrooms. In bilingual classrooms, translanguaging pedagogy can lead to increase metalinguistic awareness and support bilingual identities (García-Mateus & Palmer, 2017). In the case of English dominant classrooms, teachers can enact translanguaging pedagogy by strengthening relationships between schools and bi/multilingual students’ families (Zapata & Laman, 2016). By its nature, translanguaging pedagogy is subversive to dominant monolingual linguistic ideologies and privileges the dynamic linguistic practices of students’ communities. By valuing the full linguistic repertoires of all students, translanguaging pedagogy becomes part of a linguistically sustaining curriculum that challenges linguistic inequities.

Second, in terms of its role as a theory of bilingualism, in García and Wei’s (2014) foundational book on translanguaging, they define it as, “the enactment of language practices that use different features that had previously moved independently constrained by different histories, but that now are experienced against each other in speakers’ interactions as one *new whole*” (p.21). Translanguaging is both a way to think about language that challenges static definitions of “standard” language and highlights the active nature of “*languaging*.” The emphasis is not on language, but rather on languaging, which is defined as “the simultaneous process of continuous becoming of ourselves and of our language practices, as we interact and make meaning in the world” (García & Wei, 2014 p.8).

Subtractive Schooling and the Politics of Caring

In this article we draw on findings from an ethnographic study at Seguin High School (pseudonym), which is in urban district in Texas. Seguin was composed of virtually all Mexican students and was generationally diverse. The teachers were predominantly non-Latinx. Based on her observations and interactions, Valenzuela (1999) contends that schools subtract value from the cultural capital that Mexican American students bring to school in two significant

ways. First, schools are actively engaged in the process of “de-Mexicanization,” which de-emphasizes and marginalizes students’ languages, cultures, and community-based identities. This is significant since this systematic exclusion of our students’ cultures, languages, and identities impacts both student engagement and student academic achievement. Second, a social effect of “de-Mexicanization” is that by assimilating or “whitewashing” U.S.-born, Mexican American youths’ identities (Urrieta, 2016), schools impede the possibilities of connections forming between immigrant and U.S.-born, Mexican youth. In this way, youths are unable to access the social capital important to academic success that can potentially be found in these relationships (Coleman, 1988).

In addition to the process of “de-Mexicanization,” there is a mismatch in how Mexican American students view education and how their teachers view it in that “teachers expect students to *care about* school in technical fashion before they *care for* them, while students expect teachers to *care for* them before they *care about* school” (Valenzuela, 2005, p.83). This type of caring is labeled as aesthetic caring, “whose essence lies in an attention to things and ideas...rather than centering students’ learning around a moral ethic of caring that nurtures and values relationships” (Valenzuela, 1999, p.22). These factors combine to create school environments that are not supportive of the cultural and linguistic resources that Mexican and Mexican American students bring to school, fostering a sense of estrangement from the dominant culture embodied in a school curriculum that is itself chauvinistic, privileging the histories, stories, and experiences of the dominant Anglo group in U.S. society. This situation is exacerbated by the curricular impacts of educational policies such as the No Child Left Behind Act (NCLB) and the shortage of Latina/o teachers in our public schools (Pulte, 2018; Quiocho & Rios, 2000). Authentic caring offers a contrast to aesthetic caring. Authentic caring, “emphasizes relations of reciprocity between teachers and students,” (Valenzuela, 1999, p.61). In authentic caring, the students and teachers commit to a relationship that is built upon trust and vulnerability. Valenzuela (1999) further argues that authentic caring is necessary but not sufficient, rather, “conceptualizations of educational ‘caring’ must more explicitly challenge the notion that assimilation is a neutral process so that cultural and language affirming curricula may be set into motion” (p.25). Educators must leave behind color-blind curriculum and center discussions of race, difference, and power.

Finally, at the heart of this conversation about caring and schooling is our vision of what we mean by the term education. At first glance, one might assume that education y educación mean the same thing, however, educación is a more expansive term than education. Educación highlights:

the family's role of inculcating in children a sense of moral, social, and personal responsibility and serves as the foundation for all other learning. Though inclusive of formal academic training, educación additionally refers to competence in the social world, wherein one respects the dignity and individuality of others. (Valenzuela, 1999, p.23)

Educación is a folk model of education that is values-based, rather than human capital-based. In centering values, educación promotes the idea that if a person does not know how to be human and treat people with respect and affection, then academic knowledge and skills are immaterial. The distinction between educación and education is lost when we are forced to speak in a monolingual English repertoire.

In a 2008 follow-up to *Subtractive Schooling: U.S. Mexican Youth and the Politics of Caring*, Valenzuela builds on Bartolomé's (1994) understanding of political awareness to develop the idea of *politically aware authentic caring*. *Politically aware, authentic caring* signifies a "commitment to social justice in ways that represent the authentic, collective interests of the Mexican American community's historic struggle for equity, fairness and due process" (Valenzuela, 2008, p. 505). At Seguin High School, Valenzuela (1999) found that the youth born in the United States were "socially de-capitalized" by the teachers, administrators, and policies that resulted in the de-identification of their Spanish language and cultural connection to Mexico. In this case, the students who translanguage were automatically seen as incompetent in the academic context and as semilingual (Escamilla, 2006; Rosa, 2016), alluding to the student's putative inabilities to speak either language "correctly." When we consider the colonial history of the Southwestern United States, and how the United States seized 40 percent of the Mexican lands in 1848 through the Treaty of Guadalupe de Hidalgo (San Miguel, 1998), we can begin to understand the origins and consider the potential of translanguaging pedagogies as a way to challenge dominant language ideologies in classrooms.

Re-envisioning Care and Translanguaging

The work of educators who enact politically *aware*, *authentic caring*, is not complete if they do not honor, lift and systematically use their student's translanguaging skills as part of their teaching and learning. When this is not the case, educators participate in the erasure of the bilingual linguistic repertoires, histories, and skills of students born in the United States. When, in contrast, they bring translanguaging into the lesson in appreciative ways, like through *politically aware*, *authentic caring*, they also recognize the political and power dimensions that are an undeniable part of our work as educators. For this to happen, teachers must view the complex linguistic resources of students who translanguage as a valuable resource and as a right, not as a problem to be solved or fixed by erasing such an important aspect of their identities (Ruíz, 1984).

In this article, we build upon the idea of *politically aware*, *authentic caring* and advocate for translanguaging as an additive component that must be present in our classrooms. We use Curry's (2016, 2021) model of *authentic cariño*, to outline the ways that we can see translanguaging pedagogy as an enactment of *authentic cariño*. Curry (2016, 2021) builds upon Valenzuela (1999) and on Antrop-González and De Jesús (2006) conception of critical care, wherein "staff transcend the boundaries of traditional schooling and create social conditions and relationships that are more aligned with students' cultural orientations, and which overlap with extended family life" (p.421) and "students also supported each other's learning" (p.422). Curry intentionally uses *cariño* instead of care "to decenter Eurocentric maternal connotations of caring in favor of culturally and politically informed forms of care" (Curry, 2021, p.16). For her, the tilde-carrying "ñ" communicates an appreciation and warmth that is missing from the English word "care." Within *authentic cariño*, Curry calls out the importance of familial cariño, intellectual cariño, and critical cariño.

Familial cariño is built on a foundation of "reciprocity, trust, and connectedness between and among students and teachers" and ideally fosters connections with students' families (Curry, 2016, p. 892). Educators who exhibit intellectual cariño "care about students' intellectual development, aiming to foster their habits of mind and engagement with big ideas" and encourage them to "expand their perspectives in ways that enhance their capacity to make meaning and change" (Curry, 2016, p.892). Critical cariño, like the idea of "critical care" by Antrop-González and De Jesús (2006), "refers to caring undertaken with historical and political

consciousness of students' communities and a desire to interrupt inequity," with a focus on "explicit attention to cultures of power with an aim toward helping students master dominant discourses while still valuing and sustaining their home cultures" (Curry, 2016, p.892). Taken together these three elements build upon and extend Valenzuela's earlier conceptions of care and directly connect with the goals of translanguaging pedagogy. In the next section, we provide concrete examples of how translanguaging pedagogy was an enactment of *authentic cariño* in fourth grade bilingual and English dominant classrooms and was a central part of individual and collective efforts to enact an additive schooling experience for Mexican Americans and other minoritized groups of students.

Classroom Examples

The first author engaged in a case study on how a fourth-grade team at Molina Elementary School (pseudonym) took up translanguaging pedagogy in literacy instruction and the impact this had on their students. In particular, she focused on the ways that translanguaging functioned as a linguistic practice and a pedagogy in one of the bilingual and one of the ESL classrooms. She visited two fourth grade classrooms at Molina for 16 weeks. She observed the literacy block for approximately three times per week and stayed for about one to two hours per visit. She also attended grade team meetings, interviewed the teachers and students, and collected pictures of student work.

Molina has similar student demographics to Seguin High School, the site where the subtractive schooling and authentic care framework was developed. Both schools are in urban school districts in Texas. Like Seguin, Molina's student body is predominantly Mexican with a mix of immigrant and U.S. born students. However, Molina's student body is more diverse in that it has Central American, Caribbean, Black, Middle Eastern, and white students. In addition, in contrast to Seguin, the teachers at Molina are about an equal balance of Latinx and white teachers. Finally, at Molina there are strong examples of the educators practicing *authentic cariño* that are often enacted through translanguaging pedagogy.

We will highlight two examples of such teachers. Ms. Watson, one of the one-way dual language teachers, and Ms. Kamphaus, one of the ESL teachers. Ms. Watson, who was in her fifth year of teaching, identifies as a White woman and is a sequential English/Spanish bilingual who learned English from birth and Spanish in childhood (Genesee et al., 2004). The 18

students in Ms. Watson's classroom were simultaneous bilinguals and were predominantly Mexican, of varying generational statuses in the United States. We use the term Mexican to broadly refer to students that had a connection to Mexico. There was also a minority of students from Guatemala, El Salvador, and Cuba. Ms. Kamphaus, who was in her tenth year of teaching, identifies as a White woman and is a monolingual English speaker who is learning Spanish. Six of the 16 students in Ms. Kamphaus's class were designated as English Language Learners (ELLs) by the school district. They were predominantly Mexican; the exception was a student from Afghanistan. The remaining students were predominantly Mexican, with the exception being one bi-racial, White and Nigerian, student. It is important to note that Ms. Watson and Ms. Kamphaus were both mentor teachers for pre-service teachers from the university that this researcher was affiliated with. The pre-service teachers were in their classroom for two full days per week.

Each of the teachers were committed to creating classroom communities that honor students' linguistic repertoires and support them to develop biliteracy. We use Curry's (2016, 2021) model of *authentic cariño*, to outline the ways that at Molina we can see translanguaging as an enactment of *authentic cariño* in terms of familial cariño, intellectual cariño, and critical cariño. We will describe how each of the elements of *authentic cariño* were present across their classrooms.

Intellectual cariño

Explicitly encouraging translingual writing. At Molina, translanguaging was integral to the teachers' enactment of intellectual cariño. For example, Ms. Watson was committed to teaching her students literacy in English and Spanish each day and made changes to her schedule to reach this goal. In their school district, a common model was to alternate the language of instruction for literacy based on the week or day. In her second year at Molina Ms. Watson and the other dual language teacher on her team negotiated with their principal and district supervisor to pilot a new schedule where they taught an English literacy block in the morning and a Spanish literacy block in the afternoon. The teachers proposed that giving students the opportunity to use both languages each day was integral to their biliteracy development. Within each literacy block, the teachers modeled translanguaging and the students were able to draw on their full linguistic repertoire. For example, in the literacy mini-lessons, the teachers

implemented the preview-view-review instructional model (Gómez et al., 2005) by strategically utilizing Spanish and English for different parts of the lesson. At the beginning of the lesson the teacher shared the instructional goal and then continued to teach in English, and at the end reviewed the instructional goal in Spanish. In a middle of the year reflection, both teachers expressed that they saw an increase in students' developing biliteracy in comparison to the previous year when students were not given the opportunity to use both languages each day. In this way, the teachers showed a commitment to holding their students to the high standard of developing biliteracy and enacting intellectual *cariño*.

One way that Ms. Kamphaus's enacted intellectual *cariño* was when she engaged her students in an analysis of translingual writing. In her writing lessons, she often encouraged her students to read with an eye for the writer's craft. In one unit they were writing poems for their families, many of whom were bilingual. Ms. Kamphaus chose to highlight translingual writing as a craft move. In this lesson, they read *Ode to La Tortilla*, a poem by Gary Soto, a Mexican American poet. Soto translanguages to authentically capture the bilingual experience of making tortillas with his mamá. Ms. Kamphaus encouraged her students to think about the audience of their poem and imagine if such purposeful bilingualism was a tool they would like to take up. In this example, Ms. Kamphaus encourages her students to engage in higher order thinking through a metalinguistic analysis of how authors use translanguaging. She shows that she is committed to developing her students' biliteracy by giving them the opportunity to authentically use their full linguistic repertoires.

Familial cariño

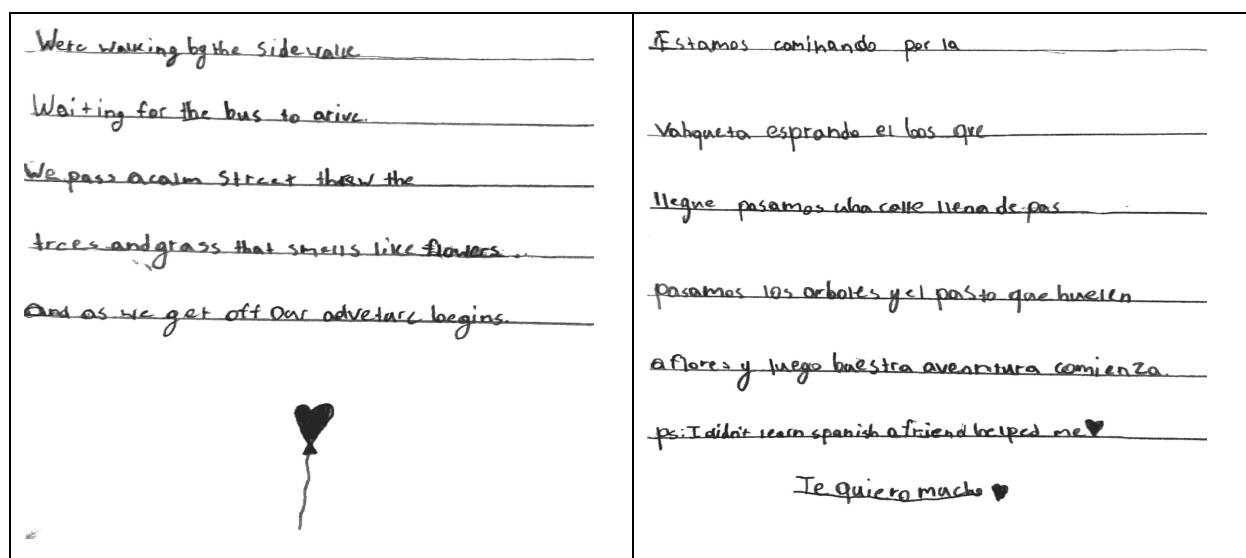
Writing partnerships. At Molina, familial *cariño* is at the heart of the community ethos around language practices. Ms. Watson's classroom was a mix of immigrant and U.S.-born students who had a variety of home language practices. For the students to feel comfortable speaking, reading, and writing in English and Spanish, they also needed to feel supported by each other. These linguistically flexible students demonstrated familial *cariño* when they showed grace for each other's language practices. For example, when students were in peer writing partnerships and they found linguistic errors in each other's writing, instead of focusing on their mistakes, they asked questions about the students' meaning in their writing. The cooperation in the writing pairs was often seen in the partnerships that were composed of students born in

the United States and immigrant students. This theme of intergenerational cooperation between the Latina/o students is contrary to what is seen in subtractive schooling contexts where there is often a lack of cooperation between different Latina/o groups that stems from school practices that serve to divide students (e.g., Valenzuela, 1999). Translanguaging pedagogy is crucial to developing a community that enacts familial *cariño* and is supportive of each other's linguistic practices.

In Ms. Kamphaus's classroom formal and informal writing partnerships were also a common occurrence. In the unit described in the previous section, students supported each other in writing translingually for their bilingual families. The extent that the monolingual Ms. Kamphaus could help them was through providing translingual mentor texts and students with experience in bilingual education filled in the gaps in what she could do. For example, some of the students who had not learned how to write in Spanish in school felt uncomfortable with representing their oral Spanish in writing and more experienced students helped them write their poems into Spanish for their families. In Figure 1, we can see an example of a student who trusted their peer to support their insecurities in writing in Spanish. They worked together to produce a writing product that honored their family's full linguistic repertoires. Familial *cariño* is at the core of this combination of student trust and making connections with students' families.

Figure 1

Natalie's poem for her bilingual family that she wrote for in Spanish with the help of a peer who had more experience writing in Spanish.



Critical cariño

Challenging conceptions of “standard” language. At Molina, critical cariño was evident in how the teachers honored the students’ linguistic practices and did not require their language to fit a strict definition of standard language. For example, if Ms. Watson was speaking to a student in English and in their response, they translanguage, she did not prompt the student to respond in English. By demonstrating linguistic flexibility, she challenged traditional notions of acceptable language practices. In an interview with Ms. Watson, she explained that she believed that each child has a unique linguistic repertoire that is shaped by their communities. Her perspectives on language and Latinx communities are heavily shaped by the three years she spent teaching and living in a Mexican American community on the U.S.-Texas border and her relationship with her bilingual Mexican American partner and his family. Ms. Watson reflected that prior to living in the Mexican American community she viewed Spanish and English as discrete languages, however, now she realizes, “that’s not how it works.” She embraces translanguage pedagogy because it allows students to be their “authentic selves.” By not forcing her students to fit into monolingual conceptions of language, she provided her students with an opportunity to be vulnerable and to develop their full linguistic repertoires.

In Ms. Kamphaus’s classroom she enacted critical cariño through both guiding her students to examine their own linguistic repertoires and interrogate the idea of “standard English” (Wiley & Lukes, 1996). First, the students completed a language autobiography where they reflected on how they language in terms of understanding, speaking, reading, and writing. There was a special emphasis on who they were communicating with, the purpose of the communication, and their bi/multilingual language goals. The students shared their language autobiographies in class, learned about the language diversity within their classroom, and how they could support each other to reach their goals. Next, Ms. Kamphaus built on this shared understanding of the language diversity in their classroom and fostered a classroom discussion that challenged the idea of “standard English” and reframed its place in the classroom. Drawing from a critical translingual perspective (Zapata, 2020), Ms. Kamphaus confronted the pervading deficit perspectives that linguistically and racially minoritized students often encounter. She encouraged her students to use their full linguistic repertoires, including multiple Englishes, Spanish, and Pashto. Through challenging conceptions of “standard” language, Ms. Watson and Ms. Kamphaus enacted critical cariño that reflected both interrupting traditional systems of

linguistic power and preparing students for dominant discourses while honoring their communities.

Conclusion

It is no coincidence that *authentic carino* was enacted in similar ways across the dual language and ESL classrooms. The teachers were a part of a close grade team that engaged in a “translanguaging community” (Salmerón & Kamphaus, 2021). Their highly collaborative community was an essential aspect of how they enacted *authentic carino* across their classrooms. They are an example of how educators who work with our bi/multilingual children can subvert subtractive schooling and enact *authentic carino* through translanguaging pedagogy that honors students' full linguistic repertoires. Translanguaging pedagogy is an antidote to subtractive schooling in two ways. First, by welcoming students' full linguistic repertoires, it sustains their authentic home and community language practices. Second, by encouraging students to use their full linguistic repertoires, it fosters connections between bi/multilingual students. In this way, translanguaging pedagogy is a critical way for teachers to challenge subtractive schooling.

In addition, the ideological underpinnings of translanguaging are an integral part of politically aware, authentic caring. The language ideologies conveyed by teachers have a lasting impact on the ways not only that our students experience schooling, but also on their bi/multilingual identities. Translanguaging pedagogy opens a space for teachers to make their heteroglossic language ideologies clear by valuing students' full linguistic repertoires. As we look back to the classroom examples above, we see how enacting this type of care might require for teachers and schools to restructure the ways in which they enact language instruction akin to the teachers at Molina. This could mean advocating for translanguaging pedagogy at a school or district level and calling into question traditional notions of language separation in bilingual and ESL classrooms. This advocacy work embodies the commitment to social justice that is a fundamental element of politically aware, authentic caring.

As we look forward, there are many lingering questions. First, we are encouraged to think about what translanguaging pedagogy, as a part of a model of politically aware authentic caring, represents for the assessment of bilingual Latina/o/x students. As the stakes of standard assessments rise and with the reality that students are often required to take standardized tests in English, what do these pressures mean for teachers that promote and utilize translanguaging

pedagogy? In addition, as more districts across the nation begin to develop Two Way Dual Language programs, bi/multilingual teachers are challenged to support the language development of more diverse groups of children who bring varying degrees and registers of both Spanish and English. Keeping a framework of *politically aware authentic caring* and *authentic cariño* at the forefront, how do teachers honor and continue to develop the linguistic repertoires of those students who have been historically marginalized? Through direct conversations that name and challenge monoglossic language ideologies there is the potential to develop heteroglossic language ideologies that normalize bilingualism and honor students' full linguistic repertoires.

One important part of this conversation is the role of teachers of color. While Ms. Watson and Ms. Kamphaus are allies for bi/multilingual students because they do not have first-hand experience with the prejudices that many Latina/o/x people face, they cannot engage in these types of discussions on a personal level in the way that a Latina/o/x teacher might be able to. There is a national shortage of teachers of color (Valenzuela, 2017) and a growing body of research points to the benefit of Grow Your Own educator programs that develop and recruit teachers of color to teach in the communities that they are from (Fenwick, 2001; Gist, et al., 2019; Skinner et al., 2011; Valenzuela, 2016, 2017). We challenge researchers to take up this work of exploring and documenting the critical work that both teachers of color and white teachers do in this area.

Finally, similarly to how elementary students must be able to translanguage to express their full selves, we must translanguage to express ourselves. As three bilingual Latinas writing this piece, we understand that meaning often cannot be directly translated and there are meanings that are missed when we are forced to express ourselves monolingually. For example, there are elements of *cariño* that are not expressed by *care* and elements of *care* that *cariño* does not speak to. The two terms are nuanced and each one has their own dimensions and derivatives. Translanguaging allows us to capture nuances not otherwise possible. This manuscript sheds light onto the truly complex linguistic practices of our bi/multilingual children and the ways that they draw on translanguaging to communicate and be understood. As teacher educators, we ask how do we prepare educators to enact *politically aware authentic care*, *authentic cariño* and translanguaging pedagogy? In particular, what does this mean for teacher educators at minority serving universities preparing bi/multilingual pre-service teachers? We

encourage teacher educators to consider enacting *politically aware authentic care* and *authentic cariño* and translanguaging pedagogy in their university classrooms by making space for bi/multilingual students to use their full linguistic repertoire. For example, teachers could give students the opportunity to produce translingual assignments, such as a multimodal presentation of their journey as meaning makers across their lifespan. The students could use the language of their memories in their presentations to authentically represent their bi/multilingual lived experiences. In this way translanguaging pedagogy, *politically aware authentic caring*, and *authentic cariño* can be viewed as part of a broader program of preparing bi/multilingual teachers to value authentic ways of bi/multilingual languaging and biliteracy development.

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Where the Translanguaging Rubber Hits the Road: Ideological Frictions, Mixtificaciones y Potentialities in Bilingual Teacher Preparation Programs

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Abstract

Translanguaging has become a particularly relevant (and controversial) concept for the field of bilingual education, with concrete implications for teacher preparation programs serving teacher candidates (TCs) who may identify as heritage speakers of Spanish. However, the regard and understanding of translanguaging, its pedagogical potential, and the positionality to implement it are not evenly distributed among stakeholders involved in the teacher preparation process. This article explores the relationship among California public teacher preparation programs, their bilingual teacher candidates, and the districts that host their field placements that ultimately hire them. Building on the metaphorical concepts of ideological and implementational spaces (Flores & Schissel, 2014), the space between and encompassing the overlap between credentialing programs and school districts is characterized as a friction space beset by tensions between monoglossic and heteroglossic stances and the pragmatism of “entering the workforce.” The dynamics of this space are illustrated in five retratos constructed on qualitative data obtained through semistructured interviews. Based on the author's localized experiences, the article concludes by proposing approaches to navigate the friction space, reinforce the bilingual candidates' counterideological stances, and advance a much-needed productive dialogue in the teacher preparation ecology.

Keywords: translanguaging, heteroglossia, language ideologies, teacher preparation, linguistic ecology

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Introduction: Contextual and Ideological Stage

A day in February of 2020, the design team of Dual Language Immersion (DLI) program in Santa Marta,¹ California, met to discuss, among other agenda items, what the program's vision and stance were going to be with regards to "translanguaging." Many of them veterans of other DLI schools, the teachers had attended workshops by the California Association of Bilingual Education (CABE) on the launching of successful programs. They were eager to discuss this much talked about concept. This was undoubtedly el tema del día. Unable to attend, one teacher felt compelled to state her position in an email, which was read aloud to all:

Let me share with you my reflection about language separation versus translanguaging. When you have language separation, you have higher scores across the board. I have worked in schools where there was much more flexibility, so I speak from experience. Often the language was determined by the comfort of the teacher, and students prefer English when they were given a choice. The decision should be made by those who are going to be doing the work and not by beautiful ideas on paper from "others." We need to focus on what really works.

With this ideological stage set, the program designers embarked on a spirited discussion to find common ground. To be sure, this debate at the heart of a new DLI program belongs to California's present sociopolitical context, partly due to pivotal changes in educational legislation in the last five years (e.g., Proposition 58, The English Learner Roadmap). Under the banner of globalization and instrumental multilingualism and this policy landscape, the doors are now open for the development of programs like Santa Marta's. The California 2030 policy (CDE, 2018) described an upward trend in DLI programs from 229 in 2011 to 407 in 2017, projecting 800 by 2020 and 1600 by 2030. The data available at the California Department of Education website confirms that the state is well underway to attain the first of the benchmarks set by this policy, in light of the most current census of DLI schools in California.²

This multilingual growth in California is both exciting and challenging. On the upward side, after years of accumulated evidence, the build-up of multilingual momentum fosters that school districts move away from restrictive monoglossic approaches prescribing English for all.

¹ Pseudonym

². For a list of schools offering multilingual programs as of June 2019 <https://www.cde.ca.gov/sp/el/er/multilinguaedu.asp>

For some, the practical challenge is finding bi-multiliterate and ideological conscientious teachers to serve in the new programs (e.g., Alfaro, 2019). Other scholars (e.g., Flores, 2019; Hamman, 2017) are concerned with a different paradigmatic issue where fault lines run deep: the nature of multilingualism, translanguaging, and heteroglossic stances. These scholars challenge ontologies and pose transformative questions: Why do democratic schools embody and sanction language practices that do not represent the people they serve, to the exclusion of vernacular practices? Is it possible not only to advance the vessel of multilingual education but to reframe its content and the way language itself is conceived? Pushing for this epistemological questions, Wei (2018) states that “the-more-the-better approaches to multilingualism seem increasingly over-simplistic and inadequate for the complex realities of the 21st century” (p.14). In other words, one may go *additive bilingual*, pero igual uno se queda monoglósico.

As evidenced by the debate and email in Santa Marta’s school, the echo of these questions above is reaching the field of practitioners. Translanguaging se está poniendo de moda: the programs for the annual California Association of Bilingual Education (CABE) conference, attended by hundreds of educators across the state, register the term “translanguaging” twice in 2016, once in 2017, four times in 2018, and twenty-seven times in 2019.³ Necessarily, the translanguaging debate has repercussions for teacher preparation. Examining the demographics of California K-12 students, one may hypothesize that there is a big pool of [bi]multilingual students who could become much-needed, outstanding dual language teachers (Briceño et al., 2018). However, their educational experience has been often characterized by the Post-proposition 227⁴ institutional deprivation of opportunities to widen their communicative repertoire, resulting in the shunning of their full communicative repertoires. Often, bilingual teachers embody a contemporary embodiment of Anzaldúa’s (1987) translingual in-betweenness:

Deslenguadas. Somos las del español deficiente. We are your linguistic nightmare, your linguistic aberration, your linguistic mestizaje, the subject of your burla. Because we speak with tongues of fire, we are culturally crucified. Racially, culturally and linguistically somos huérfanos —we speak an orphan tongue.
(p. 80)

³ These figures reflect the programs available before the limitations imposed on the CABE Annual Conference by COVID19.

⁴ For more information on Proposition 227 see: <https://www.cde.ca.gov/sp/el/er/prop227intro.asp>

Bilingual teacher preparation programs face the challenge of traversing and “resolving” the paradigmatic frictions between hegemonic monoglossic stances and translingual/heteroglossic “transgression.” The time is now for bilingual teacher preparation programs to learn from and to empower the next generation of translingual “deslenguados” to construct liberatory spaces and dialogues about what it means to be “asset-oriented” (see Ruiz, 1984) and embrace their students' rich linguistic repertoires. In this article, I first review the conceptualizations of heteroglossia, translanguaging, and their applications, which paves the way for the presentation, analysis, and discussion of five educator testimonial retratos. From their district positionalities and leverage, these five educators occupy a professional “friction space,” a metaphor suggested to describe an arena of conflicting ideologies and praxis with regards to the nature of language and its use. At the center of this space, we find emerging bilingual teachers who, as translanguagers themselves, need to reconcile their agency with prescriptive and proscriptive messages about translanguaging coming from different professional and pedagogical sources, from university instructors to mentors to school leaders. This article concludes with pedagogical, programmatic, and institutional recommendations to promote critical dialogue and translingual visibility in the field and among partners in teacher preparation.

Conceptual Framework: Translanguaging, Ideologies, and Spaces

Before conceptualizing translanguaging, the dichotomy of heteroglossia and dialogism vs. monoglossia and monologism needs to be examined (Karatzogianni & Robinson, 2010); which provides a broader conceptual background to comprehend the ideological tensions entailed by translanguaging. In heteroglossic spaces, registers, idiolects, and languages coexist and feed each other with the understanding that the main features of languaging are functionality and communication (Bakhtin, 1981; Kiramba, 2019). These spaces promote dialogues that create communicative actions among participants (teachers and students in our educational contexts) based on the principle of compromise and the willingness to solve any linguistic conflict. In doing so, linguistic repertoires are used to their full extent, with no constraints on how and what ideas are being expressed to convey and build knowledge.

Monoglossic spaces perpetuate the power of dominant languages silencing the hybrid voices that other participants may bring to the conversation (García & Torres-Guevara, 2009; Liberali & Megale, 2016; Reath Warren, 2018). Monologues and standardized registers control

discourse through strategic communications claiming utilitarianism as the pinnacle for and of languaging (Choi, 2003; García, 2014; Muda, et al., 2018). Moreover, in such discursive contexts, languages are ordered to create a hierarchy that limits participation in the co-construction of situational, negotiated knowledge. Accordingly, when the argument of language separation in DLI program arises, on one level the focus is on the ideological pragmatism of school organization, and on another, it concerns deeper (mis) appropriations of language ontologies (Palmer, et al., 2014; Sánchez, et al., 2017). In this controversy, two conceptions of language ecology clash: a superficial (mis)understanding of language ecology and its array of “biological” metaphors (Pennycook, 2004) leading to language segregationism, and Mühlhäusler’s (2000) holistic conception of languages as “an integral part of larger communication process [where] uniformity has numerous hidden long-term costs” (p. 358).

Translanguaging as a heteroglossic concept is posited as a transformative and emancipatory practice that empowers the user to draw upon every corner of their linguistic repertoire (Blackledge & Creese, 2014; García & Leiva, 2014). García (2014) underlines the liberatory nature of translanguaging and how this develops “new language practices and sustain old ones, communicate and appropriate knowledge, and give voice to new sociopolitical realities by interrogating linguistic inequality” (p. 3). This questioning of linguistic inequality is the engine that dismantles the oppression suffered by educators and students whose linguistic repertoires have been questioned for their lack of *standardized* language characteristics (Larsen-Freeman, 2019). Over the years, monoglossic practices have pushed linguistic purity agendas arguing that languages have a univocal way to be used (La Scotte & Tarone, 2019). Furthermore, linguists like Busch (2012) question this unitarian view of languaging citing Bakhtin when she states that “language is not something given (*dan*) but it is an element posited (*zadan*) and every moment of its life” (p. 270). Understanding this duality between a language that is given and, in many cases, imposed on someone versus languaging as a tool grown by each person as a multifaceted instrument for argumentation and development is crucial for translanguaging educators who facilitate learning about and through language (Solsona-Puig et al., 2018).

In their learning and life experiences in general translanguagers create a multilingual and multidimensional linguistic identity. Translanguaging practices validate and affirm the translanguagers’ linguistic capitals, thus fostering the healing from assimilation processes and

equipping them to counterbalance monolingual and monoglossic ideology (Ortega, 2019). With these tools in hand, translanguaging educators position themselves to create a stance from where they see all the linguistic features students bring to the classroom as assets (García & Kleyn, 2018).

The design of heteroglossic practices calls for a shift in how teaching and learning are constructed. Responding to the bilingual education field's call, practitioner-oriented publications such as *The Translanguaging Classroom* (García, et al., 2107) or *Biliteracy from the Start: Biliteracy Squared in Action* (Escamilla et al., 2014) are drawing bridges in the theory-to-practice chasm and contributing in different degrees to generate heteroglossic discussions and “sensemaking” (Weick et al., 2016). Behind their multilingual advocacy, the reader finds a marked emphasis on the agency of the educators de primera línea en las trincheras (Menken & García, 2010), who are well-positioned to explore the flexibility and heteroglossic affordances in their curricular mandates and contextual demands (e.g., Martínez & Mejía, 2020). Akin to notions of thirdspace (Gutiérrez, et al., 2009) and anchored in poststructural language planning and policy approaches, Ricento and Hornberger (1996) presented the concept of implementational and ideological spaces to describe the transformative potential of language policy vacuums when seized by critical agentic educators. These concepts are acquiring relevance and traction in recent scholarship that focuses on ethnographic accounts of bilingual educators transformative classroom practices (Babino & Stewart, 2018; Good et al., 2017) and, similarly, in articles that reflect an interest in teacher preparation transformation by laying out programmatic changes to embrace heteroglossic stances (Collins, et al., 2019; Musanti & Rodríguez, 2017).

Methodological Approach: Capturing the Tension

The findings and arguments presented in this article are anchored in fifteen qualitative semi-structured interviews (Rubin & Rubin, 2011) of teacher candidates and other stakeholders involved with translingual and teacher preparation across California.⁵ The purposive sample of participants were selected through initial personal contacts and a snowballing technique (Merriam & Tisdell, 2015) to represent multiple professional categories in the teacher preparation ecology. The recordings were thematically analyzed using qualitative software with known deductive translanguaging concepts and with an eye to emerging/inductive categories

⁵ The interview protocol is shown in appendix A.

(Saldaña, 2012). As an empirical result, I present five microethnographic retratos; a narrative intended to construct a snapshot of biographical, ideological, and pedagogical intersections (Fitch & Sanders, 2004). These five multilayered, situated perspectives sketch with sufficient detail the complexity of the ideological frictions occurring across the context addressed by this article and, at times, within participants themselves.

Positionality and pedagogical stance have a bearing on the analysis and transferability of these results. The author is a speaker of the Andalusian Spanish variety and English, as named languages. Formerly a bilingual teacher and administrator, he currently coordinates the Critical Bilingual Authorization Program Bilingüismo y Justicia at San José State University, a Hispanic-serving institution. Approximately 90 per cent of its credentialed bilingual teachers identify as Latinx. This program endorses translingual practices as part of its culturally sustaining theory of action (Paris & Alim, 2017). As such, the author navigates the ideological and implementational space of the often monoglossic state-sanctioned credential requirements and *proficiency* assessments and strives to create sustaining experiences that empower linguistic dynamism and counterhegemonic stances.

Friction Space: Laying Out the Ideological Field for the Retratos

This article builds on the concepts of ideological and implementational spaces (Flores & Schissel, 2014; Johnson, 2010) and capitalizes on the explanatory potential of these spatial metaphors to suggest the notion of "friction space" in bilingual teacher preparation. Such space can be understood as a co-constructed point of transition between ideological arenas where actors (e.g., teacher candidates, hiring managers) and institutions (e.g., Institutions of Higher Education, school districts) work to make sense of competing paradigms (e.g., monoglossic and heteroglossic epistemologies), deploy their ideologies, and exert the leverage afforded by their positionality. Such friction space's boundaries are necessarily diffused, stretching from the increasing involvement of candidates in field placements to their securing of teaching positions. During this time of theory-to-practice transitions, bilingual teacher candidates may be subject to conflicting messages about a myriad of concepts (e.g., the nature of language, social justice orientations, the (un)orthodoxy of practices, etc.) which are to be made sense of in conjunction with their lived experiences. Far from claiming full representativeness, the five retratos that follow do illustrate some pivotal issues and inner tensions occurring in this space "where the

translanguaging rubber hits the road,” that is, when their individual linguistic ideologies, biographies, knowledge acquired in the credential program, and practices are confronted vis-à-vis with established models of organization (i.e., ideological embodiments) in teacher preparation programs and school districts.

Primer Retrato: Julia Riego,⁶ “pero como que mi mente los quiere separar”

Julia, a determined and award-winning bilingual candidate about to receive her credential and graduate from a California State University (CSU), came to the United States when she was in fourth grade. She feels a strong connection with Latino culture and her family, which fuels her strong specific communicative performance in Spanish and also propels her bilingual teaching vocation. She first heard about translanguaging in her teacher preparation program but she is long-acquainted with Spanglish, as she put it, “Yo lo usaba cuando estaba aprendiendo ambos idiomas... no ambos, el inglés.” Julia separates languages in a diglossic internal tensión when she says, “el Spanglish se me hace más informal, es tener una conversación con una amistad y translenguaje, a mí se me hace como algo que se puede usar en un entorno educativo, el salón de clase, en un lugar profesional [...] el Spanglish trato de no usarlo porque quiero usar el español más limpio que pueda.” However, she quickly qualifies this preference for the sociolinguistic context of her translanguaging and adds, “pero también yo puedo decir que uso translenguaje si yo estoy estudiando en casa o estoy teniendo discusiones con alguna de mis compañeras [in the credential program]... pero como que mi mente los quiere separar.” When asked about this boundary tension she affirms that “intento separarlas porque mis papás siempre me han dicho “no mezcles los idiomas, mantén tu español, español y tu inglés, inglés” y es algo que me encuentro diciéndole a mi hermano menor, porque él tiene más dificultad con el español.” As teacher candidate doing her student teaching, Julia recalls being told to keep a familiar “white lie” when she says “yo ahorita en el primer grado que estoy, es imposible hablar inglés... Tenemos que hacerle creer que no hablamos inglés.” However, she believes that translanguaging has a pedagogical purpose and that “los estudiantes lo deben de usar para llenar los espacios y que los dos idiomas suban.” Translanguaging practices are a way of being and flowing. For her students, translanguaging “es algo natural, crecen y escuchan los dos idiomas y así se les va creando esa identidad de translenguaje y ser bilingües.” However, she resents that

⁶ The participants’ names in the retratos are pseudonyms.

in her current student teaching placement “el programa es muy estricto, como que se le penaliza al estudiante si está hablando inglés en un momento que se habla español, hasta que le quitan puntos.” She tried to balance the punitive consequences of this practices, and resolve this pedagogical tension by stating that “puede ser algo extremo, pero al mismo tiempo entiendo su propósito.” At the end of the interview, this personal, pedagogical and conceptual uneasiness reaches a climax, and asks me “¿Usted cree que puede llegar un programa en el que se pueda usar el translenguaje?”

Segundo Retrato: Dra. Luisa Fernández, Spanning Boundaries

“Es cuando los estudiantes usan su primer idioma ya sea español, tagalo, o cualquier idioma que tienen en el hogar para aprender la materia lo que se está enseñando en el salón, comunicar con sus compañeros... y después se les pide que presenten el contenido en el idioma que se está hablando en el salón,” states Dr. Fernández when asked about translanguaging. A veteran educator, founder of a DLI school, and dearly appreciated field supervisor in a credentialing program, Dr. Fernández believes that translanguaging pedagogies should apply to all teachers, not only bilingual. At her school as in others that she has visited, the rule of language separation is observed. In her practice, she “opens up” during English Language Development (ELD) and “en ese momento cuando los chicos no están entendiendo algo yo les hablo en español y buscamos junto lo que queremos decir en inglés.” If in breach of the separation rule, she adopts an assets-based stance and asserts that “no hay consecuencias, para nada. Su poder es ser bilingüe, que es un superpoder y no hay ninguna penalidad por usar el otro idioma.”

With the demographic change in her student population, from mostly immigrant origin to US-born emergent bilinguals, she has seen how “para ellos no es inglés o español si no es lenguaje y no se distingue entre uno, no se separa del otro, o que es como un círculo y los dos funcionan y con los dos me comunico [...] sí entienden que están hablando en un idioma diferente pero yo veo que su forma de pensar y de comunicarse es como que aprendieron una sola lengua que tiene dos, por explicarlo así.” This description coheres and illustrates a practitioner’s view of the construct of a unified repertorio lingüístico. However, from an organizational and culture of schooling perspective, she is concerned that “a los distritos les va a tomar mucho más tiempo empezar a adaptarse.” In hiring practices, for example, districts

keep asking for “native speakers of the target language” to become teachers. Hinting at a generational clash in the understanding of translanguaging, she believes that “los maestros más jóvenes, las generaciones sí que lo captan porque vienen un poco de esa vivencia.” As a caring bilingual field supervisor, she regrets that these same teachers face challenges in the questioning of their “language proficiency,” to the detriment of their gift to connect and sustain the language practices of emergent bilinguals.

Tercer Retrato: Dra. Felicia Martín, a Driven and Critical DLI Administrator

Dra. Martín is a committed DLI instructional leader, engaging with DLI organizations, and seeking advice from renowned expert-consultants. Active in the hiring of newly-credentialed bilingual teachers and the design of professional development for them, she states that “los maestros nuevos necesitan algo diferente, ellos van a necesitar saber desde el principio cuál es la teoría de inmersión doble. Aprendieron la teoría en la escuela, y ahora les falta la práctica.” She is concerned that new teachers would just be too liberal or go unplanned about translanguaging (“uno no nace maestro, pues lo mismo con esto”). In her opinion, translanguaging “es una estrategia instruccional que no se debe usar por debajo de cuarto grado y tiene que ser muy intencional.” Her main worry is the English “invasión” that would follow if the lines are crossed. Allowing fluidity between languages would erode “un tiempo sagrado” and send the students a “subtle status message” that would result in Spanish attrition. Dra. Martín elaborates her concern of unproductive languaging by adding, “si ellos [the teachers] tienen que usar ambos idiomas lo entendemos, los apoyamos, los escuchamos y les decimos cómo se puede decir de una forma académica, pero si lo están haciendo sin un propósito no vamos a tener ni bilingües, no vamos a tener a uno ni de allá ni de para acá.” Thus, she prescribes and restricts the use of languaging since in her view proper translanguaging happens “mejor con niños mayores o adultos que ya están desarrollados bilingües, en ambos idiomas.” In her school, educators are deeply involved in the development of bilingual curriculum, which she decries is scarce or unsatisfactory in the publishing market. In this context, they are starting to implement a restricted translanguaging block for 10 minutes in math, which they have defined as a bridge between the two languages for the transfer of language and concepts. This conception of translanguaging emphasizes the structural contrastive analysis of languages, rendering it closer to the concept of side-by-side “transferability” of language formal characteristics.

In Dra. Martín's eyes, the disparate understanding of the concept of translanguageing is problematic and causing divisiveness in the field. She has vivid memories of a recent "La Cosecha" conference and a heated panel between supporters and detractors of translanguing flexibility. She recounts, "fui a oír a Ofelia García hablar, muy teórico, es mucho de lo que hace el cerebro... muy interesante, pero siempre hubo esa cuestión de cómo se vería en la clase. Si de veras estamos hablando de la división de los idiomas de cuál de los idiomas vas a tomar [instructional time] para hacer el translanguageing ¿a cuál de los dos idiomas vas a quitarle, a cuál?" She made sense of this clash through a certain "generational lens," and says that "lo vi como la generación de antes con la generación más joven, unos 'pero ustedes no le dan chanza, que no saben que hay estudios,' y los otros '¿cuáles estudios? No hemos visto estudios con niños que ha mostrado que esto es efectivo.'" Dra Martín's vignette and her interpretation of an academic paradigmatic clash in understanding the ontology of languageing exemplifies how this ideological friction occurs at multiple scales. Ultimately, these conceptual tensions *trickle down* to classroom practice dilemmas.

Cuarto Retrato: Marta Angelelli, Solo Translanguageing Practice

As a 16-year veteran and founding teacher in her DLI program, Marta has supported the professional development of many novice and veteran teachers in her local district. In an ironic twist, she complains that she has never "gotten any professional development for dual language education. Never." She is currently a doctoral student, which she credits for her awareness and interest in translanguageing. She is passionate about translanguageing in her practice but hesitates about implementation as she says that "I really know translanguageing in theory, but I haven't really seen it done in dual language classrooms... nobody in my school does it." However, she was profoundly inspired by the concept "it is like a third space in the classroom where the language is a crossover." Her reference to third space echoes the Gutiérrez and colleagues' (2009) concept of a symbolic negotiated spatial and pedagogical dimension where learning, identity, and emancipation come together.

Dr.-to-be Angelelli once wrote an article about translanguageing which was trying to "simply echo Ofelia Garcia's ideas" and approach them to practitioners. She recounts that it "received a great deal of backlash." Further, the rawness and emotion in the feedback was still present in her memory when she said, "I was one of those who used to have this antiquated

way of thinking that you can never mix both languages, and when I wrote this article, I had people saying that I didn't know what I was talking about, that you should never mix the languages." This conflicting mixing of languages echoes the long-standing language separation controversy (Palmer et al., 2014; Poza, 2017) and the role that languaging fluidity may play in schools. In her opinion, this reaction reflects how theoretical concepts at the university level are not trickling down to classroom teachers or administrators, as she put it, "I hardly ever hear people talking about it. People just have a vague idea, they have a lot of misconceptions about what it even means."

Quinto Retrato: Luis Alberto Márquez, En Carne Propia

As he works to add his bilingual authorization,⁷ Luis Alberto is already in his first year as a secondary bilingual teacher of record in a dual immersion program. The first time he heard about translanguaging was in his credentialing program, and "inmediatamente pensé mi propia experiencia como estudiante. Durante la preparatoria yo estaba tomando clases de AP inglés y de AP español, y lo que conocía de español e inglés lo usaba en las dos clases." In our conversation Luis Alberto equates Spanglish and translanguaging, and feels he only got a "full grasp" of it when working in a summer language academy for newcomers. Thus, in his experience translanguaging implies that "un estudiante o una persona puede usar todas las herramientas que tiene en término de sus lenguas, de sus idiomas y utilizar todo ese conocimiento, todas esas habilidades para poder entender un concepto que se presente en el salón, o en sus vidas." He illustrates this with his own life experiences, as he says, "me pasa mucho cuando estoy intentando buscar una palabra en inglés y en español y no la encuentro y entonces intento buscar algo en medio para poder explicarlo." That space in between is also for him a bridge between communities and he explains that "si a veces quiero comunicar algo a una persona que vive tanto en la comunidad latinoamericana como la comunidad americana, puedo usar el spanglish para identificarme con esas dos comunidades y en esas dos experiencias." For Luis Alberto identification with collectives and experiences is also performed through translanguaging practices.

⁷ Teacher candidates in California obtain a teaching credential and, upon completion of additional state requirements, they may add a supplemental language-specific bilingual authorization which allows them to teach subject matter in the authorization language.

In his classroom, Luis Alberto uses translanguaging frequently with multiple benefits and explains that “me ayuda bastante para poder transmitir el entendimiento del contenido, también me ayuda un poco más a construir comunidad dentro del salón, entre los que acaban de llegar y los que nacieron aquí.” He feels that this flexibility supports his own developing language specific performance in Spanish. Anticipating potential critics and hinting at the need to address a knowledge chasm, he thinks that “muchacha oposición vendrá de la falta del conocimiento del translanguaging.” Opposition may happen in the classroom and he adds that “A veces los estudiantes quieren separar las lenguas ellos mismos, y no sé si viene del estudiante o de reflejar su experiencia en el salón con otros maestros.” Luis Alberto occasionally worries about his professional identity as perceived by parents, who might think “que estoy usando Spanglish porque mi conocimiento del español es mucho menor de lo que esperaban.” However, by virtue of the networking that supports marginalized professional identities and practices, he counts on a mentor teacher who is familiar with the concept and, while together they humbly feel that they “do not know everything about it”, he feels that they are both advancing in their understanding of this transformative pedagogy.

Discussion: Sensemaking in the Translingual Friction Space

The participants’ experiences and testimonies in this article provided evidence that ideological stances are far from homogeneous and conditioned by a recursive process of sensemaking between accumulated experiences and professional scenarios new to the participants’ trajectories. In the friction space between monoglossic and heteroglossic ideas and practices, some bilingual candidates find a dissonance between their linguistic heritage, beliefs, and practices and the normative structure of the schools. Conversely, school leaders gatekeep the pedagogical trends implemented in their schools, wary of buzzwords and “flavor of the year” approaches to school transformation. Other educators construct their professional identity across different institutions, often espousing conflicting educational paradigms. The friction space is therefore co-constructed and navigated by actors who in different capacities and with varying degrees of centrality search, among other things, for a sense of ideological coherence (i.e., sensemaking and harmonizing their beliefs and their practice with their contextual settings). Concerning translanguaging, the ideological friction is multilayered and

encompasses challenges (conceptual, identity, curricular, implementational, and ecological) that overlap and interact.

First, there is a foundational *conceptual challenge* with translanguaging and its perception. As an attractive, fast-evolving field of inquiry, the literature has already interrogated the effects of "discourse drift" (see Wei, 2018), or a potential "watering down" of its ontological force (see Poza, 2017). In the retratos, the participants articulate their definitions and also express a substantial degree of uncertainty (occasionally angst) about "what translanguaging really is." On occasion, their sensemaking leads them to mapping translanguaging over existing practices such as "transferability time," commonly understood as an instructional segment focusing on contrastive analysis where differences/commonalities between L1 and L2 are explicitly instructed. Thus, while on the surface, transferability may seem harmonized into the existing instructional structure of a DLI class schedule with bound language allocations, the critical paradigmatic tension between monoglossic versus heteroglossic, circumscribed language versus language repertoire flow remains unaddressed and unchanged (i.e., the "two monolinguals in one" (Grosjean, 1982) archetype is untouched).

Second, this friction space is also a trying time for the teacher candidates' sense of self. Such *identity challenge* is exemplified in Julia's tension for and against the hybridization of named languages. On the one hand, her respect for Spanish is instilled by her family and a concern for language attrition. On the other, she commonly flows between languages and sees the potential of translanguaging as a pedagogy. In Luis Alberto's case, translanguaging may trigger concerns about the "appropriateness" of his linguistic "proficiency." Such everyday experiences among bilingual candidates, fearing the loss of heritage and identity, or the questioning of one's abilities, are forces working to maintain the monoglossic status quo.

Translanguaging also presents a *curricular challenge*. Destabilizing (or attempting to) monoglossic pillars such as academic language, standard language, or language separation-purism is an affront that triggers heated ideological reactions among stakeholders in the friction space. Heteroglossic stances pose a threat to deeply institutionalized and history-laden educational practices. Valdés (2018, 2020) concept of "curricularization" is particularly useful to understand the complexity of this attachment to monoglossic epistemologies. This apt concept describes how theoretical and ideological mechanisms (e.g., language acquisition theories, raciolinguistic ideologies), policies and sociopolitical forces (e.g., societal preferences, macropolitical

processes), and programmatic arrangements (e.g., program structures, the testing regime) co-work to institutionalize language conceptualizations and their curricular enactments.

When new bilingual teachers enter this friction space embracing what García and colleagues (2107) have described as translanguaging corriente, they are swimming against the curricularizing flow of an inherited monoglossic current. As principal, Dra. Martín argues, translanguaging is perceived as trying to undo the legacy of thirty years of bilingual education “results,” with its acumen of sedimented pedagogical and organizational practices. In fact, the entrenched struggle over translanguaging she depicts is also about legitimacy and authoritative voices prescribing and proscribing what should happen in multilingual classrooms. This legitimacy tug of war pits theory (i.e., university scholarship) against practice (i.e., the realities of the field), experienced versus novice teachers, old generation versus young generation, English time versus Spanish time, order versus chaos “para no acabar ni siendo de aquí ni de allá.” Thus, promoting the legitimacy of translanguaging requires adopting a multiprong counterstrategy addressing all these same curricularizing and dichotomizing forces in order to overcome the current state of monoglossic oppression.

Curriculum is tied intimately to the *implementational challenge* in translanguaging. As I learned from veteran teachers such as Dra. Fernández and Marta, the historical lack of multilingual resources and the apparent absence of articulated models of implementation undermine the transmission of translingual pedagogies. The empirical and action-oriented scholarship about translingual practice seems not to be reaching the field in ways that “the dots can be connected.” While teachers like Luis Alberto count on mentors who share similar ideological stances, the efforts of translingual mentors may fall into deaf ears if they are not scaled up and institutionalized into communities of practice.

Overarching all these issues, there is an *ecological challenge* in which the ideologies, interests, and practices of bilingual teacher preparation stakeholders are often at odds with one another. Against the backdrop of a severe bilingual teacher shortage, heritage bilingual teachers are often in a prime position to sustain linguistically minoritized populations. Still, they are likely to be the target of censorship or scrutiny with regards to their abilities if they translanguage in their own linguistic performances. Further complicating this friction space, teaching preparation programs are expected to engage with the school districts’ needs, often presented in monoglossic terms as in “we want bilingual teachers with native levels of academic language.”

Such demand presents a dissonant ideological scenario to navigate for teacher educators with heteroglossic stances. Having likely endured sociolinguistic pressures themselves (e.g., Escamilla, 2018; Rodríguez-Mojica et al., 2019), bilingual teacher educators may feel the need to give in to linguistic caveats and diglossic warnings about the differences between the sociolinguistic context “in here” and “out there,” discriminating between translanguaging in the potentially safe(r) heteroglossic space of the university-driven teacher preparation program, and the performances in high stakes settings (e.g., language proficiency tests, job interviews, etc.). To confront this navigational dilemma, the next section will discuss some strategies to expand the horizon for translanguaging in this friction space and beyond.

Conclusion and Implications: Towards Translingual Legitimacy in and through Teacher Education

It is appropriate to conclude that, in advancing translanguaging, the preparation of new bilingual teachers with a sophisticated critical metalinguistic awareness (Fairclough, 2014) is of paramount importance. For many of them, it is not solely a professional issue, but a matter of personal, cultural, and linguistic sustenance. Accordingly, it is incumbent on teacher preparation programs committed to empower their candidates’ linguistic repertoires to curate the candidate’s sustaining experiences, to scrutinize their explicit and implicit language policies, and to open a critical dialogue with the institutions partnering with them in their teacher preparation.

At the *bilingual candidate experience level*, interview participants stressed the importance of connecting with their linguistic biography to ground the concept of linguistic dynamism and hybridity thoroughly. Thus, program content acquires special significance when imbued with the linguistic trajectories of individuals and local communities. Further, the raciolinguistic framework provides a useful analytical lens to deconstruct instances in which their linguistic performances may be devalued, and construct a stance of hope and courage. Translanguaging gains more legitimacy, visibility, and grounding when bilingual candidates work on assignments and projects that exhibit their multilingual potential, and showcase them publicly.

When starting their student teaching experience and entering the friction space, bilingual teacher candidates benefit from engaging in the shared critical analysis of these grounded experiences (e.g., analyzing local language policies and hierarchies in their schools),

since their temporary positionality as student teachers may allow them to remain more detached from the organizational regime of the placement schools. Besides clinical experience, candidates are also empowered when they participate in preservice experiential activities that allow them to engage in translingual pedagogy firsthand with less institutionalized monoglossic constraints (e.g., Luis Alberto's summer academy for newcomers).

At a *programmatic level*, bilingual authorization programs (and the teacher preparation programs where they may be nested) may benefit from analyzing critically the ontological and epistemological assumptions embedded in explicit or implicit language policies (e.g., syllabi, classroom protocols). Further, they may interrogate how safe (i.e., language policing-free) the program spaces are for diverse linguistic repertoires. Importantly, besides these formal structures, teacher preparation programs should ask themselves how they are being perceived by the community of multilingual speakers and adopt a listener's perspective (Flores & Rosa, 2015; Inoue, 2004).

Finally, at the *institutional level*, it behooves the committed scholars and translanguaging activists to open up spaces for productive and forward-looking discussions in the friction space. In addition to the hopes that the lived experiences of new bilingual teachers may slowly but steadily decenter the monoglossic inclinations of the educational institutions, it is crucial to look for points of contact between teacher preparation programs and the school districts where student teaching happens, such as partnerships, shared personnel, or professional development, which may serve as boundary spanning and potential conduits for ideological transformation. Assuming an ethical commitment, translanguaging scholars in direct contact with districts may utilize their positionality to pave the way for new heteroglossic teachers and contribute wedge open the spaces of possibility for a new multilingual education inside out.

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Appendix A

Teacher Preparation and Translanguaging – Semi-structured Interview Protocol

- 1 Introduction to the project
- 2 What is your name and position/academic status? If not a teacher candidate: How many years do you have in the profession?
- 3 For non-teacher candidates:
What is your relationship to teacher preparation? What is your relationship to bilingual teacher candidates? What is your relationship to preparing professional development for (new) teachers?
- 4 What is translanguaging for you? When did you first hear it?
- 5 What is Spanglish for you? Why does it happen?
- 6 Have you participated in any professional development/learning experiences about this topic of translanguaging?
- 7 Do you translanguage in your personal life? Do you translanguage in your professional/academic life? How does it influence your professional/academic practice/experience?
- 8 Are there any policies about language separation in your school (s)? Focus on DLI-bilingual schools.
- 9 What have you seen in professionals/teacher candidates/mentors/faculty around you?
- 10 In your school, what reactions have you seen in the community (students, parents) to translanguaging?
- 11 Have you engaged with teacher candidates/classmates in a conversation about translanguaging?
- 12 (If applicable) What strategy or pedagogy or advice would you follow to introduce the concept in your professional community?
- 13 Is there any other aspect you would like to add? Do you have any questions for me?

Translingual Practices for the Development of Latinx Teacher Candidates: A Pedagogy for the Border

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Abstract

This article explores the application of translingual pedagogies within a course on the development of bilingualism for Latinx bilingual teacher candidates (BTCs) in the U.S.-Mexico borderlands. Using a self-study methodology, it examines the application of translanguaging pedagogies for Latinx BTCs, and their evolving language ideologies. The participants were mostly emergent bilinguals (EBs) whose native Spanish language development was negatively impacted by hegemonic educational practices in the local K-12 schools. Therefore, while the first aim of my pedagogical practices was to promote learning of the content of the course, a second aim was to promote the development of academic Spanish language abilities, required for bilingual teacher certification. Findings include how the use of a translingual dialogic teaching approach led to the emergence of 1) a critical stance with an awareness of bilingualism as an advantageous resource in learning, and 2) the development of initial principles for their future practices that value translanguaging.

Keywords: Translingualism, translanguaging pedagogies, bilingual teacher preparation, border pedagogies

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“Mientras escribo este diario, puedo sentir a mis dos idiomas peleando en mi cerebro. El inglés quiere sobresalir, pero mis ganas de seguir practicando el español no lo deja...” [While I write this diary, I can feel my two languages fighting in my brain, the English wants to win, but my desire to keep on practicing my Spanish, won’t allow it....] (Journal entry by a student in this study)

Within a university-based teacher preparation program in the borderlands, bilingual teacher candidates’ (BTC’s) linguistic development is an integral part of their professional and personal identities, requiring special pedagogies to promote a critical awareness of how their languages and identities were formed. The quote above illustrates the challenges faced by one of our BTCs as she grappled with her bilingualism. While given the freedom to express herself translingually in reflective journals, this BTC worked consciously at developing her academic Spanish ability, a requirement for certification, by forcing herself to write only in Spanish. Though Spanish is her native tongue, her school experiences in childhood hindered its full development to adult-like academic proficiency. The statement also illustrates how hegemonic language practices in schools that devalue a Latinx¹ home language, lead to the majority language taking over the mental processes, illustrated by her statement “el ingles quiere sobresalir,” so that multilingualism becomes a challenge, rather than a path to meaning making. These kinds of issues with languaging led me towards exploring translanguaging pedagogies, not only to promote multilingualism as a resource, but also to foster a critical awareness of the sociopolitical aspects of education for bilingual learners.

My interest in using translanguaging in my course is part of a broader goal of developing border pedagogies for teacher development (Ostorga et al., 2020), which aims to address the contextual mitigating factors (Gallard Martinez, et al., 2018) that contribute to the identity formation of Latinx BTCs along border communities and that may in fact, impact their future practices as bilingual teachers. For these reasons, I embarked on the redesign of one of my undergraduate courses focused on the development of bilingualism, which prepares BTCs to work with emergent bilingual students (EBs) in elementary schools. My question was: how can I use translanguaging to promote learning of the content of the course on the development of

¹The use of the gender inclusive term Latinx has been chosen to refer to Latino/a/x.

bilingualism, while also supporting the development of academic Spanish language? I envisioned the application of translanguaging pedagogies as an opportunity for promoting BTCs' professional development in a most culturally relevant and sustainable manner (Paris, 2012).

To counteract the effects of educational practices that take away an individual's rights to express themselves and develop the freedom to embrace their multiple cultures and languages, I combined the use of translanguaging pedagogies based on six components outlined by Cavazos and Musanti (2021) that include: 1) openness to language differences in learning, 2) language as a right and a resource, 3) metacognitive and metalinguistic awareness, 4) a learner centered approach, 5) collaborative and community centered instruction, and 6) the use of fair and engaged assessment practices.

I also sought to promote teacher agency (Ostorga, 2018; Palmer, 2018) in these future teachers. Teacher agency refers to a teacher's capacity to engage in appropriate professional practices and advocacy to benefit their students, rather than blindly following directions and policies that may be inappropriate or unfair. I particularly felt drawn to the idea of a multilingual pedagogy that could foster metalinguistic awareness (García & Wei, 2014) and a sociopolitical consciousness of language ideologies in education (Freire, 2020; García, 2017). I saw the promotion of sociopolitical awareness of multilingualism in bilingual education as a way to help my students develop fair teaching practices for the benefit of their future students.

While aware of the challenges I might face in fostering this sociopolitical consciousness (Freire, 2020), I sought to help Latinx BTCs to embrace translanguaging as a way to make use of their multilingualism as a resource for meaning making and for communication. By applying specific translanguaging pedagogies that evolved from the work of other educators in higher education settings across the world (Mazak & Carroll, 2017), I aspired to develop a way for my students to purposefully maneuver their communications, completely capable of expressing themselves in multiple discourses, adept in both English and Spanish.

The Current State of Bilingual Education

Preparing teachers for Bilingual Education (BE) is surrounded by complexities and contradictions based on the knowledge and ideologies of linguistic development. Simultaneous bilingualism at an early age is recognized as advantageous, leading to divergent thinking and enhanced cognitive processing (Yang et al., 2011). For EBs, development of the majority

language while continuing the development of the native language sustains their identity and culture, while promoting academic development. Ideally, EBs should be enrolled in dual language programs where they become bilingual and biliterate. Unfortunately, like most EBs in the U.S, most of our BTCs were enrolled in early exit Transitional Bilingual Education programs (TBEs), where they were exited out of bilingual education as quickly as possible. Though studies show that it takes five to seven years for the full development of English as a second language in school (Collier & Thomas, 2017), TBE is most prevalent and a major contributor to the achievement gap in reading tests between Hispanics and the White majority (Hussar et al., 2020). Therefore, within the borderlands, our educator preparation practices must go beyond the mere presentation of pedagogical knowledge, to also include practices aimed at deconstructing the effects of hegemonic educational practices.

Context of the Study

To provide culturally appropriate and sustainable pedagogies for my Latinx BTCs, I explore my translingual practices as a multilingual teacher educator, within one section of a course on the development of bilingualism, a program requirement. Being in proximity to the US-Mexico border presents some unique characteristics in our student body and the nature of their future professional practices within the local communities. Unlike most teachers in the US who are white and unfamiliar with diverse communities where they will eventually work (McFarland, et al., 2019), many of the BTCs in our program come from the same communities where they will eventually teach. Yet, though familiar with the context of their future students' lives, their experiences may have impacted their readiness for the profession. For example, since the development of their native Spanish language was hindered by the TBE they experienced as children (Guerrero & Guerrero, 2017), they have difficulties passing the required certification exam of Spanish skills. Furthermore, as documented in research (Garrity et al., 2016), Latinx BTCs often devalue their native language as a result of assimilation, which has implications for their future professional practices, such as perpetuating the current hegemonic practices.

In addition to BTCs who experienced TBE as children, we also have BTCs who are Mexican nationals having either immigrated to the US as adolescents or adults. These BTCs experience different challenges as bilinguals. While their native language skills are strong, they

grapple with other issues as they navigate the cultural context in the US, often experiencing ethnic prejudices and cultural dissonances.

Befitting our context, Spanish is the language of instruction in some of our courses for BE preparation. The course described in this study focused on both the development of bilingualism (content of the course), and the development of academic Spanish language skills, since it is a prerequisite for certification. Thus, learning activities were aimed at promoting their linguistic development while they learned about the theoretical knowledge applicable to their future practices as BE teachers. I combined translanguaging pedagogies with team-based learning (Michaelsen et al., 2004), creating heterogenous teams of BTCs in my class based on a language survey (see Appendix A). Translanguaging became a part of the social interaction for learning, as every team contained experts in each of the two languages and the members supported each other in the assignments and in their linguistic development. Through these learner-centered pedagogies, I created opportunities for the students to develop metacognitive and metalinguistic awareness, as they analyzed their meaning-making and linguistic processes through course assignments.

Most of the reading assignments for the course, were in Spanish, such as the textbook for the course (Montrul, 2013) and work by Rodríguez-Valls (2009), while others were in English (Garcia & Kleyn, 2016; Wright, 2010). Yet, I embraced translanguaging in all oral interactions. Spanish was a requirement in some of the written assignments to promote Spanish writing skills. However, weekly reflective journals allowed translanguaging in the written form. These focused on the BTCs' learning process of the course content and they were invited to critically examine and evaluate the often, contradictory theories they read about in the textbook in relation to their own personal knowledge as bilingual learners.

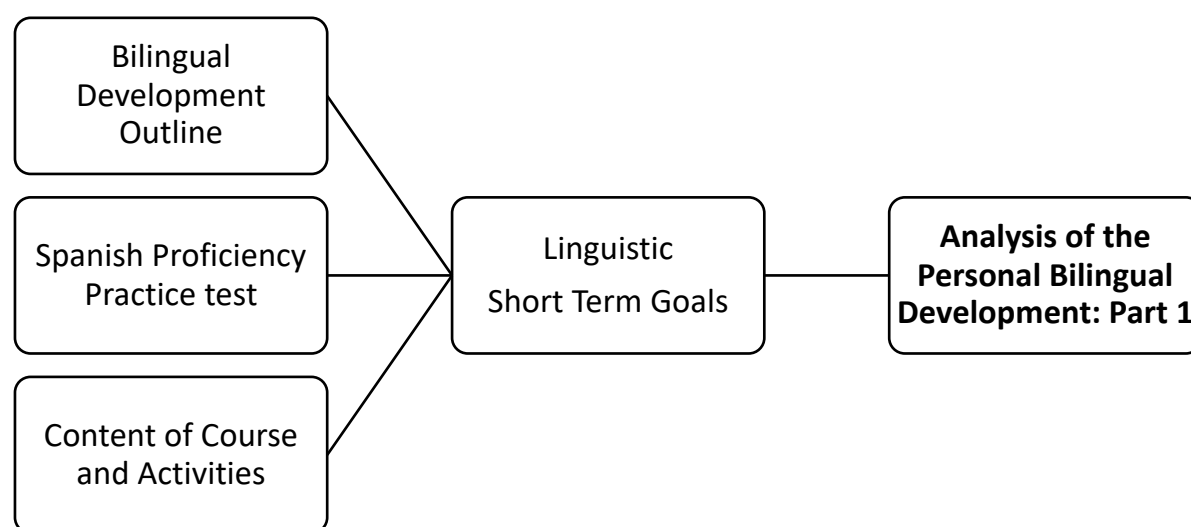
As part of the course, students engaged in activities that raised their awareness of their own Spanish proficiency. Fair and engaged assessment practices (Cavazos & Musanti, 2021) were founded on the principle of a *fairer assessment ecology* (Inoue, 2017). Thus, while graded on their understanding of the concepts learned, BTCs were made aware but not penalized for the quality of their writing in Spanish. Also, in this space, oral language practices were dictated by each individual student according to their linguistic needs. Therefore, many strong Spanish speakers preferred to speak in English to promote the development of their second language, while less fluent Spanish speakers chose to practice their Spanish skills with the support of their

more capable Spanish speaking peers. I respected their choices and allowed the oral dialogue to flow freely in their preferred languages while requiring Spanish in most of the written assignments.

The Key Assignment in the course was an analysis of their personal bilingual development. This two-part assignment (see figures 1 and 2) engaged BTCs in an autoethnographic study of their personal linguistic development, which promoted metalinguistic awareness.

Figure 1

Key Assignment - Analysis of the Personal Bilingual Development - Part 1

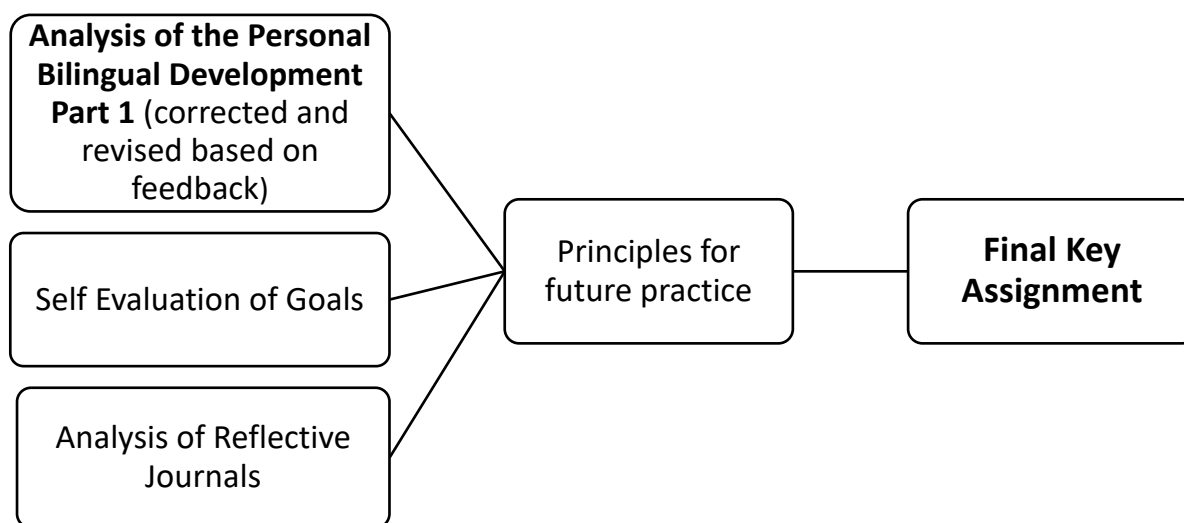


The first part of the assignment included a narrative of the BTCs' linguistic development and asked them to apply the concepts learned in the readings to their story. For instance, they could discuss if their bilingualism was simultaneous or sequential, or how their school experiences influenced their linguistic development. This part of the assignment also included an analysis of the results obtained in a practice version of the Spanish proficiency test used for certification. The test was included in the course to introduce them to the required certification exam but was not part of the course grade. Later, they discussed the evaluation of their writing responses with their linguistically diverse team members. As part of their analysis of the results, they were asked to develop short-term goals for the development of their Spanish proficiency along with an action plan to accomplish these goals. This component pushed them towards taking the responsibility for their linguistic development.

Other course assignments included team-based coursework, where they applied concepts learned in the readings. The combination of the course activities led to weekly critical reflections which became an integral element of the second part of the Key Assignment. In this final portion, they presented a self-evaluation of their goals, and an analysis of their reflective journals. The assignment ended with an emergent set of principles for their future practices as bilingual educators based on their learning of the content, and the analysis of their personal bilingual development (see Figure 2).

Figure 2

Key Assignment - Analysis of the Personal Bilingual Development - Part 2



In essence, all the course activities aimed to engage students and instructor as members of a community of learners. Through our dialogical discussions, we examined our experiences in relation to the theoretical principles learned, such as the value of dual language instruction in promoting bilingualism/biliteracy and the opposing views about translanguaging in different contexts. In other words, students were encouraged to incorporate their personal knowledge of bilingual development as they critically examined theories presented by experts against their lived experiences.

This approach represents an example of the community centered approach in instruction explained by Cavazos and Musanti (2021). My instructional design contributed to the creation of a classroom space where the translingual community of engaged learners/educator worked together to develop their practices and learn. After my introduction as a

teacher/learner, and a multilingual individual, I explained the general organization of the course with a presentation that invited them to see themselves as learners/researchers, perhaps bringing new light to the current knowledge as presented by experts. My presentation included pictures to exemplify this stance, with the course represented as a community of learners. For example, one picture showed a circle of people with the word learn in the center where the professor was not identified as a leader but was a member of the circle like all others. Another picture in the presentation showed college students in their team, dialoguing about their investigations. The dialogue bubbles representing the words spoken by team members was written in both English and Spanish, suggesting that translanguaging discourse was appropriate.

In addition, in the prompts for their weekly reflections, I included questions that guided them into a critical and inquisitive stance. For example, I purposely chose readings where theories contradicted each other, such as the presence of one single linguistic system with two languages, or two separated language systems within our brain. Then I invited them to evaluate these readings based on their experiences as bilingual learners, choosing their own specific point of view. Diverse perspectives in theoretical readings such as code-switching vs translanguaging, were aimed at promoting a critical stance and the opportunity for transformation of their tacit assumptions, a key component in promoting transformative learning (Taylor, 2017). I guided them in this process by asking them to examine assumptions, and if necessary to develop their own positions as they analyzed research and theory juxtaposed with their own experiences. These pedagogical moves contributed to the creation of a learner centered, collaborative community where translanguaging was a right and a resource for learning (Garcia & Wei, 2014).

Research Methods

I examined my translanguaging practices as a way of maximizing the BTC's learning of the content, while transforming their perspectives of linguistic development through an analysis of their own growth as bilingual beings. I saw my students/participants as co-researchers (Goodson, 1995), including their voices and perspectives. For this reason, I used a self-study method called co/autoethnography (Taylor & Coia, 2009), which is reflective and participatory. Thus, as a participant observer, I shared with my students my own emerging stance on translanguaging situated within my own knowledge and experiences as a Brazilian Portuguese

native speaker and invited them to engage in a critical dialogue about the contradictory theories presented in the course readings. Through this process, I explored my pedagogies while evolving my understanding of my students' personal linguistic development. This method allowed me to examine language and teacher professional development within my course, a community of learners, myself included. Co/autoethnography is situated within *self-study of teacher educator practices* (Loughran et al., 2007), but capitalizes on the participants' roles as co-investigators, which in this study was emphasized in the key assignment, an undergraduate research project. Thus, as explained by Taylor and Coia (2009), we deconstructed the issues of authenticity and power as we shared our stories and reflected upon them.

Data sources included the Key Assignment, researcher notes, and my reflections posted in a translingual faculty learning community. However, the present analysis focuses on the various data sources within the Key Assignment. A grounded theory approach (Charmaz, 2006) was used in the analysis based on a reflexive process and constant comparative analysis (Glaser, 1965) of emergent themes. I specifically looked for participants' perspectives of their experiences against the new knowledge they gained from the course and emerging ideas about practices as future educators. Like the quote at the beginning of this chapter, when the original quoted text is in Spanish, I provide an English translation to facilitate comprehension.

Participants

Based on a survey given on the first day of class, of the 29 Latina BTCs in the course, 19 spoke both languages at home, 7 spoke only Spanish and 3 only English. Their experiences with bilingualism varied significantly. Eighteen BTCs were US born, simultaneous bilinguals, others were Mexican born immigrants who entered school in the US during elementary or secondary school, except for one transnational BTC who learned English in a dual language school in Mexico. Twenty experienced early TBE programs, while two were placed in English immersion from the beginning of their education.

Findings

Based on the data analysis, I present the findings in two categories: 1) translanguaging pedagogies in practice, based on the BTC's perspectives of the course activities and 2) emergent linguistic ideologies, especially as these relate to the BTCs' future professional practices.

Translanguaging Pedagogies in Practice

The application of a community centered approach allowed for everyone to share their experiences and linguistic development leading to their conceptualization of the content of the course. Students became aware of the variations in bilingual development as they shared the initial outline of their bilingual development, in preparation for Part I of the Key Assignment. After sharing the outlines within each team, students were asked to choose one team member to share their outline with the entire class. The activity led to an awareness of the diverse experiences bilinguals can have and their impact on linguistic development, as explained in the following excerpt from a journal by Maria (all names are pseudonyms to preserve the anonymity of the participants), who immigrated from Mexico at the age of 11:

Una de las cosas... [que] jamás había realizado y aprendí esta semana ... como cada persona adquiere su bilingüismo ... de muchas diferentes maneras ... Me llegué a sorprender ... lo diferente que eran las historias de cada una de nosotras ... es bueno conocer las historias de otros porque hay mucha diversidad en este país.

[One of the things ... that I had never realized, and I learned this week ... how each person acquires their bilingualism ... in many different ways. ... I was surprised about how different each of our stories were ... it is good to know the histories of others because there is much diversity in this country.]

As explained, the activity led to a deeper conceptualization of the diverse ways of becoming bilingual, a crucial understanding for the development of effective BE teachers. Self-awareness is further illustrated by another student, Johana, also a Mexican immigrant at the age of 12, as she became aware of her linguistic processes as a bilingual:

Me hacen sentir que ... soy normal ... que soy bilingüe secuencial ... que es la razón por la que pienso en dos idiomas ...y traduzco todo lo que escucho ... que eso es normal ... que muchos bilingües ... lo hacen.

[... they make me feel that I am normal that I am a sequential bilingual ... which is the reason why I think in two languages ... and that I translate everything I hear ... that is normal... many bilinguals ... do it.]

Both journal segments illustrate outcomes of the class activities since they demonstrate a developing awareness of their linguistic processes and development.

In response to the ecology of fair assessment (Inoue, 2017) I created through course activities, BTCs found the freedom to express themselves multilingually instead of fearing judgement. I was able to create this relaxed atmosphere conducive to learning as I applied the principles of fairness in assessment, while combining them with other methods of instruction. For example, I made use of team-based learning as designed by Michaelsen et al. (2004) where before teamwork is submitted, students engage in a gallery walk to examine other teams' work and are guided through an evaluative discourse where they judge the quality of the various drafts using a rubric (see Appendix B). Consequently, they learned how to use the rubric and to think more deeply about the concepts in the course. Ultimately, it led them to achieve higher levels of learning of the objectives of the assignment through social interaction. Combining this method with a multilingual dialogue offered the opportunity to use translanguaging in the discussion and to build on the community centered approach.

For example, in one team-based assignment, students were asked to apply concepts learned as they assessed EB students in a video segment in an English immersion class. Although the activity's resources were in English, teams were allowed to choose the language for their written assignment. Two of the five teams completed the assignment in Spanish and the works from all the teams were displayed in their language of choice. This led to a translingual dialogue where they discussed each team's work displayed in Spanish or English. In the discussion, teams voted for the best assignment based on the rubric, then explained their choices. Though evaluation was at the center of the dialogue, it flowed in a relaxed, and respectful manner. Here is how the activity was viewed by student Sonia, a US born Latina who experienced TBE as a child. In her reflection, she states:

... fue una buena manera de mejorar nuestro trabajo porque tuvimos la oportunidad de observar que tipo de trabajo hicieron los otros equipos. ... y hicimos comparaciones para ver cómo podríamos mejorar el nuestro. Fue una manera divertida de recibir retroalimentación sobre nuestro trabajo.

[... it was a good way to improve our work because we had the opportunity to observe what kind of work the other teams did ... and we made comparisons to see how we could improve ours. It was a fun way to get feedback on our work.]

This BTC articulated how the activity helped her reach new levels of learning. Through this team-based activity, I was able to integrate translanguaging for the promotion of learning where students used their entire linguistic repertoire as resources.

Emergent Linguistic ideologies

Throughout the course of the semester, I noted emergent language ideologies as students became researchers of their own bilingual development. The course activities provided experiences that led to emergent perspectives and principles for future practices. Here is an example of an emergent perspective from a reflective journal by Rosa, a US born Spanish speaker who experienced English immersion since Kindergarten and received Spanish instruction at home from her grandmother:

En nuestra región es “normal” hablar translenguaje porque vivimos cerca de la frontera. ... cuando leí los capítulos asignados de la semana pasada, ... y discutí con mis compañeras ... me ayudó a reconocer que translanguaging is okay ... There is no problem with speaking two wonderful languages within a sentence.

[In our region it is “normal” to speak translanguaje because we live near the border. ... when I read last week’s assigned chapters, ... and discussed it with my peers ... it helped me to recognize that translanguaging is ok ... There is no problem with speaking two wonderful languages within a sentence.]

This journal made use of translanguaging in the written form. The development of a strong value for the home language, Spanish, is evident and desirable. There are implications of ideological transformation of the tacit assumptions (Taylor, 2017), that often result from school experiences teaching them to devalue their culture and language. This student learned to value her home language, Spanish, a minoritized language, which is a crucial element of one’s own identity, with translanguaging emerging as an integral part of her bilingual discourse.

BTC’s language ideologies have significant implications for their future practices as bilingual educators, which is evident in the following journal entry by Lorena, who was placed in English immersion at 2nd grade:

If a student is bilingual, I do not think that the teachers or the school should ignore the mother tongue or contribute negatively to the development of the minority language. Teachers should help students to develop the oral and written mother tongue in order to use two languages [as] children and as adults.

This statement illustrates a healthy language ideology that is sustainable, because it values the mother tongue while advocating for the promotion of bilingualism, possibly as part of Lorena's future professional practices.

Another example of a sustainable language ideology comes from Julieta's principles for future practices, included in Part 2 of the Key Assignment:

Para que el español, y otras lenguas que son minoritarias, sean tratadas con valor y con importancia, nosotros [los maestros] debemos de poder ayudar a elevar el estatus de estas lenguas... [Nuestras acciones deben] dar a entender que ninguna lengua del mundo es más importante que la otra.

[In order for Spanish and other minority languages to be treated with value and importance, we [teachers] must be able to help raise the status of these languages... Our actions should imply that no language in the world is more important than the other]

Julieta is a simultaneous bilingual who experienced some English immersion but was later transferred to a dual language program.

These quotes from teacher candidates seem to demonstrate that through the applied translanguaging pedagogies some BTC's developed language ideologies that will foster culturally appropriate and sustainable practices for their students. There was no evidence of opposition to translanguaging as part of instruction.

Discussion and Implications for Bilingual Teacher Education

Generally, translanguaging has been frowned upon and the accepted appropriate instructional practices have been to separate languages into specific spaces or times. Recently educators have begun to acknowledge its value in conceptualization and learning (Freeman et al., 2018; García, 2017), yet the debate about its value continues (Guerrero, 2021). While a translanguaging stance as integrated into my course was quite liberating, now there is a need to study how this multilinguistic system within us, can be used to facilitate learning for BTCs. Bilingual teacher education practices should emphasize the professional development of BTCs

with a focus not only on the teaching of the various disciplines while promoting linguistic development, but also on the way they capitalize on their students' linguistic and cultural resources to learn and develop.

Furthermore, our pedagogies for BTCs need to be based on the contextual factors that have impacted their development and those of the educational settings where they will eventually work. In this milieu, the use of translanguaging becomes complex for it must be used strategically to promote biliteracy and academic development. First and foremost, as future teachers, they should allow bilinguals to use their full linguistic repertoire while learning the different academic disciplines. Yet, their responsibility will also include teaching the structures of each of the languages of instruction and all the accompanying formalities as part of language arts, as a discipline to be taught. For this reason, bilingual teachers must have a clear understanding of the different kinds of languaging for different purposes.

Therefore, based on their BTC's future professional responsibilities, teacher educators must also understand how to choose translanguaging for specific purposes and situations and how to help bilingual BTCs grapple with these complexities. This includes using translanguaging while guiding BTCs to examine the current knowledge of bilingual development that recognizes the value of multiple languages in the learning process. A key element in the use of translanguaging for teacher educators, is enacting collaborative and community centered instruction (Cavazos & Musanti, 2021). Thus, as we, teacher educators, develop our translanguaging pedagogies, we also guide BTCs in deconstructing the hegemonic language ideologies of assimilation that were in many cases, a part of their own experiences as students in U.S. k-12 schools. To be successful in this endeavor, class activities and the pedagogical stance of the teacher educator must include the creation of dialogical spaces where students and instructor explore ways to develop their practices. This was exemplified in the assignment where BTCs studied their own development as bilinguals using the theories and concepts presented. It included the sharing of the different experiences allowing them to examine their personal development against those of their peers. As demonstrated in the journal excerpts from Maria, Johana and Sonia, this dialogical context where students and professor are learners/researchers, led to a deeper understanding of the sociopolitical complexities in becoming bilingual. Furthermore, this dialogic space allowed BTCs to then develop their own emerging principles for future practice, as illustrated by Julieta in part 2 of the key assignment.

This pedagogical approach can foster the critical stance necessary for these future bilingual teachers to advocate for their students' linguistic rights, promote healthy cognitive and academic development, as well as a strong cultural identity. However, one course such as the one presented here is not enough; this kind of approach needs to continue throughout the program for the emergent critical stance to fully develop throughout all their educator preparation courses. The lack of connection to a field assignment as part of the course due to program logistics was a limitation of this study. Another limitation was the fact that this approach was used by only one instructor for this one course in the program. This emergent study needs to expand and include collaborations with other teacher educators teaching similar courses, with an emphasis on promoting biliteracy for BTCs and their students through pedagogies that respect their linguistic and cultural practices. Ultimately, our teacher education pedagogies should aim to promote TCs who are accepting of their future students' translanguaging practices as they learn new concepts in class.

Ultimately, our bilingual teacher education practices should aim to promote BTCs who are accepting of their future students' translanguaging practices as they learn new concepts in their classes. Our practices as teacher educators then, should model how translanguaging can be used within lessons as a means for students to use all their linguistic resources to learn. Amid this complexity, we need to further study how and when to translanguage in our pedagogical practices in bilingual teacher preparation in a way that can lead to a positive transformation in the education of all EBs. Such studies need to examine ways to promote the development of future teachers who will maximize multilingual development as part of their total development as human beings. In other words, our educator preparation practices must not only address BTC's academic and linguistic development, but also strengthen their cultural, and ethnic identities while promoting the development of professional identities that include the capacity for agency and advocacy.

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Appendix A

Class Survey

1. At home I speak in:
 - a. English.
 - b. Spanish.
 - c. Both.
2. Spanish Abilities (circle all that apply)
 - a. I am a native Spanish speaker.
 - b. I can read and comprehend university level readings in Spanish.
 - c. I can speak in Spanish but have difficulties understanding college written material in Spanish.
 - d. I can read and speak in Spanish, but with some difficulties.
 - e. I have no difficulties understanding written and oral communications in Spanish.
 - f. I have no difficulties writing in Spanish at a level appropriate for college work.
3. I was born in _____ (state and country).
4. State place of residence:
 - a. If in the US - I have lived in the United States since the age of _____.
 - b. If not in the US – where do you live? (country) _____.
5. As a child in school, I experienced: (circle all that apply).
 - a. Bilingual education in elementary school.
 - b. Bilingual education at the middle and/or high school level.
 - c. Bilingual education where I was rushed out of Spanish instruction as soon as possible.
 - d. Received no bilingual education instead was Immersed in ESL instruction only.
6. Diversity of experience:
 - a. I have lived outside the United States at least for 1 year during my lifetime.
 - b. I have always lived within the USA but, lived outside the Rio Grande Valley for at least 1 year in my lifetime.
 - c. I have always lived in the Rio Grande Valley.
7. Experience with children:
 - a. I have children.
 - b. I don't have children but have had some experience taking care of children.
 - c. I never took care of children.
8. Experience in schools:
 - a. I have had experiences working in a school setting.
 - b. I have never worked in a school.
9. Experience with technology
 - a. I am a very confident user of technology (text, emails, Microsoft word).
 - b. I feel ok with technology but don't consider myself very proficient.
 - c. I stay away from technology whenever I can.
10. Experience with Blackboard
 - a. I am familiar with most blackboard tools such as journals, assignment submission, discussion tools, email, and wikis).
 - b. I am familiar with some blackboard tools.
 - c. I have never used blackboard before this course.

Appendix B

Rúbrica para Asignación en Equipo #3: El trabajo será evaluado bajo los siguientes criterios:

1. El ensayo incluye:
 - exposición de los elementos mas importantes en el sistema de educación bilingüe en las escuelas de Texas
 - Explicación acerca del criterio para promoción afuera de educación bilingüe
 - Retos que resultan de la manera como el Sistema trabaja.
2. Dos ejemplos:
 - Incluyen explicación del contexto escolar donde cada estudiante esta asistiendo clases.
 - Incluyen suficientes detalles de por lo menos 2 de los componentes en el SOLOM para apoyar los puntos expuestos en el ensayo.
 - Hacen conexiones claras con los puntos expuestos en el ensayo.
3. La conclusión del ensayo incluye sugerencias y prácticas necesarias para apoyar el aprendizaje para cada ejemplo. También Incluye citas para apoyar las sugerencias hechas.

Idiolect and Identity: Fourth Grade Students' Translanguaging, Comprehension, and Self-Identity

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Abstract

The practice of translanguaging offers emergent bilinguals the opportunity to access their full linguistic repertoire. This qualitative study uses the lenses of dynamic bilingualism and *idiolect*, or one's own unique language patterns, to explore emergent bilinguals' translanguaging and reading comprehension strategies during a reading think-aloud, as well as the ways that language factors into the construction of self-identity. Data collected from a think-aloud show that the five fourth-grade students used language flexibly when reading and comprehending the texts that were presented in both Spanish and English. The participants, in follow-up interviews, also explained ways that they use translanguaging strategies when communicating with different audiences and how their identity as bilinguals positions them as mediators of their own language use. These findings support the conclusion that when students' idiolects are supported and encouraged, they are able to develop positive self-identities.

Keywords: bilingual education/literacy, translanguaging, code-switching, emergent bilinguals, idiolect, bilingual students' identity

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In the context of the U.S., emergent bilingual students, those whose English language proficiency is under a threshold established and measured by each state, have been traditionally placed in English-only and/or transitional programs with the goal of a quick transition to English (Nieto, 2009). These programs and policies, informed by monoglossic language ideologies, prioritize the acquisition of English and marginalize the bilingual skills of these students (Creese & Blackledge, 2010; Cummins, 2007). These approaches disregard the needs and assets of those who speak a minoritized language (MacSwan, 2017). Even in the best-intentioned bilingual programs, additive bilingualism continues to foster monoglossic language ideologies by aspiring to a mythical understanding of bilingualism as “native-like” competency in two separate languages (Flores & Schissel, 2014). These ideological stances may lead students to develop negative attitudes toward their home language (Durán & Palmer, 2013; Urrieta & Quach, 2000).

Dual language programs, whose goal is to develop bilingualism, biliteracy, and high academic achievement in two languages, sometimes reproduce these deficit-oriented discourses regarding bilingualism (Cervantes-Soon, 2014). Students’ authentic languaging practices are disregarded or disparaged by curriculum and teachers (Cervantes-Soon, 2014), and students do not see themselves properly reflected within a dichotomous view of bilingualism (Fitts, 2006). When programs strictly separate languages, students’ language and literacy development become constrained as they are required to use resources from one language at a time (Cervantes-Soon, 2014; Durán & Palmer, 2013; García et al., 2017; García & Kleifgen, 2019). Many educators see this language separation as necessary to ensure that students develop linguistic skills in each language with equal opportunity (Cenoz & Gorter, 2017; García-Mateus & Palmer, 2017). Although bilingualism is valued, students are limited by using one language at a time depending on context. Emergent bilinguals find themselves in the middle of a contradiction between language allocation policies and authentic ways they inherently use both languages at any given time, without specific constraints (Durán & Palmer, 2013). When language use is strictly separated, it hinders not only the development of sociocultural competence and equitable practices in the classroom (Palmer et al., 2019), but also students’ self-identity as competent holistic bilingual individuals (Fitts, 2006). Because current understandings of identity posit it as fluid, context-dependent, and context-producing (Norton & Toohey, 2011), language use contributing to identity construction (which will be further explained in the following section) should be permitted to be fluid as well.

The present study attempts to capture authentic language practices among emergent bilinguals and how these practices relate to their own identity. Three questions guided our research: How do emergent bilinguals use both languages (Spanish and English) when making sense of texts? In what ways do emergent bilinguals employ translanguaging strategies when engaging in literacy comprehension activities? How do emergent bilinguals describe the ways their language choices relate to their self-identities?

Translanguaging and Identity

A traditional monolingual approach to developing bilingualism and biliteracy argues for separating languages by setting specific times, spaces, and even teachers for each language (Freeman et al., 2005; Gómez et al., 2005). The practice of moving between two languages was highly discouraged in educational settings. In fact, teachers and students have been shamed for mixing languages, which was considered a deficiency (Creese & Blackledge, 2010). This strict language separation policy has been criticized because of evidence demonstrating the significance of both the first and the second language in the development of biliteracy skills. In addition, these separation practices contradict the dynamic linguistic practices of bilingual individuals (Palmer et al., 2014).

In contrast to this ideological stance that drives policies of strict language separation, the possibility of *translanguaging* offers a promising alternative. Originally coined in Welsh as “trawsieithu” by Cen Williams (1994), translanguaging encourages strategic, deliberate use of both languages of instruction in language immersion classrooms (García, 2009). Educators who recognize translanguaging as a pedagogical practice understand that emergent bilinguals possess a singular linguistic system continually constructed through social interactions, as opposed to separate, compartmentalized boundaries between named languages. Following this idea, named languages (such as “Spanish” or “English”) are social constructs, and not lexical or structural ones (García & Otheguy, 2019; Otheguy et al., 2018). Translanguaging allows students to move flexibly between constructed language boundaries and fully utilize all modalities and resources they possess (Creese & Blackledge, 2015; García, 2009). Bilingual individuals select different social languages depending on each situational context, with the ability to speak within a single language or make use of multiple linguistic resources simultaneously (García-Mateus & Palmer, 2017; MacSwan, 2017).

Students draw many benefits through translanguaging, including improved reading comprehension gains and a deeper understanding of subject matter and academic language through accessing their entire linguistic repertoire (Martínez, 2010; Worthy et al., 2013). Students who can engage in contrastive analysis between their languages are also more likely to develop a deeper language awareness (Cummins, 2007). However, some researchers offer words of caution when allowing students to flexibly use all linguistic resources, as this may lead to unequal participation dynamics in which the dominant language, English, overshadows development of the non-English target language in dual language and bilingual programs (Palmer et al., 2014). When done intentionally and critically, teachers who view translanguaging as rich evidence of emergent bilinguals' linguistic ability believe these students bring beneficial resources to their education, rather than showing deficits (MacSwan, 2017). Because language is deeply connected to social and individual identity (Macedo & Bartolomé, 2001), students in dual language programs who are provided spaces for their authentic linguistic repertoires and practices develop a positive bilingual identity (Reyes & Vallone, 2007).

Urrieta and Noblit (2018) define identity as self-understandings, in particular those with strong emotional resonances, and often marked with socially constructed notions such as race, gender, class, and language. Language is a key factor in the construction of identity—as emergent bilinguals develop and refine their language practices, they shape and construct their own identities (Bucholtz & Hall, 2005; García-Mateus & Palmer, 2017; Reyes & Vallone, 2007). This can be difficult for emergent bilinguals, as their bilingual identities may not fit neatly into a view of bilingualism that values separation of languages (Fitts, 2006; Worthy et al., 2013). Identities emerge through interaction (Norton & De Costa, 2018) and social positioning (Bucholtz & Hall, 2005), and can be multiple and changing over time (Norton & Toohey, 2011; Urrieta & Quach, 2000).

Conceptual Framework

This study embraces the theory of dynamic bilingualism, viewing *linguaging* as a fluid and complex process (Li, 2018; Norton & Toohey, 2011). Additionally, a translanguaging perspective (García et al., 2017) guides the purpose, data collection and analysis of this study with careful attention to how emergent bilinguals' *idiolects* (Li, 2018; Otheguy et al., 2015) shape their self-identity.

Dynamic Bilingualism

Emergent bilinguals constantly engage with both languages, selecting various features depending on the interactional context and their intended audience in varied and complex ways that ultimately enhance their language and literacy development (Cummins, 2007). This view regarding the dynamic nature of languages recognizes the complexity of how language is utilized to make sense of the world, and how bilinguals can enhance their linguistic and academic development (Li, 2018; Worthy et al., 2013). Dynamic language practices can include translating, identifying and using cognates, and employing cross-language strategies where input and output languages are different (Worthy et al., 2013). Dynamic bilingualism allows the fluid use of bilinguals' full linguistic repertoire to demonstrate understanding (García & Kleifgen, 2019; Li, 2018) and allows students to develop a critical metalinguistic awareness (García-Mateus & Palmer, 2017), or more nuanced view of their own language use.

To build upon the idea of language as a dynamic process, a translanguaging perspective not only acknowledges the fluid nature of one's entire linguistic repertoire, but also provides legitimization for everyday practices of language employed by emergent bilinguals. This perspective focuses on what bilinguals do with language, sometimes acknowledging named, legitimized languages, and also the students' own ways of using language regardless of the features they choose to employ (MacSwan, 2017). Not only are students' languaging practices validated and normalized, but the monoglossic and monolingual literacy understandings are essentially disrupted in an act of social justice on the part of the teacher for providing space for translanguaging within the classroom (García & Kleifgen, 2019). This translanguaging perspective allows students' bilingualism and bilingual identities to be valued and nurtured in the classroom (García et al., 2017; García & Otheguy, 2019) and welcomes practices of code-switching, translating, and vernacular forms of language which are often seen as deficits within the school setting (García-Mateus & Palmer, 2017). Emergent bilinguals' own ways of understanding and translanguaging are seen instead as valuable sources of knowledge.

Idiolect and Identity

Because language use is deeply intertwined with self-identity construction and performance (De Fina, 2016), translanguaging allows students to fully embrace their complex and sometimes contradictory identities (Norton, 1995) while empowering their identities as resourceful bilingual individuals who use their full linguistic repertoire for making meaning

(Guzula et al., 2016). Thus, as emergent bilinguals are encouraged to use all features of their linguistic repertoire at their discretion, they are employing what has been termed their *idiolect*, a linguistic object whose elements are lexical and structural units whose features have no inherent membership in any named language, and are deployed selectively depending on context and interaction (Otheguy et al., 2015). This personal and unique language and mental grammar emerges through interaction with other speakers. As such, the definition of translanguageing can expand to include using one's idiolect without regard for socially and politically defined language labels and names (Li, 2018). Students whose idiolects are supported, developed, and viewed as assets in the classroom develop positive self-esteem and self-identity perception (Reyes & Vallone, 2007). For example, a teacher who responds positively to a student saying, "My *tío* is taking me to the *zoológico mañana!*" rather than correcting the choice of words in the sentence may contribute to the student's positive self-identity as a speaker successfully conveying a message.

In order to explore students' use of translanguageing and its relation to students' self-identities, this qualitative study describes translanguageing strategies utilized by bilingual students as they read and comprehend texts. It also explores student perception and understanding of utilizing these strategies.

Methodology

This study utilizes a verbal protocol methodology with descriptive design to allow students to think aloud and reflect on texts they read (Duke & Mallette, 2011; Pressley & Afflerbach, 1995). The think aloud activity, in which students read a text and pause at key places to process the text aloud, provided an opportunity for these students to engage socially with a text, and allowed them to explore the meaning they constructed from the texts (Brooks, 2016). Because the participants verbally produce the thoughts that come to mind after reading sentences in a text (Magliano & Millis, 2003), and the spoken language in which the protocol is expressed is the language of the culture of the speaker (Ericsson & Simon, 1998), the students had the opportunity to draw on all their linguistic reserves, or their full idiolect, in their think-aloud responses. Criterion sampling (Creswell & Poth, 2018) identified bilingual participants, as well as convenience sampling, as all the students were enrolled in the same classroom.

Context

The setting for this research study was a small school district in the Midwest. Serving just under 2,500 students, this district has a diverse student population. Latinx students are a majority of the student body at 48%, 37% of the students are white, and 9% are Black. In this district, 16% of the students are emergent bilinguals. Over the past 6 years, the district has been developing and supporting a (Spanish and English) dual language program. At the time of the study, the program had two classrooms of two-way dual language learners (students designated as primary speakers of Spanish or English) in grades K-3, and one classroom each of one-way dual language learners (all primary Spanish speakers) in grades 4 and 5. The language allocation in kindergarten is 80% Spanish and 20% English. Each subsequent year English instructional time increases and Spanish instructional time decreases by 10%, until the program evens out in grades 3-5 at 50% of instruction in each target language. The dual language program typically provides few opportunities for students to flexibly use their entire linguistic repertoire, instead emphasizing the subject allocation of each language, except at the end of units when material is “bridged” into the other language.

Participants

The following criteria was used to select participants for this study: all participants were (a) emergent bilinguals, (b) enrolled in 4th grade, (c) who had received literacy instruction in both Spanish and English through the district’s dual language program. As this study was conducted during the fall of 2020 during the Covid-19 pandemic, there were a total of nine eligible participants attending school in-person who could participate in this study. Of these nine students, five expressed interest and participated in the study. These five students included one girl, Lizbeth (all names are pseudonyms), and four boys (Tomás, Mateo, Gilberto, and Daniel). All five students were primary Spanish speakers and had been enrolled in the dual language program in the district since kindergarten. Four of the students were still designated as “English Language Learners”—Lizbeth was no longer labeled as such. Their performance on class reading and language tasks was typical or above-average for learners their age with their experiences. Gilberto and Tomás were both studious students who enjoyed challenging themselves with difficult work. Lizbeth was often quiet in class but worked hard and participated when she felt comfortable. Daniel was a dependable, hard worker in class, and Mateo had a mischievous sense of humor that made the classroom a fun learning environment.

Text Selection

We selected four different texts for the think-aloud task. All four texts were from grade-level materials and part of the reading series utilized by the district. We chose two texts in Spanish and two in English (one fiction and one non-fiction in each language). We selected texts in both languages to mirror the opportunities the students have had to experience literacy instruction in both languages (Clark, 2020). Within each text, we determined four places for students to stop and think aloud. This was done in order to make the task not cognitively overwhelming for the students, and to prevent an overload of information in their working memory (Charters, 2003). Finally, with each text, we created a short written-response question for the students to answer that would allow them to connect the themes of each text to their own experiences (Clark, 2020), therefore allowing them to reflect on their own personal thoughts instead of merely quoting the text as part of their answer.

Data Collection and Analysis

To address the research questions guiding this study, the following data were collected: (a) audio recordings of each reading think-aloud session, (b) students' written responses to each question that followed the reading of each text, and (c) audio recordings of a 20-minute follow-up reflective interview with each student. Each read-aloud session took place on a separate day, lasting 15 minutes per individual session, and all four sessions for each student were completed within one week. Prior to the first reading and think aloud session, we modeled a think aloud for the students, to introduce them to the activity (López-Velásquez & García, 2017). Each audio-recorded think-aloud session and written response were transcribed and coded for reading strategies and translanguageing strategies used by the student. Finally, each of the interviews contained 15 questions relating to the students' languaging choices during the read-aloud sessions, as well as languaging choices in their day-to-day lives. Interviews were transcribed and coded for further insight into students' self-perceptions regarding their language use and self-identities.

Coding occurred on several levels across the different pieces of data. With the data from the think-alouds, student utterances were coded based on the reading comprehension strategy that was evident (i.e., summarizing, questioning, making inferences, or merely requoteing the text). The language utilized by the student and whether it was the same or different from the language of the text was also coded. These codes were further combined into, for example,

“summarizing in the same language (as the text)” or “translated and summarized” when the student utterances used a language different from the text. The student interviews were coded using an open-coding method and emergent themes to generate codes that aligned with the students’ answers. Some of these sample codes included “showing awareness of the language of the text,” “describing own translating,” and “adjusting language for audience.” These item codes were later refined and combined into the overarching themes described below.

Findings

Before delving into each specific finding, we noted that all five of the students translated in at least one instance during the think-aloud reading activity. They translated from Spanish to English most frequently, but displayed fewer instances of moving from English to Spanish (see Table 1). By allowing students the flexible use of multiple languages, they were able to utilize their own dialects as they demonstrated comprehension of the texts. The individual interviews provided insight into how students self-identified and positioned themselves as bilinguals who utilized both languages for specific purposes and with specific audiences.

Table 1

Student Instances of Translating During Think-Aloud Protocol

Name of Participant	Number of Instances	Number of Instances
	Translating from Spanish to English	Translating from English to Spanish
Daniel	16	1
Lizbeth	10	1
Tomás	2	1
Mateo	2	0
Gilberto	1	0

Students Translated for a Variety of Reasons

All five participants translated in some way during the think-aloud activity, most frequently moving into English from Spanish. During the think-aloud activity when the students were reading and responding to texts in Spanish, we observed 31 instances of translating

into English (with each instance being an idea that was communicated), yet when reading and discussing the English stories, only counted 3 instances of translanguaging into Spanish. The majority of the participants chose to respond aloud and write the reflective response in the same language as the text with the exception of Daniel, who utilized English for every think-aloud, regardless of the text's language.

Translanguaging into Spanish While Using English Texts

Lizbeth and Tomás were the only ones who verbally translanguaged from English to Spanish—Lizbeth utilized the Spanish word and pronunciation of “*región*” for the English word “region,” and Tomás had one utterance of “*que*” which acted as a pause before he continued with his next response about the text. Lizbeth's use of the Spanish pronunciation demonstrates that she was reaching into her linguistic reserves to make sense of the text, and recognized the word “region” for its counterpart in Spanish. Tomás' pause in Spanish indicates that he was mentally processing through the text in Spanish. Daniel was the only student who chose to respond to one of the written English prompts in Spanish; since his response appropriately addressed the question it provides evidence for the concept of cross-linguistic transfer. As García (2020) explains, translanguaging moves beyond the text's language to focus on the language bilinguals use as they engage with texts, and bilingual students always make use of all their available linguistic resources.

Translanguaging into English While Using Spanish Texts

As previously mentioned, Daniel utilized English for every think-aloud, whether the text had been in English or Spanish. Each of his responses used only a single language, and he never translanguaged within the sentence level. On the other hand, Lizbeth, Mateo, and Gilberto had instances of translanguaging within a single sentence for a variety of purposes. One of Lizbeth's responses to a text about sequoia trees was as follows:

Mmm...well it's telling me that...*los árboles más altos y hasta cuánto lo pueden crecer.* (Mmm...well it's telling me that...the tallest trees and up to how many [how tall] they can grow.)

Lizbeth began by processing the text using English, and then shifted into Spanish to summarize that particular text section. She relied on her flexible languaging to process the text

in one language while returning to the language of the text to utilize specific vocabulary and reference concepts that appeared in the text.

Mateo and Gilberto both had instances during their think-alouds and written responses where they used individual words in English to enhance their understanding of the Spanish texts. Gilberto responded to a text in Spanish about a bakery as follows:

*En este párrafo aprendí que su tía de Cecilia tiene una panadería y que Cecilia fue atrás de la panadería y encontró un...un metal, un, como, **wall** de metal?* (In this paragraph I learned that Cecilia's aunt has a bakery and Cecilia went to the back of the bakery and found a...a metal, a, like, metal wall?)

While the story summary was not entirely correct (there was no reference to a metal wall in the story; rather, the character had found a large metal bowl), Gilberto demonstrated that he could utilize his full linguistic repertoire when trying to remember what word he wanted to use. He did not use the words *pared* or *muralla*, both of which could have sufficed for the thought he was trying to express, yet he knew he could cross a linguistic boundary to continue articulating the thought he wanted to express. Similarly, Mateo crossed a linguistic boundary in his written response to a question regarding the sequoia story:

[Question prompt: *¿Quieres viajar para ver las secuoyas? ¿Por qué o por qué no?* (Would you want to travel to see the sequoias? Why or why not?)] *Sí para yo puedo **climb** secuoyas.* (Yes, so that I can climb sequoias.)

Like Gilberto, Mateo drew on his English vocabulary when he could not recall the word *tregar*, which is the Spanish equivalent to “climb.” In both instances, translanguaging provided each student with the means to demonstrate understanding using their entire linguistic repertoire.

Students' Awareness of Translanguaging

Even if the outward evidence of translanguaging was not visible, all of the participants reflected on how they relied on translanguaging strategies within their thinking and processing of the texts. Lizbeth demonstrated a comprehensive understanding of her translanguaging: when responding to a question about how she may have used English to understand the texts in Spanish, she responded:

So well, when you asked me, I was like thinking of what I read and also reading the paper a little bit more just in case if I forgot something... I was thinking in English but some words I was thinking in Spanish because some words I didn't know how to pronounce them in English.

Lizbeth recognized that she could move flexibly within her entire linguistic repertoire to fully comprehend the ideas and vocabulary of the text. Similarly, Gilberto explained, "I mostly kind of thought it (the Spanish-language text) in English, that way I could speak it out in Spanish. Because...I kind of know a little more English and it will help me translate it into Spanish a little." Daniel added, "I usually think them in both because it could be different in Spanish too." Both Gilberto and Daniel recognized that some word nuances and vocabulary differences exist between both languages, and tried to explain how both languages are important for optimal comprehension of a text.

Audience Awareness and Adjustment

Each of the participants indicated a strong awareness of audience when communicating with others, and described how they flexibly use their language skills to meet the needs of their audience. They were able to identify the linguistic needs of specific people they interact with, especially regarding family members, and explained how they recognize and adjust their language use within different interactions. Tomás explained that even within his family, he uses different languages with different family members: "When I talk to my mom or dad I speak Spanish, and when I talk to my brothers or sisters I talk English...because, my parents, they only know Spanish more than English, and my sisters and brothers know more English than Spanish." His identity as a bilingual individual positions him to mediate his linguistic exchanges, translanguaging when appropriate for the audience with whom he is communicating. Similarly, Daniel explained the complex network of language use within his family: "My grandpa and grandma speak Spanish, but kind of English too. And my mom and her sister – yeah, they both speak English. But they can speak Spanish too." Daniel identifies and positions himself as one who can utilize a variety of languaging practices with different members of his family.

The participants also identified ways they position themselves as language mediators with different peers during interactions. Both Gilberto and Daniel described how they adjusted their language for specific individuals. When asked what language he typically uses to

communicate with his friends, Gilberto explained, “English, because probably most of us speak it. But when it’s with Adán (a student who primarily speaks Spanish) I speak Spanish with him.” Daniel described a similar situation with a different student, yet explained that he typically chooses to speak in Spanish, “because last year I used Spanish because of Rafael.” Both students again positioned themselves as being able to use language flexibly to address linguistic needs of those with whom they are communicating. The students’ ability to mediate language shows a strong awareness of their linguistic choices and adds an important dimension to their self-identity, which will be further described in the next section.

Positive Self-Identity Related to Bilingualism

The five participants in this study all expressed positive feelings about being able to communicate with a greater linguistic repertoire. “I love being bilingual,” explained Lizbeth, “I feel special.” She also described how proud she felt that if someone wanted to learn Spanish from her, she could teach them that language. Daniel made a personal connection: “It kind of feels good, because now I can speak both (languages), and I can understand my grandma and grandpa in Spanish.” For Daniel, being bilingual is a fundamental part of his identity as he relies on his languaging practices across two languages to communicate with his grandparents. Tomás shared a similar, yet stronger sentiment. When asked what being bilingual meant to him, he responded, “It means to me everything, because if I only speak English, I can only speak English, and because if I want to talk to my mom I can’t, because I only speak English.” Tomás recognized that being bilingual allows him to communicate with his parents in Spanish and also still interact with the dominant language, which is English. Mateo acknowledged the unique educational circumstances of the dual language class: “(I feel) a little bit more different than the other (students), well, except in our class, because I know more about two languages than most other people.” Gilberto took this thought a step further, explaining:

It feels really good because when I grow up, if I work and someone doesn’t know English, I could talk to them in Spanish. If they don’t know Spanish, I could talk to them in English. So it’s kind of helpful in the future of life.

Each student expressed positive feelings about being bilingual, and how being bilingual is an important component of their identities because of the communication opportunities they are afforded by virtue of having an expansive linguistic repertoire.

Additionally, another thread emerged from the discussion about what it means to be bilingual. When the students were asked if they would tell other people they ought to become bilingual, one student said yes, but the other four students all explained that it would be the hypothetical person's own choice whether or not to do so. Daniel declared, "no, that's their choice, because it's not my choice," while Mateo was a bit more adamant: "no, because it's their choice. I would just ask them, not tell them." Gilberto even offered his assistance, and replied, "if they want to try it, yeah, I could maybe tell them some words." To each of these students, being bilingual is a choice that one can make by deciding to add additional languaging repertoires to one's identity.

Another key piece of students' identity that was expressed was the self-perception of their role as linguistic mediators. The students in this study recognized that because their linguistic repertoires included features of both Spanish and English, they are uniquely positioned to mediate conversations in either or both languages. As Lizbeth expressed, "If they speak Spanish and English well, then I speak both, but if they speak English then I speak English, or if they just speak Spanish then I speak Spanish to them." Her identity as a linguistic mediator allows her to recognize that she can adapt her languaging to include features that would best be understood by her audience, in a variety of linguistic contexts. Each of the participants explained instances in which they choose to communicate in Spanish with certain individuals in their lives, and English with others. Thus, this ability to mediate linguistic exchanges takes a central place in the construction of their identities as bilingual individuals.

Implications and Conclusion

This study contributes to the growing body of work regarding the ways that emergent bilinguals develop critical metalinguistic awareness of the structures and use of each language (García-Mateus & Palmer, 2017). This study also contributes to the call for bilingual students to have the opportunity to use both languages when interacting with texts (López-Velázquez & García, 2017), as well as providing students a time and place to discuss how they draw on their languaging repertoires to make meaning of texts (Clark, 2020). We found that these students were able to use their entire translanguaging repertoire when reading and comprehending texts in both Spanish and English. For all of the participants it was a novelty to be able to respond in

either language, as they may have been used to the dual language program's tendency to keep each language designated to certain content areas.

The power that the English language continues to exert in schools, even in dual language programs, was evident in the greater use of reading comprehension strategies expressed in English by the students, considering the fact that the majority of their literacy instruction had been in Spanish in their earlier years of schooling. This may show that the students felt greater confidence and understanding when creating and explaining meaning in English as compared to Spanish. By encouraging students to flexibly use all of their linguistic strategies, students can focus more on the content being discussed instead of the manner of discussion, which could lead to higher levels of literacy learning (Martínez, 2010), giving the students the opportunity to clarify any misunderstandings and deepen their metalinguistic awareness (Pacheco et al., 2019).

This study also contributes to knowledge about how decisions regarding language use can be factors that contribute to the formation of emergent bilinguals' self-identity. This self-identity is co-constructed within students' self-perception, as well as through the activities in which they engage (Collett, 2018; Nasir & Hand, 2006). Because of the close connection between language, culture, and identity, languaging exchanges typically experienced are a source of identity formation (Reyes & Vallone, 2007). For bilingual learners, using different languages involves mediating between cultures and identities. In this study, the students described ways they positioned themselves as mediators of languaging exchanges as they determined which language to use when communicating with different individuals. As they described the ways they separate and combine features of each language, utilizing their full idiolects, the students demonstrated positive views of their self-identities, expressing pride in understanding how to communicate meaningfully with others through multiple languaging practices.

The students in this study demonstrated complex processing of each text they read as they utilized a variety of reading comprehension strategies between Spanish and English. By opening space for these students to translanguage in their think-aloud responses, they were provided an opportunity to use any prior cultural or experiential resources that could help them comprehend and express their understanding of the texts to have a meaningful discussion and further develop their literacy in both languages (Clark, 2020).

This creates implications for teachers regarding their role in the formation of bilinguals' identities. Teachers must recognize that the learning experiences they develop create a range of

positions within which students can speak, listen, read, write, and participate in different exchanges. In this way, teachers offer multiple ways that students can explore their identities within the classroom environment (Norton & Toohey, 2011). As such, identity plays a major role in the classroom curriculum and is constantly subject to rethinking and reshaping (Reyes & Vallone, 2007). Classroom learning opportunities play a critical role in helping emergent bilinguals shape their self-identities and develop positive perceptions of themselves as bilingual individuals.

This study illustrates how supporting emergent bilinguals' idiolects can lead to students developing positive identities. Since translanguageing enables teachers to build upon their bilingual students' languaging practices, it is a powerful pedagogical tool in the classroom. However, encouraging translanguageing to become a part of classroom interaction, especially in dual language programs, should be done critically—students should be encouraged to experiment with language and utilize their full linguistic repertoire, while teachers still provide mechanisms which prioritize the minority language (Hamman, 2018). If translanguageing is not approached critically, the dominant language, English, can quickly become the preferred language for interaction due to the power it holds as being the majority language (Potowski, 2004). If educators and schools keep this in mind, sustainable translanguageing, which supports a strategic balance between using an emergent bilingual's full linguistic repertoire and promoting contexts to elevate the minority language, can help students develop language and metalinguistic awareness (Cenoz & Gorter, 2017) as well as learning different content through each of their languages (Pacheco et al., 2019).

Further research is needed to investigate the role translanguageing can play within a structured program to support and sustain academic growth and foster critical examination of understandings regarding linguistic hierarchies within schools. While this study only examined the experiences of a few students within the context of one type of activity, the findings contribute to a broader understanding of the full role translanguageing plays in reading comprehension and student identity construction. Future studies might consider broader investigation of the use of translanguageing included within a specific program of study and possibly investigate the experiences of older bilingual students who have had more opportunities to rely on linguistic exchanges as part of the construction of their identities.

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Ruptures of Possibility: Mexican Origin Mothers as Critical Translanguaging Pedagogues

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Abstract

In U.S. schools, educators are often regarded as knowledge producers and sole pedagogues, whereas parents (particularly of Color) are perceived as not engaged or interested in their child(ren)'s education (Colgrove, 2019; Nuñez, 2019; Ramirez, 2020). These negative stereotypes and white-centered discourses sustain raciolinguistic perspectives (Rosa & Flores, 2017) of families of Color and immigrant backgrounds. For the present study, we employed *critical discourse analysis* to explore *why* and *how* Mexican mothers raise bilingual children by examining how their experiences inform us about their powerful roles as critical translanguaging pedagogues. Drawing on border thinking and pedagogy of border thinking, the findings revealed two main themes: (1) how mothers recognize and draw on the *ruptures of cultural and linguistic worlds*, and (2) how they *sustain language through family and cultural practices*. Lastly, we share implications for educators, teacher educators, and policymakers.

Keywords: Bilingualism, Biliteracy, Borderlands, Translanguaging

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Language has been a tool for exclusion, marginalization, and surveillance of communities of Color, immigrants, and/or indigenous communities (Nuñez, 2018; Nuñez & Urrieta, 2021; Rosa & Flores, 2017; Valdés, 1997). Language, used for these purposes, has reinforced dichotomous relationships between parents and educators and has defined their asymmetrical roles in education. In U.S. schools, educators are often regarded as knowledge producers and sole pedagogues, whereas parents (particularly of Color) are perceived as not engaged or interested in their child(ren)'s education (Colgrove, 2019; Olivos, 2006; Ramirez, 2020). These negative stereotypes and white-centered discourses sustain raciolinguistic perspectives (Rosas & Flores, 2017) of families of Color and immigrant backgrounds. They are used as rationalizations for imposing interventions and/or training to "help them" develop the tools and knowledge for supporting the language and literacy practices valued in schools.

Recent scholarship is recognizing Latinx¹ parents as being language pedagogues: (1) because they make decisions about language, monolingualism vs. bilingualism, bilingual education, and biliteracy (Cioè-Peña, 2021; Ek et al., 2013); and (2) because they enact translanguaging pedagogical practices (García & Wei, 2014) that sustain their children's bilingualism (Alvarez, 2014; Nuñez, 2019). These studies, in particular, have focused on the role of mothers from Latinx and immigrant backgrounds as the primary decision-makers on how language is used and experienced at home. As language pedagogues, mothers draw from their experiences as border crossers navigating multiple world(s) to nurture translanguaging practices that are used across various contexts including, but not limited to, the home, community, and with family (Zentella, 1997).

In this article, translanguaging is a way of being and doing language as reflected in bilingual communities of Color (García, 2009). Some studies have noted the thoughtful strategies and authentic translingual² pedagogical practices (i.e., translating, language brokering, dynamic language use) that mothers implement to support bilingual and biliteracy development (Alvarez, 2014; Noguerón-Liu, 2020; Nuñez, 2019; Showstack & García-Mateus, *in press*). García and Kleyn (2016) explain translanguaging pedagogy as having a critical stance towards supporting bilingualism, intentional implementation, and valuing flexible and dynamic language

¹ We use the gender-neutral label, Latinx, to promote the concept that identity construction is not static. This article capitalizes Latinx to give credence to the struggles of a racialized group that shares cultural, political and historical experiences.

² We use translingual and translanguaging interchangeably.

practices. In a recent study, Nuñez (2019) focused on Mexican mothers who spoke Spanish only and developed creative translingual pedagogical practices. For example, they had their children watch movies with English audio and Spanish captions to make sense of the content and expose them to both languages. These practices supported the development of their children's English, Spanish, and overall biliteracy through the use of technology (iPads, tablets, phones) available in their homes.

Studies have also outlined how family language and literacy practices such as storytelling (Reese, 2012), translingual digital literacies (Noguerón-Liu & Driscoll, 2021), dichos (Espinoza-Herold, 2007), language brokering practices (Orellana & Reynolds, 2008), among others have been critical to helping children and youth sustain their home language and, ultimately, their bilingualism, biliteracy, and biculturalism. To further extend on the role of Latinx parents, Colegrove (2019) adds that when schools provide the space for parents' voices to be heard, it can not only be empowering for them, but it also opens up opportunities for teachers and school administrators to critically listen (Heiman & Yanes, 2018) and learn from parents. Furthermore, parents' practices and approaches can inform the kinds of pedagogies, curriculum, and language policies that should be fundamental to implementing bilingual programs (García, 2009; Valdés, 1997, 2021).

This article contributes to changing the discourse about Latinx parents and the perceived notion that they are uncritical in the (bilingual) education of their children. To do so, we ask the following research questions, (1) How do Mexican origin mothers support their children's translanguaging at home? (2) How do these translanguaging practices contribute to their children's bilingualism, biliteracy, and biculturalism? And (3) Why do they choose to support their children's bilingualism, biliteracy, and biculturalism? These questions allowed us, Idalia Nuñez and Suzanne García-Mateus, to critically listen to mothers guided by the premise that Mexican mothers³ are pedagogues who can sustain the translanguaging practices central to their children's bilingualism and biliteracy.

³ While our data specifically included and examined Mexican origin mothers, we recognize that caregivers from various backgrounds and identities could have similar approaches as cultural pedagogues.

Theoretical Framework

Theoretically, we draw from *border thinking* (Anzaldúa, 1987; Mignolo, 2000) and the critical components of *pedagogy of border thinking* (i.e., straddling, translanguaging, and testimonios) (Cervantes-Soon & Carrillo, 2016) to center, amplify, and honor the voices and brilliant work of Mexican-origin mothers, and to help us understand and gain insights about their decisions on their children's language trajectories. Border thinking is the critical thinking and agency that stems from people on the margins used to transcend the limitations set by physical and metaphorical borders (Anzaldúa, 1987; Mignolo, 2000). Border thinking from Mignolo and Anzaldúa's work helped us conceptualize the work of Mexican mothers who are the focus of this study by delinking from Western and European ideals, or what Morrison (1994) has called the ever-present *white gaze* that has been imposed upon people of Color. Instead, we focus on the voices and actions of those who have been silenced. Specifically, we focus on what it means to be bilingual in an English-dominant society and how we, as women and *madres* of Color, decide to raise bilingual and bicultural children *on our terms*.

Anzaldúa has theorized how borders are porous, with ruptures of possibility where people of Color can imagine and design what being and doing in the world means for us, and we emphasize *on our terms*. Ruptures are the moments when individuals recognize and name structural injustices, act on disrupting systems of oppression, and imagine a new reality for themselves. Ruptures occur when individuals delink their thinking and actions from the *white gaze* or their colonial ways of being from a particular local space (such as a U.S. public school). Instead, individuals choose to ground themselves on the borderland's possibilities (both literally and figuratively), where the margins are sites of being and doing, and for *sobrevivencia* as racialized beings. Ruptures supported these *madres* of Mexican origin in aligning their cultural heritage and lineage to a place where they can exert their agency and resist being further marginalized through critical border pedagogy.

Pedagogy of border thinking is grounded in the work of Cervantes-Soon and Carrillo (2016), where they theorize this critical pedagogy as including three important components: straddling, translanguaging, and testimonio. Straddling is the naming of inequities through critical dialogue with our students/children that cultivates critical consciousness. Part of translanguaging as a pedagogy of border thinking includes fostering the co-construction of positive identities and students' border thinking (Mignolo, 2000). Translanguaging refers to the language practices

that value our students'/children's linguistic and cultural practices and aim for social transformation (García & Wei, 2014). The act of translanguaging is a way of doing and being for bilingual families, communities, and students (García & Kleifgen, 2019; García-Mateus & Palmer, 2017; Orellana & Reynolds, 2008; Zentella, 1997). It is languaging that exists in contexts and competing discourses of power that shape and inform how language is perceived, expected, and performed. For example, translanguaging can be performed through flexible moving in and across named languages. In this study, translanguaging represents the linguistic agency of Latinx bilingual families who make decisions on how language should be experienced and learned for and with their children (King, 2016). And third, Testimonio, a tool for critical consciousness through collective dialogue that historicizes the body, mind, soul, and experiences. Testimonios are the personal narratives and stories shared to reveal oppressive structures and injustices experienced by those who reside on the margins (Delgado et al., 2012). Saavedra (2019) adds that linguistic liberty through translanguaging in testimonios is necessary for humanizing the process of sharing stories that allow us to understand the critical perspectives and practices people used to navigate and survive everyday experiences. Furthermore, as Cervantes-Soon and Carrillo explain, these are articulations of theory in the flesh and border thinking. Meaning, thinking and actions are deeply connected and informed by the racialized body's sensitivities and lived experiences.

We drew on these conceptual frameworks to understand the critical work of *madres mexicanas* who are raising their children bilingually in an English dominant educational system that has historically tried to tame the *lenguas* of Mexican (Anzaldúa, 1987) immigrant children and families.

Method of Inquiry

For this study, we combined the data from our individual research projects. Each of our projects was deeply guided by critical ethnographic approaches (Villenas & Foley, 2002). According to Villenas and Foley, critical ethnographies should "reveal oppressive relations of power" (p. 177) and can incorporate typically deemed as non-traditional qualitative methodological practices such as testimonios. In this case, testimonios were "both a product and a process" (Delgado et al., 2012) that allowed us to recognize the understandings and practices of *madres de origen mexicano* in supporting their children's bilingualism where monolingual ideologies prevailed

Positionality

We identify as *madres de origen mexicano* raising multilingual children living in the U.S. Idalia identifies as a first-generation immigrant and *transfronteriza* raised on the Texas-Mexico borderlands. Suzanne identifies as a second-generation immigrant from the borderlands. We are both bilingual teacher educators as assistant professors at higher education institutions, first-generation college students, and former bilingual teachers at Title I schools in Texas, and Suzanne also taught in Missouri. We consider ourselves as "insiders" coming to our work as *madres mexicanas* who are making daily critical decisions about the bilingual education experiences of our children, like the mothers in our study.

Contextualizing the Study

As aforementioned, we combined data from our individual research projects. We drew from a total of 20 audio-recorded semi-structured interviews of both first- and second-generation immigrant *madres mexicanas*. Idalia collected data from three participating *transfronteriza*⁴ mothers. The mothers participating were from Mexico, and two of them still lived in Mexico, and their children attended school in the U.S. that offered an Early-Exit Transitional Bilingual program. However, that bilingual program in that school was implemented as an English immersion program. Through the transitional program, the children were supposed to get support in their home language in the process of learning English as a second language but instead only received English-only instruction. This school was located in a small rural city on the south Texas border. Idalia's data included: three audio-recorded semi-structured interviews per participant, photos taken by participating mothers regarding how language was part of their everyday life. The photos, in particular, served as anchors in the sharing process of some of their testimonios about language.

Suzanne had ten mothers and one *abuelita* as participants in her study. The participating mothers lived in Texas, and their families were originally from Mexico. Their children attended an elementary school in central Texas that offered a two-way dual language bilingual education program. While dual language bilingual education (DLBE) programs are considered an additive form of schooling, there is a growing body of work problematizing DLBE programs functioning as subtractive schooling experiences for students of Color (Flores, 2016; Flores & Rosa, 2017).

⁴ *Transfronteriza/o/x* refers to individuals living on the U.S. or Mexican side of the border, but who frequently cross the physical, national border (de la Piedra, et al. 2018; Nuñez, 2018). They understand what life is on both sides of the border.

Children learn English and a minoritized language, typically Spanish in the state of Texas, through content area instruction (e.g., Math in English, Languages Arts in Spanish), and the goal is to become bilingual, bicultural, and biliterate. This school was located in a suburban city in central Texas. Suzanne's data included: audio recorded semi-structured interview with each participant, and a questionnaire focused on describing their cultural backgrounds and how participants used their home language to support their child(ren)'s bilingualism.

While our analysis was from all participating mothers, we only used data from four participants (see Table 1) to illustrate the findings. The first two participants listed in Table 1 are from Idalia's work, and the last two listed are from Suzanne's study.

Table 1

Participant and interview information

Name (Pseudonym)	Background Information	Language	Number of Interviews
Sra. Patricia Gonzalez	Mexican Born 1st-generation ⁵ Living in Texas	Spanish	(3) Interviews (45+) Photos
Sra. María Ortega	Mexican Born Living in Mexico	Spanish	(3) Interviews (15) Photos
Frida Martínez	U.S. Born 2nd-generation ⁶ Living in Texas	Bilingual	Interview Questionnaire
Abigail Orozco	U.S. Born 2nd-generation Living in Texas	Bilingual	Interview Questionnaire

⁵ First generation immigrants are defined as individuals who migrated to the U.S. as older youth or as adults.

⁶ Second generation immigrants are defined as individuals who were born in the U.S. and at least one parent is considered a first-generation immigrant.

Data Analysis

We employed *critical discourse analysis* (Johnstone, 2008) to help us understand *why* and *how* Mexican mothers raise bilingual children by examining how their experiences inform us about their powerful roles as critical language, border, and cultural pedagogues. Our primary cycle coding (Tracy, 2019) was informed by the theory of border thinking and the conceptualization of pedagogy of border thinking. Some examples of our initial theory-driven conceptual codes (DeCuir-Gunby et al., 2011) were: ruptures, language, cultural practices, family practices, agency, resistance, among others. From this coding process, we noticed "resistance" was present in connection to "language practices," "culture," and "family." In our second round of coding, we focused on the data that highlighted emerging patterns to employ focused coding (Saldaña, 2016). We focused on the mother's articulated strategies of *how* they maintained, resisted, and/or sustained their child's bilingualism. Then we coded for rationales of *why* they were raising bilingual children. This analysis led to two major findings: (1) *Ruptures of Cultural and Linguistic Worlds*, (2) *Sustaining language through Family and Cultural Practices*. In the subsequent section, we use data examples from our combined data sets to explain each of the findings.

Findings

Ruptures of Cultural and Linguistic Worlds

Ruptures of cultural and linguistic worlds focuses on the concept of ruptures that we conceptualize as openings to envision an empowering future, based on *madres'* border crossing experiences whose daily efforts have made and continue to make bilingual transnational children stronger. As a concept, *ruptures* help these mothers imagine a future with possibilities for and with their children. Other scholars (Anzaldúa, 2015; Merla-Watson & Olguín, 2017) have described the concept of ruptures as *Latinx Futurism*, a related concept that enables us to intentionally design and live (in) a future with and for Latinx communities *without* the ever-present white gaze. The futures that these Mexican mothers imagined were centered on their children's bilingual, biliterate, and bicultural potential.

We start with Sra. Ortega; her role was to support her son in getting through the borders he experienced in a subtractive "English immersion" schooling space where his transfronterizo Mexican-American experiences, his translanguaging, and knowledge were

ignored and silenced. Sra. Ortega recognized and used the ruptures created by the U.S. and Mexico's economic and educational conditions on the borderlands to help her son understand her critical perspective and motivate him. In regards to these ruptures, Sra. Ortega said:

Yo, le digo a mi hijo tú allá estás en La Gloria, allá tu escuela está con aire y todo, no sufres calor, ni en frío sufres frío, uno aquí sí...estabas en el salón y tenías todas las chamarras porque 'taba bien helado...Bien helado y este, y le digo yo, le digo tú allá la escuela allá son mejores que las de aquí. Yo le digo tú échale ganas porque yo, a mí me hubiera gustado estudiar allí y haber aprendido inglés le digo...uno aquí hace el sacrificio. (I. Núñez, interview, May 27, 2016)

Sra. Ortega shared her testimonio with her son where she named the different conditions she faced in her experience going to school on the Mexican borderlands. She critically compared the conditions she experienced to a better reality that she envisioned and has been able to provide for her son through sacrificios. These testimonios served to motivate her son to survive and thrive in a school that did not affirm his cultural or translingual identity. The translanguaging practices of Sra. Ortega's son included speaking Spanish at home with his family while drawing from his full linguistic repertoire to navigate the school's restrictive language practices.

Abigail, a second-generation mother living in the Texas borderlands, also recognized the power of ruptures. In this quote, Abigail said:

A lot of my cousins, especially the ones in Washington State, a lot of them don't [speak Spanish]. We actually have a friend whose daughter doesn't speak any Spanish at all. Her dad is from Mexico, but her mom is mainly only English, so we talk in Spanish, and she doesn't really understand. So that's what I tell them, it's important. One thing because it's gonna be good to help people and it's also because of family. We still have a lot of family that don't speak English even though they've been here, in the U.S., for many years. And it's like I want you guys to have those relationships with them, [and to] speak in Spanish. (S. García-Mateus, interview, October, 9, 2018)

Abigail drew from her border thinking and experiences of straddling dos mundos, which included translanguaging. In other words, she drew from her linguistic repertoire according to the context and interlocutors present. In the quote above, Abigail explained how being able to

speak and understand Spanish *and* English also meant sustaining relationships with both friends and family. She described encountering the challenge, or awkwardness, of her friend's child not being able to understand their conversations in Spanish and translanguaging so she could understand. She recognized this *rupture* and named it as a testimonio for her children when she explained that staying connected to family means understanding *and* speaking Spanish. Abigail also modeled for her children how being bilingual includes the flexible ability to translanguage when she spoke to her friend in Spanish and English.

Speaking Spanish, for Abigail, meant nurturing and maintaining the relationships she had with her extended family so that her children could also have those relationships with family. Abigail also touched on the ability to *help people* who may not speak English. Being able to *help people* was a common theme in Suzanne's interviews with second-generation madres, like Abigail, who grew up translanguaging (i.e., translating/language brokering) for their parents, grandparents, and, sometimes, strangers in the community. In fact, this is one reason why Abigail purposefully enrolled her children in a dual-language program. She also recognized that for her children to gain a sense of investment in becoming bilingual at school (García-Mateus, 2020), Abigail had to bring awareness to the reasons why it was important for her children to use their linguistic repertoire in purposeful and mindful ways both at home and in the community.

These Mexican mothers critically examined their lived experiences at the intersection of their cultural and linguistic world(s). They understood that sustaining their language and culture was not a simple task for their children in the face of English hegemony. The reflections and observations of these mothers were not representations of defeat or of surrendering to cultural and linguistic oppression; instead, their complex understandings were representations of resistance and agency. Aligned with Cervantes-Soon and Carrillo's (2016) conceptualization of pedagogy of border thinking, the mothers' testimonios shared how they drew from border thinking to model how to translanguage and straddle dos mundos lovingly for their children. They used these ruptures as opportunities to imagine and live a better life if not for them, for their children. More importantly, this vision decentered the white gaze (Morrison, 1994) and claimed translanguaging, which encompasses bilingualism, biliteracy, and biculturalism (García & Kleyn, 2016; García-Mateus & Palmer, 2017; García & Wei, 2014) for their children's future.

Sustaining language through Family and Cultural Practices

Sustaining language through family and cultural practices refers to the articulations of how madres supported and sustained Spanish through specific translinguaging practices at home. We distinguish intergenerational family and cultural practices as rooted in the idea that both are socially constructed, historically informed, and contextually diverse. Family practices are the practices that have been passed down by family members, and cultural practices are the practices culturally sustained through generations by a community, families, or within a particular context.

The Mexican madres' translinguaging at home was a result of their critical awareness regarding the cultural and linguistic hierarchies that took place in U.S.-based schooling. Even when their children were enrolled in bilingual programs, these mothers *knew* that schools did not fully acknowledge their Mexican or Mexican American culture and that English and whiteness dominated these spaces. For example, Frida, a second-generation mother from Texas, said:

Also, just our cultures, so observing cultural practices and cooking. You saw all the pots that I brought. So, using that and saying, "What's the word for this? *Son ollas de barro*." I don't think that I could say "Speak Spanish, speak Spanish," but I'm speaking English because we're in this Mexican-American world where it's different. I'm not just first-generation, or I'm not from Mexico. But, when they see that and are able to feel pride, and this is who we are as a family, it makes sense to them to be pushed to learn Spanish to keep their tongue [and] where they come from. (S. García-Mateus, interview, November, 6, 2018)

Drawing on her border thinking, Frida responded to this situation by creating opportunities to engage in her Mexican culture and implement different cultural practices that motivated her children to embrace Spanish as embedded in translingual and transcultural⁷ ways of doing and being. During an interview, Frida had just finished gathering the ollas de barro she had used for a Día de Los Muertos event at the school where her two younger children attended. She described how she used *the act of preparing food* with Mexican pots to cook with her children

⁷ Transcultural is the transcending monocultural borders associated with spaces and people (Orellana, 2016); understanding culture(s) as dynamic, complex, and unconfined, and that can be experienced and embodied beyond national borders.

and saw this as an opportunity to embrace the Spanish language authentically. The ollas de barro represented both a family and cultural artifact used for cooking as she experienced in her family, but that also represented the Mexican cultural craftsmanship of these pots. In this case, Frida used the experience with her children to talk about the artifacts in connection to learning and sustaining language in concrete ways. Her example strategically moved from English to Spanish, focusing on naming the artifact. Similar to García-Mateus and Palmer (2017), the mothers' translanguaging pedagogies affirmed the cultural and linguistic practices and identities of the children but also complicated the meaning of language. This reflected language from a border crosser's perspective—one that is in reference to but not limited to borders—that elevates the language practices and cultural knowledge from the margins.

Frida described that in her home, she tried to make the use of Spanish meaningfully and connected to who they are as a family, which for them meant drawing on their use of Spanglish to straddle what she called a "Mexican-American world." She drew from her *border thinking* when she explained that she *also* speaks English because, as she said, "we are in a Mexican-American world where it's different." Further, Frida was imagining a world made for her and her children and enacted translanguaging that made that a reality for her children *at home*—embodying a border thinking pedagogy. In doing so, she was teaching and modeling for them *how* to feel proud of who they are as a family with Latinx roots. She hoped this sense of orgullo would encourage them to continue learning *their* lengua and gain a deeper sense of connection to their Latinx heritage.

In order to embrace this vision of raising bilingual, biliterate, and bicultural children while resisting monolingual expectations, transfronteriza mothers also exposed their children to Mexican cultural practices and their families in Mexico. They demonstrated a view and practice of a translanguaging pedagogy that does not separate language and culture but rather embraces them, the practice that Anzaldúa (1987) describes as intimately connected. Similar to Frida, Sra. Gonzalez shared, "Nosotros vamos cada fin de semana con mis papás para que él esté en México y aprenda y conozca allá. Lo llevamos a las fiestas cuando hay, o las ferias" (Interview #2). Here, Sra. Gonzalez consistently took her son to Mexico with her family in order for him to build connections to family, culture, and language in concrete ways (see Figure 1).

Figure 1

Sra. Gonzalez's pictures of her son at the local community fair on the Mexican borderlands where her family lives.



Sra. Gonzalez's translanguaging pedagogy was grounded in local cultural and family experiences that showed her son how language was used where he, too, interacted with the vendors and artists in authentic ways and experienced through multiple modes (i.e., linguistic, auditory, gestures, spatially). For example, in the first picture, a woman was wearing a traditional Mexican skirt and blouse representing cultural traditions. In the second picture, Sra. Gonzalez's son was

interacting with vendors such as the one illustrated here selling local artisan jewelry. Both the artesanías and the folkloric outfits, music, among other performances, were authentic representations of how Spanish was used in and through interactions and as part of the context. In this testimonio, translanguaging was lived and defined within the sociocultural context, among members of the community, and embodied across modes. As García and Wei (2014) posit, translanguaging was positioned as a way of being—more than just an autonomous linguistic system—and drawn on to uphold their heritage background.

Translanguaging manifested in distinct yet interconnected ways for all the mothers. For example, Sra. Gonzalez, who resided in Mexico, focused on contributing to her child's translanguaging by supporting the development of Spanish through various modalities. The mothers residing in the U.S. modeled translanguaging for their children by moving flexibly between named languages such as Spanish, English, and Spanglish. Here, their pedagogy presented language as part of a larger context they lived in and navigated, as part of the family, and as part of their culture. This pedagogy was informed and shaped by intergenerational family practices and local community sustained practices that were deemed important to the mothers' experiences with language. Furthermore, these were representations of translanguaging as a way of *doing* and *being* bilingual, biliterate, and bicultural in and across world(s).

Conclusions and Implications

We argue that mothers should be considered critical border and translanguaging pedagogues (Alvarez, 2014; Noguerón-Liu, 2020; Nuñez, 2019; Showstack & García-Mateus, *in press*). Mexican-origin mothers modeled and acted as *agents of change* where they envisioned a future for themselves and their children that was rooted in how *they* have navigated their transnational and translanguaging *ways of being and doing*. These mothers understood and fostered bilingualism and biliteracy in contextualized ways, as opposed to an autonomous system that is disconnected from students' everyday lives or complex language abilities. Moreover, they implemented critical language pedagogy that included the elements that Cervantes-Soon and Carrillo (2016) deem necessary for a border pedagogy (i.e., straddling, translanguaging, and testimonios) in order to envision and create a future where they could claim bilingualism, biliteracy, and biculturalism as part of their children's worlds and realities. In other words, the mothers were preparing their children, as mothers do in a variety of ways

(e.g., establishing healthy routines, being polite, sharing), for how to embrace, embody, and sustain their cultural heritage and/or language practices in the face of reductive and unjust language ideologies and policies. Similar to Latinx futurism (Merla-Watson & Olguín, 2017), these mothers saw the world beyond their lived experiences and imagined a future that centered on their Mexican and Mexican-American experiences, culture, and identities—decentering from the white gaze. Instead, they engaged their children in authentic language learning, which was deeply rooted in who they are and where they live. That said, we cannot help but ask, *what would bilingual education and bilingualism look like in our schools and in our society, outside of the white gaze, when marginalized parents, like madres mexicanas' border thinking and pedagogies are centered and regarded as part of language teaching and learning?* The Mexican madres supported their children's dynamic language practices as closely connected with their cultural experiences and identities as transnational bilinguals. They have demonstrated to us what it means to normalize and center on the translanguaging and transcultural practices of young bilingual children. The mother's testimonios and border thinking highlight why raising bilingual, biliterate, and bicultural children go beyond the cognitive and economic benefits. For them, as it is for us as madres mexicanas, and scholars, raising bilingual children is and will continue to be a way to honor and celebrate our cultural heritage and deconstruct oppressive schooling experiences.

Practitioners and scholars in bilingual education need to include and work alongside mothers and other caregivers for guidance on how to design and implement equitable bilingual education programs that center the translanguaging experiences of students who carry the "English language learner" label. The Mexican mothers' knowledge in regards to translanguaging in their home can shed light on the possibilities and opportunities teachers can draw from to support the dynamic translanguaging practices of young bilingual students for the development of bilingualism, biculturalism, and biliteracy.

In a similar vein, we also see these findings as advancing teacher education in two ways: (1) encouraging teacher educators to intentionally include and implement translanguaging as a critical component of bilingual teacher education programs; and (2) supporting teacher educators to reframe how pre-and in-service teachers see the role of families from being in the periphery to being key contributors to innovative and critical approaches to translanguaging and bilingual teaching. The mothers in this study taught us how to imagine and implement

translanguaging pedagogies. That is, by mindfully discussing and deconstructing inequities they experience and created learning opportunities that connected to the children's cultural and language practices to content learning. Their approaches can serve as critical blueprints and guides to planning bilingual, biliterate, and bicultural education and destabilize the power given to monolingualism in academic settings.

Furthermore, we believe it is important to critically listen (Heiman & Yanes, 2018) and learn about, understand, and value the decisions, motivations and approaches that mothers or caregivers of culturally and linguistically diverse backgrounds embody. Understanding these decisions can be both liberating, emancipatory and better inform our decisions in classroom spaces, our approaches to language, and our relationships with both students and families.

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Trenzando Poetry

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This *Trenzando* Poetry seeks to build collective knowledge around translanguaging practices of peoples from North and South America as well as contribute to the healing of the mind/body/soul among teacher candidates and community multilingual members. The poets; a multilingual young student, Sami; four bilingual educators currently teaching, Maricela, Joseph, Maria José and Yecid; and three parents of multilingual children, Kee, Ramiro and Yuliana; we all draw on our ancestors' sociolinguistic repertoire as an identity multilingual affirmation practice. Se puede ver la diversidad de experiencias transnacionales y multiculturales de los poetas translingüistas en las breves notas bibliográficas included at the end of this trenzado. En esta colección de poemas, algunos de los autores incluyen también fotografías; además, Maricela incluye su trabajo en óleo. La presencia del componente visual fue propuesto por Yuliana, quien inició este trabajo literario colectivo.

Pero hagamos un paréntesis en lo que significa para nosotras/os estar “*Trenzando* Poetry.” Empecemos con la palabra *Trenzando*, which translates into braiding. This word is mainly used to describe the act of braiding hair más que todo asociado con mujeres rurales. En Latinoamérica es una práctica común asociada con la gente del campo. Y son gente del campo, la mestiza o indígena, las abuelas/os o biseabuelas/os quienes entregaron esta herencia multicultural y multilingüe a los poetas autores de este proyecto. Aunque esta palabra en español, trenzar, usualmente se asocia a la práctica de enlazar cabellos, for the purpose of this poetry publication, trenzar se presenta como metáfora para el translenguaje que ocurre en este

reportorio poético, el cual se puede apreciar al ver cómo los poetas entrelazaron sus idiomas al expresar sus mensajes. The poets moved away from the conceptualization of bilingual or bi-literate interpreted as someone who has equal, high degrees of bilingualism and biliteracy across languages or being two monolinguals in one (Grosjean, 1989). Rather, we support the idea that bilinguals and bi-literates transit in a dynamic continuum, and their proficiencies shift accordingly (Anzaldúa, 1987; Garcia, 2009; Hornberger, 2003; Valdés, 2001).

Otra razón para el uso de la palabra *Trenzando* es debido a que the academic word translanguaging is actually not so well known nor used by multilingual family members. That is, translanguaging is popular for researchers and teacher educators in multilingual classrooms, but not necessarily among the multilingual speaking communities. Estas reflexiones sucedieron de repente entre los poetas; por ejemplo, en el caso de Ramiro y Yuliana, se había escuchado en el pasado la palabra *quechuañol* para identificar lo que sucede cuando un hablante está usando el quechua trenzado con el español o viceversa. Y esto sucede no solo porque el contacto lingüístico entre el español y el quechua ha existido por más de 500 años; sino también, sucede cuando el hablante tiene diversas experiencias bilingües con el quechua. In the case of Joseph, María José and Maricela, they share the experience with the legacy of the Spanish language in coexistence with their English since early childhood. Furthermore, Kee, María José, Ramiro, Yecid, Yuliana, and Sami brought to light their indigenous Chibcha, Diné, Quechua, and Maya legacies into their poetry.

This act of braiding, or *trenzando*, in this poetic collection does not only occur within the individual poems themselves in which you can see languages intertwined with each other; sino también, ocurre entre las temáticas de los poemas, y de esta forma, los poetas enlazan e interceptan sus experiencias, mensajes y bailes. This is the reason why the poems are not organized in alphabetical order, rather poems are *trenzados* to hold each other. Los tres ejes temáticos fueron identificados posteriori por Yuliana; sin embargo, los poetas en todo momento tuvieron acceso a los poemas como iban llegando en un documento compartido interactivo. Yuliana, como lectora, pudo leer los textos en inglés, español, y quechua. Para los textos en lenguaje Diné, Yuliana sought out for colaboración de familiares de Kee y Sami, ya que ellos hablan Diné.

Now I will switch to first person as Yuliana. Los poetas me confiaron el realizar el nombramiento de los ejes temáticos de nuestro trenzado. El primer eje, exponiendo las identidades multiculturales y multilingües, reveals moments of internal force of linguistic reclamation. En algunos casos, los poetas, primero nombran y revelan sus dolores que pasaron mayormente en su proceso de escolarización, para luego mirar las fortalezas de navegar entre paisajes sociolingüísticos diversos. Este tema nos llama to reflect on our diverse linguistic and cultural backgrounds. El segundo eje tiene que ver with the macro-social context of the national systems that reproduce the marginalization of multilingualism within school curricular programs that do not respond to the needs of bilingual or multilingual populations. Estos discursos de educación intercultural bilingüe se revelan en los poemas y en particular la foto de la figure 2, que documenta una protesta en Cusco, Perú. Y otro momento de cuestionar el aspecto macro social of systemic barriers to multilingualism se pude contemplar en la figura 4, y en el poema *Número Mágico* by Maria José Solis, cuando ambos poetas entregan al lector la palabra *raciolinguistics* que viene del mundo académico. Aunque en los poemas simplemente se nombra este concepto de *raciolinguistics* mas no se ahonda en ello, los poetas dejan pistas importantes al lector interesado en translanguaging para que revise ese concepto académico de *raciolinguistics* y así navegue la relación de lingüicismo con racismo. Y finalmente, el tercer eje temático es la experiencia transnacional o migrante que algunos poetas desean resaltar; instancias en que poetas revelan tensiones al navegar nuevos espacios y gargantas culturales. It is a recount of instancias de empatía con las historias de inmigrantes, migrantes o sujetos transnacionales.

The purpose of organizing the poems using those three themes above mentioned is to help the reader navigate the poems in an academic journal. Sin embargo, los temas son opcionales, y les invitamos a leer los poemas en el orden que deseen y tomando en cuenta que los poetas comparten algunas experiencias similares y otras no. These poems are voices of educators, students, and parents who are bilingual and/or multicultural themselves; they have different and similar lived experiences of immigration, migration, intergenerational mestizo, and indigenous practices.

Algunos son migrantes, mientras otros no. Algunos tuvieron solo su primera infancia en Latinoamérica antes de migrar a los Estados Unidos en su niñez. Algunos poetas son bilingües

de nacimiento (Spanish-English y quechua-castellano), mientras otros se convirtieron en bilingües a través de la escolarización (English-Spanish). Algunos aprendieron el inglés fuera de su sistema de escolarización y les permitió migrar a Norteamérica (los autores migraron a Canadá y los Estados Unidos de América). Otros aprendieron el inglés dentro de su sistema escolar como segunda lengua, mientras veían alejarse de sus lenguas maternas en las aulas. Mientras unos escriben fácilmente en dos idiomas europeos como es el inglés y el español, en otros casos los idiomas indígenas en estos poemas tomaron más tiempo para estar presentes en forma escrita, ya que los poetas para pasar de la oralidad a lo escrito tuvieron que consultar algunas recientes reglas en la escritura de idiomas indígenas al buscar plasmar fonologías diversas.

En fin, el lector encontrará en este *Trenzando Poetry* herramientas histriónicas para sacar no sólo dolores; sino también, exponer las fuerzas que ayudaron a los individuos a reafirmar sus identidades lingüísticas entendiendo que a veces, aunque los sistemas de escolarización no estén a favor, estarán a favor muchos legados intergeneracionales que va más allá de algunos sistemas reproducidos recientemente. Esta poesía colectiva busca ser un llamado a los educadores (maestros, madres, padres, y todo quien aporte a la educación) a reafirmar legados lingüísticos que tal vez la escolaridad haya borrado por seguir agendas nacionalistas monolingüísticas. *the collective production of aims to reaffirm the sociolinguistic legacies of our ancestors cohabitating the Diné, Quechua, Spanish, and English languages.*

In sum, *Trenzando Poetry* are poems based on intergenerational dialogues which we hope they engage readers such pre-service teachers and teacher educators to learn, unlearn, relearn, and dismantle sociolinguistic ideologies and practices that promote or suppress Diné-English, Spanish-English and/or Quechua-Spanish multimodal literacies.

Tema A: Exponiendo Las Identidades Multiculturales y Multilingües

Creciendo Con Mis Dos Idiomas

Maricela Xuncax Lazo

Growing up I was so shy.

It was hard making new friends and
me daban nervios when I had to speak aloud.

Until teachers & mentors began to encourage me to

usar mi voz.

Y tomó tiempo.

Little by little,
palabra por palabra.

The moment I embraced my two languages was,
the moment I began to break through my shell,

&

open my eyes to a whole new world.

Fue el momento en que realmente,
empecé a ver crecimiento,

En mi ser y en mis pensamientos.

But sometimes there were people that,
por el color de mi piel y mis idiomas,
thought less of me.

Cast doubt upon me &
led me to doubt myself as well.

Pero,
estoy creciendo con mis dos idiomas.

Y cuando una administración,
threatened mi comunidad
I became unapologetic.

El SABER es PODER.

I am no longer that niña tímida.

I am here to stay.

My CULTURE is here to stay.

My COMMUNITY is here to stay.

My LANGUAGE is here to stay.

Y espero seguir creciendo con mis dos idiomas.

Figure 1

Watercolor/ ink artwork of what translinguaging has done to help my personal growth. M. Pascual Lazo, 2021.



La niña en la pintura de acuarela es una reflexión de mí misma, Maricela Xuncax Lazo. Una hija de inmigrantes cuyas raíces culturales, valores, e historia familiar están estrechas hasta los pueblos natales de sus padres. Estas raíces contribuyen a los idiomas y la coexistencia de todos los idiomas, conocido como el “translenguar.” Las ramas representan el crecimiento y en ellos están escritos varios aspectos de mi vida donde he experimentado el aceptar el “translinguaging”.

Latidos de T'ika y Chaski

Yuliana Kenfield

Voces de lluvia nutren la tarde,
penetran el dragón del asfalto,
explotan aroma sobre los caminos.
T'ika y Chaski entregando latidos:

otroone

Siep

Allallawfrio

Palabras translenguadas, mixtura de lenguajes a manera de latidos *che'qche*.
Maicitos *che'qche* reventándose en el alma dominical/
Creando palabras, *wawaykunawan* una contradanza/
juego trenzado de voces que caen y suben como tibia garúa en mi pecho.

Maicitos *che'qche* revoloteando:

Yes o no?

Porfis, please

Dame now

Chaski y T'ika vierten sus voces hacia el rainbow,
atienden el viejo paisaje de acertijos
Maicitos *che'qche* musicalizando la tarde.

Figure 2

In Coya Town: T'ika and Chaski with Grandma and Great Grandma. Y. Kenfield, 2015.



Esta fotografía se enlaza con el poema *Latidos de T'ika y Chaski* pues retrata el paisaje lingüístico intergeneracional. La bisabuela Raquel es bilingüe quechua-castellano, mientras los bisnietos son de nacimiento English-Spanish bilinguals who spend a year in a Quechua town of Coya. Mientras aprendían la labor de desgranar sara (maíz) they were listening to great grandma quechuata rimasharan. Grandma Maria, Raquel's oldest daughter, was in the back also desgranando junto a sus nietos en el 2015.

Sunshine of My Childhood

Maria José Solis

I was in a place where it was sunshine yearlong
Played until the sun came down
Everything and everyone seemed happy and warm

I came to a place where it almost rained yearlong
Could not go out and play until the sun came down

Everything and everyone seemed sad and cold

Wishing it was sunny

Summer came slowly

Reminded me of the 6 years I lived

In the beautiful sunshine

As the summer warmth came

It went away

Living memories

I found myself in the rain again

Sad and cold

Slowly becoming used to the rain

Little by little the fog of the winter mornings

Made me forget the warmth of the yearlong sunshine of my childhood

Now when summer comes

A part of me remembers

A place where it was sunshine yearlong

And played until the sun came down

I am – Yo soy

Yecid Ortega

I am from the spoon I love to eat from, from tofu and broccoli and Country Harvest \$3.50
bread.

I am from the cold, mountainous and busy city.

I am from the grass, the dandelion and the leaves.

I am from no tradition and humble, from the Paez and Chibcha Indigenous people and
sometimes Ortega's from Spain.

I am from the hardworking side and the sensitive. From being nice and you will succeed.

I am from no religion at all. We do not need God to love each other, respect each other and understand that we are all the same - Humans.

I'm from Hortua Hospital in Bogotá, Colombia, potatoes and rice.

From the land of the homeless guy quien te lleva si no te portas bien or the stray dog who takes you in the mouth if you are a bad guy.

I am from Santa Librada, Monte Blanco, Bellavista neighborhood, Chicago and Toronto, walking by the lake and under the bridge, by the park, riding my bicycle and running 10km an hour, recording the street vendors - eating arepa con huevo.

I am from this world, I am from this universe. But after all, I am who I am-a human being and I am from here trabajando por la justicia social - Con-razón.

Tema B: Around the Macro-Social Aspect

Número Mágico

Maria José Solís

Six is the magic number where my English language journey begins

You see at six

I was told that children learn English faster and that my mother shouldn't worry

Yet I spent time in the LRC room because "I just needed extra help"

Yes, I needed extra help

I needed someone to tell me that it was okay to write the word "because" by pronouncing it "be-ca-u-se" and please "ple-a-se"

That my tongue needed to re-navigate and learn its new way home to pronounce your thanks, thinks and thoughts but what about my thoughts?

That the word knife has a silent k and that silent k slowly stabs my accent away

El acento de mis ancestros Mayas

Y que ese acento se iba a desaparecer because my tongue found a new home

Y cuando me preguntan where you from?

Do I say Oregon? Merida?

Si digo que de Mérida, me responden “Mare, hija pero tú no hablas como yucateca”

Pero si uso palabras mayas en lugar del español me dicen eso no es español.

Oh, wow que bien hablas el inglés pensaría que eres nacida aquí ni acento tienes

Now you got me reading articles from Academic Language to Language Architecture:

Challenging Raciolinguistics Ideologies in Research and Practice

Like my life research navigating through these grammatical rules between academic English and my Spanish somehow, does not qualify me as an academic source when talking about language acquisition.

That before translanguaging was a “thing”

I used it in the classroom and teachers would say

“how does your mind work that way, you should stick to just writing in English you’ll learn faster”.

That interpreting at my school conferences, mi abuela’s doctor’s appointments I still lacked the “academic English vocabulary to comprehend content area texts”

You mean to tell me that I have to learn from Krashen, Flores, Lightbow, Spada, and Norton about language acquisition on what it’s like for an Emergent Bilingual in a classroom so I can become a better teacher to them?

You see at six, my language journey began.

My English and Spanish do a beautiful dance where they become one

My tongue may forget at times which direction home is by mispronouncing words but children will see that their teacher speaks like them.

While we have been taught to subscribe to this linguistic colonization

we need to remember to make the student’s native languages as valuable as their academic English.

Ventanas, Significados y Abrazos

Yuliana Kenfield

Las escuelas sienten débiles sus ventanas,
vibran sus marcos/
entran a las aulas las lecciones de las madres, de las fruteras, de los ambulantes,
Someone shouts out occupy your public schools, decolonize your mind
Entran las lecciones desde las calles.
¿Q'alapata para dónde vas?
Entran las voces y los vientres que traen de vuelta las gargantas de las y los bisabuelos.
Aterrizan en la mente la memoria social de los pueblos
Translenguando, desgranando generaciones y conciencias
Ama sua, ama qella, ama llulla
Translenguando, quechuañol hablando
Translenguar, una manera de respirar, palpitando Spanglish.
Minoritized doesn't mean insignificant
Que calle no significa que acepte
Las palabras construyen abrazos, entregan significados urgentes para las y los bisnietas.

Figure 3

The Cusco's community supporting teachers' strike for quality intercultural bilingual education.
Y. Kenfield, 2017.



This photo relates to the poem *Ventanas Significados y Abrazos* as it exposes la exigencia de las madres, padres, y educadores que tienen que ir a la ciudad para reclamar una educación de calidad que a veces no llega a su comunidad rural. Los discursos políticos se llenan de promesas de una educación que se vigore de los conocimientos quechuas while in practice often colonizing frameworks are reproduced in schooling, ashka suwakuna gobiernonisqapi.

Indigenous Girl

Samibah Straits

Being Native is not easy,
especially
when I am with English-speaking kids
who do not speak Spanish ...
¡como yo!
Soy casi la única chica que habla español.

There are no Diné-speaking kids like me.
Most of the Diné cannot speak as fluently
because they do not ask to learn or practice.

It is hard to be brown when there are people
who do not appreciate us being who we are
as brown people.

I am the only person in this school
who speaks Quechua.

My people's lands
have been taken by others,
their traditions are stolen
their history, treasure and songs
are gone.

Many Tongues' Truths

Kee Straits

A veces siento que tengo
half a tongue
fumbling and tripping
from the words I was raised in
(now representing forced assimilation)
a otro lenguaje de natalidad y reclamación
(también con historia de colonización)
Then toddling into tongues of Indigeneity
Runasimiy, noqa Qosqomanta kani

A high school year living abroad...
My brown skin, long thick braids
and convexly curving nose
told the man on a German street corner
that I should speak Spanish... and be poor
*Aber ich habe so gut Deutsch gelernt
dass ich meine erste Sprache (Englisch) vergessen hab*
And my English-only mother, so glad to have me back home,
soon found my tongue's memory unconsciously roamed

With each language,
a different set of realities
distinctly expressing cultural experiences
that I pass on to my daughter
who has a Navajo father
And she's learned to speak Diné
"Ya'at'eeh Shik'ei doo Shidine'e" says she
then transitions to Quechua smoothly
"Allillanchu, imanallan kashanki?"

Often when my grammar fails
Y me faltan las palabras
I become unanchored, set adrift
Ni en un lenguaje nor in the (m)other tongue
No culture or community do I belong among
but then I realize the power of periphery,
cruzando fronteras with translanguaging
My family forges unity as our future's foundation
Our many tongues' truths express the heart of one human nation.

Where Do I Belong?

Joseph Garcia

My first words as a boy were *bidi bidi bom bom*,
an onomatopoeia turned mantra.
Yet, I didn't speak until five years-old,
cultivating the code-switching culture
of the cloth I was cut from.

The only brown bean
in a pot of peeled cashews,
I struggled finding kids like me in school.
A dónde pertenezco?
Literature I read showed me villains
I was expected to become - with
White saviors being my idol of
Worship.

A dónde pertenezco?

My private school deemed upper echelon
and standard - Spanish was an accessory.

"We speak English, here," I was once told.
I saw my skin fade in the mirror,
my eyes turned blue with contacts
and bank account empty supporting
light brown hair combatting my black strands.

I did not need representation
when I saw the best version of myself, already.

A dónde pertenezco?

I turned away from my heritage,
culture, and self-worth for the sake
of satisfying those who would never know
my pain of alienation...alien.

My olive skin glistens in sunlight,
I acknowledge the shimmer of the black arm hairs.
My brown eyes melt like velvet chocolate in
rays of yellow beams.
I have learned to love myself at 22,
for a Tejano inside...loves me.

Tema C: Tensiones al Navegar Nuevos Espacios y Gargantas Culturales

Brown Means Café

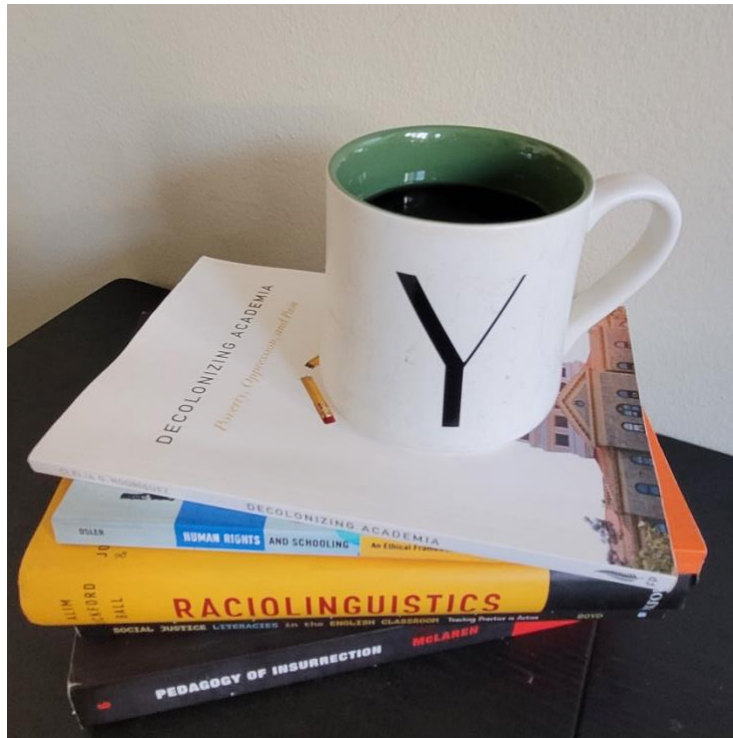
Yecid Ortega

Brown means café and café means coffee.
I love coffee...black coffee from the land que me vio nacer.
Yes, you all know the little brown looking dude.
Yes, I am Latino, latinx or what whatever es.
But what you don't know is that I was born ... I was burnT out of the ashes of violence
Struggle / DeaTh

Y la miseria de lo indígena and social justice warriors in Colombia
In my veins corre el dolor de la maldad...la ignorancia and the exploitation of all the corrupted
countries from the global North and South
South...is where I am heading when I ride my bicycle and I see all the homeless people in the
streets to TO....
Yes, because I am a Latino...latinx or whatever es....
I have an accent...but I do not care...cause I care about others...
where are you really from? the white dude asks every time I go to the coffee shop or the
hipster dive bar
I answer...of course I have an accent. I lived in Colombia with an O not Columbia...for almost
20 years...there is where I picked up the accent...
But I don't care because If I fake my accent, I would sound fake...not like you who have a fake
life, full of fake dreams stolen from the land you live today...
My fellow latinx have travelled thousands of miles or should I say kilometres ...to suffer the
snow, the poutine, the curling, the hockey, the Bluejays and the raptors...to get a job as
cleaners...with high degrees...they are engineers, doctors...nurses.... accountants...and you...
Yes, you only see an accent in a brown body...
I rather recommend you go ahead and get your brownie...
take your coffee to-go and pretend you care...
because that is how white privilege looks, sounds, and behaves...
I don't care...I don't see race...I don't see color...that is what you say
But here I am ...I am brown....
I am a Latino...latinx or whatever es....
Sin justicia no hay paz y sin paz no hay vida
Eres mi vida.

Figure 4

Scholarship roots of my Brown body. Ortega (2021)



The photo represents my scholarship and commitment to social justice as infused by the Colombian coffee I drink every morning as a symbol of strength and connection with campesinos and coffee growers from my native land.

Allin Samari...tano

Ramiro Moreyra Portilla

Dejando su *huch'uy llaqta*, un buen hombre vino aQosqo, *hatun llaqta*;
kaqmanta en nombre de su comunidad... *kaqmantapor* unos papeleos.

Llakiyllaña camina él; recordando lo que su abogado le repite *sapa kuti*:
'Alégrate, jefe, todo va a salir bien... *allillanmiestán* los billetes; gracias';
pero él piensa: ¡*Mana allinchu* que esto años dure, *mana allinchu*, ca...!

'La Le es la Ley' niwanku; ichaqa, ¿por qué estos asuntos muy difícil son?
¿Por qué misti juez como nosotros, llaqtarunas, problemas no resolver?
Runakunaqa rimaspalla imatapas allchayku, nuestra palabra no más es.

Manan mikhuyta munanichu, sumaqchicharronchata muskishas...papas.
Un ratito me descansaré... Kaypi tiyaspaqa, en total paz me lo siento yo.
¿Será que kay uhupiqá algo poderoso hay... como Wiraqocha Cura dice?

Así, a pie hasta la carretera y en carro hasta el pie del sacro Qorikancha,
velando por los suyos... Llegó al grandioso corazón de los cuatro suyos...

Figure 5

Allin smari... tano. En el templo de Qorikancha / Santo Domingo, Cusco. R. Moreyra Portilla, 2013.



En la fotografía se halla un hombre que sentado y apoyado a la base de una columna descansa en el frontis del templo católico de santo Domingo, el cual fue construido sobre el templo inka llamado hoy Qorikancha, que fuera tomada el 14 de enero de 2013 y publicada el 24 de octubre del mismo año con el título “Allin Samari...tano” translenguando quechua y

español; “Allin samari” quiere decir “Buen Descanso” en quechua; “AllinSamaritano” quiere decir “El Buen Samaritano”.

Poets Bios and Final Words

Yuliana Kenfield: Me llamo Yuliana y ante todo me identifico como Surandina, nací en Cusco, Perú, donde se hablan varios idiomas y hay un alto grado de bilingüismo entre el quechua y castellano. Recientemente mi cargo laboral es de funcionaria pública como directora estatal de educación migrante de Oregón. I am a former licensed bilingual teacher in the SouthWest as well as an immigration paralegal and translator. Más que todo la diversidad de estudiantes bilingües en las aulas de primaria me inspiró a luego comprometerme a capacitar future bilingual teachers. I became involved in this poetry project cuando trabajaba on collective sociolinguistic self-explorations with pre-service bilingual teachers around culturally responsive praxis at the Western Oregon University.

Como Qosqoruna y trabajadora con comunidades multilingües, en particular con maestros de educación multicultural, tengo una pasión por involucrarme en proyectos sociales o educacionales que persigan la democratización del conocimiento y liberen de ideologías opresoras. Desde que era wawa he hallado en la poesía una excusa sanadora ya que me empuja a un paréntesis autoreflexivo beyond los discursos que consumo. Once I learned that poetry was welcomed in this journal I promptly saw the opportunity to collectively reflect and heal through poetry around. Collaborating with others en este específico proyecto alrededor del translenguar he sentido una danza sanadora con los demás autores. Más que catarsis, al escribir y trenzar colectivamente poesía, I wanted to uplift each other, voces translenguadas.

Yecid Ortega: Yecid Ortega es mi nombre y tengo más de 20 años en el campo de la educación de lenguas en Colombia, USA y Canada. As an educator and researcher, I have worked with teachers advocating for bilingual education and valuing the diversity of languages in the classroom by adopting a plurilingual approach and using translanguaging as a pedagogical tool to use languages with meaningful purposes. In my spare time, escribo poesía experimental y espoken guord donde utilizo varias formas de usar el lenguaje in English and Español as they are my main languages.

The poems in this collection reflect my personal experiences and my identity as a latinx mestizo immigrant to North America. As I write this poetry, I experience a sense of belonging and freedom. I use it as a platform or springboard to amplify my voice, to express who I am as I am reconnecting with my heritage and my roots.

Maricela Xuncax Lazo: Me llamo Maricela y soy una estudiante de primera generación quien ha tenido el privilegio de haber tenido una educación bilingüe: desde el kinder hasta la universidad. Me dedico a enseñar a estudiantes bilingües en la primaria y soy apasionada por la importancia de la representación en el campo de la educación y el soporte necesario de estudiantes “bilingües emergentes.” También soy artista que se especializa en pintura acrílica con un enfoque en los temas de conservación de cultura e idiomas indígenas de parte de mi familia de México y Guatemala, Mi perspectiva del “translenguar” es que es una manera de “decolonizing” nuestros idiomas y aceptar que tan diversas son nuestros idiomas, y fortalecer nuestras identidades como ciudadanos de EE.UU. Mi filosofía pedagógica es ser un mentor para estos estudiantes, a quienes veo como reflexiones de mi familia y yo, para que ellos se sienten empoderados por ser bilingües. Estos estudiantes son nuestros líderes futuros y son capaces de luchar por sus valores y lo que ven que es correcto.

“Creciendo con mis dos idiomas” es un reflejo de mis luchas internas y como el “translanguaging” me ayudó con mi crecimiento personal. De niña, yo era tímida y batallaba con tener confianza propia. En la primaria, los idiomas de español e inglés fueron claramente segregados. Si “translenguamos”, fue considerado incorrecto o académico. Como resultado, me fui distanciando del idioma del español. No fue hasta la secundaria cuando me fui acostumbrando a translenguar con mis compañeros y en mis tareas. La mejor parte fue que el “translenguar” no fue considerado “no académico” por mis profesores que enseñaban en español. De hecho, nos animaban a mezclar nuestros idiomas. En el proceso, supere la confianza en mis habilidades bilingües y en mí mismo. Igual me ayudó a conectarme con mi comunidad y poder participar y tener un rol de liderazgo. Yo quiero que el lector se refleje con sus propias experiencias y raíces, como fueron enriquecidos con el “translenguar” y les han empoderado a ser la persona que son hoy en día y que podrán lograr ser en el futuro.

Ramiro Moreyra Portilla: Empecé a escribir poesía en el colegio, aunque solamente en idioma castellano, no obstante ser yo quechuahablante; pues, no usé ese idioma en mi educación ni nadie me incentivó a crear textos en quechua... eran otros tiempos. Comencé a fotografiar siendo universitario en la ciudad del Cusco, en película; pero, ya en la adultez publiqué mis fotos digitales en internet, en la red social Flickr, poniéndole títulos en español, quechua y otros idiomas; pero, destacan varios con redacción mezclada entre quechua y español, caso que recién este 2021 me entero se le conoce como translenguar, porque nosotros a este fenómeno lingüístico llamamos cotidianamente quechuañol, espanglish, etc.

Maria José Solis: Mi nombre es Maria José Solis, y soy nacida en Mérida, Yucatán, México donde aprendí hablar español y algunas palabras mayas. I learned to speak English at the age of six when I moved to Oregon. My love of teaching started eight years ago when I became employed at an elementary school as a bilingual secretary; cuatro años después empezaría my journey académico como maestra bilingüe with a minor in English to speaker of other languages en Western Oregon University. I am a first generation student and a DACA recipient. I was given this opportunity to write a few poems by Professor Yuliana Kenfield; I knew I had to take this opportunity and express part of my linguistic journey and memories of my motherland. As an Emergent Bilingual I understand some of the experiences students might be going through y translenguar es una manera que une culturas y lenguajes.

In poem, "Sunshine of my Childhood," is about my transition from coming from a place that was bright yearlong and simulating the gloominess of Oregon weather. How the rain became everything I have known. In some ways it touches on translanguaging because one learns to adjust to a new type of style of speaking or new words yet deep down there is always use for el idioma materno de uno. "Numero Magico" plays an homage to the thousands of Emergent Bilinguals like myself who grew up in a time when interpreters were not available and as a kid, I grew up translating for mi abuela. It touches on how being in college I have learned about my own experiences in K-12 education from academic sources, studies and scholars that somehow we always forget that some of us have lived it. I was told that using both languages as a child

was not correct or proper and now it is something we nourish and cherish in classroom that are multilingual.

Kee Straits & Sami Straits:

I am a bilingual Indigenous Latina licensed clinical psychologist with a master's degree from the University of New Mexico and a doctoral degree from Utah State University. I am the founder and CEO of a consulting business, TLC Transformations. I also took on a position as the Director of Equity, Community and Culture at Bosque School, a 6th-12th college preparatory school in Albuquerque, New Mexico.

In order to understand my views on language and translanguaging, it would be important to know that I was born in Perú, adopted into the USA as a baby and grew up in an English-speaking environment. My only exposure to Spanish as a child was through school classrooms. I excelled academically in language learning (reading and writing exercises), but I could not use Spanish in authentic contexts. In addition, I recollect having primarily White Spanish teachers who were not native speakers. I battled my own emotional relationship with Spanish because I knew my outward appearance signaled to others that I should be fluent in Spanish when I was not. I deeply desired to speak Spanish as the language of my birth country, but my tongue would not remember.

Y por primera vez, me conecté con lenguas indígenas en mi alrededor, abrazándome. *Ayllu*, *ñañay*, *minka*, *chakra*, *waway*, *warmi*, ... aprendí la palabra *ayni*, no en libros, pero por ser testiga y participante en el proceso, reparando un techo de una familia con la ayuda de la comunidad.

I lived in communities with bilingual schools (Quichua-Spanish, Kofan-Spanish) and learned from the community members themselves, as well as grassroots Indigenous groups how hard they fought to shift the system to bilingual education. Since then, in my work on health, mental health, and educational disparities with Indigenous and Latinx communities in the USA, I support community-led approaches that center community languages and modes of expression as imperative to achieving equity.

Además que eso, cuando adopté a mi hijita, Samibah Straits que también es de Perú, el castellano cesó de ser un segundo lenguaje porque su reclamación adentro de nuestro hogar y su conexión a emociones profundos de amor entre mi familia lo convirtió a una lengua de corazón, igual como Quechua (a language my daughter and I are reclaiming together) y Navajo (the first language of my husband). Translanguaging is an expression of dynamic cultural vitality, reclamation, creation and future thrivance. What I most hope the reader feels from my poem is how deeply rooted our languages are to our experiences, our families, communities, histories and to both our self-love and community-love.

The story behind the poem of my daughter Sami, Maria-Fernanda Samibah Straits (Quechua/Navajo) is an eleven-year-old 6th grade student at Bosque School in Albuquerque. She wrote and illustrated several unpublished stories: *The Pegasus and the Serpent*; *Mi Viaje a Cuba*; *My Vacation to Seattle*; and *La Guerrera*. Her book, *All About Guinea Pigs*, won her 4-H Grand Champion at the New Mexico State Fair. Twice, she placed first in her grade for reciting poetry in Spanish. She represented her school at a citywide presentation, *Poesía Eres Tú*. Samibah says, "Writing makes me imagine things as if I were taken from one place to another like magic." She is an avid reader, pianist, and animal-lover.

When I was offered to write a poem, I thought to myself that maybe I should do a poem about my people and how many similarities there are in both Quechua and Dineh tribes. I was able to explain a little bit about Quechua and Dineh people. I want the readers to understand how much we suffer by how much we lost to colonization. It was helpful to me to release all the sadness, worry and pain for the brown community. I wrote it in English and Spanish to explain how lucky we are to be bilingual, the few of us who are. The consequences of not asking or even trying to speak our native language, whether it is English or Spanish, causes disruption between us. Many people have forgotten *su lengua natal*. I was trying to bring back Spanish to those who can understand but do not care to speak. I use English to bring both communities together. I love to mix in both to show that all beings are sacred.

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***Bilingualism and Bilingual Education: Conceptos Fundamentales.* David Schwarzer, Mary Petró, and Clarena Larrotta (Eds.). Peter Lang Publishing. 2021. 168 pages. ISBN 9781433184505. Hardcover &96.32**

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Bilingualism and Bilingual Education: Conceptos Fundamentales has been an anticipated scholarly and practical support for pre-service teachers en el campo de la educación bilingüe. The editors, Schwarzer, Petró, and Larrotta ensure this book reflects not only the theory but also the ways languages are spoken and heard in 21st century bilingual classrooms and communities throughout the country by tejiendo el español y el inglés en contextos académicos.

En este libro podemos leer y experimentar el translenguaje ya que, as the editors mention, this is the first translanguaged book that has been published, and therefore it resonates with the urgent need to be responsive in taking strong actions in favor of our multilingual communities (García et al., 2011). This work compiled groundbreaking research in the field of bilingual education by bringing ten chapters written by scholars communicating the complexity of bilingual contexts around the United States. The book re-centers dialogues built on rich linguistic repertoires, modeling what translanguaging practices look like in writing, and reflecting the ways cuando translenguamos de una manera natural, flexible y fluida al hablar en nuestros entornos socioculturales.

El libro está dividido in three major sections that take the reader through a journey of theory, practice y acción. The first section of the book, “*Theory*,” is comprised of four chapters that begin by addressing the historical and social contexts of linguistic suppression and separation in the United States. Inicialmente, presentan nuevas valorizaciones, which include decolonial perspectives que retan la vigilancia institucional del lenguaje. En el capítulo uno, “*Subtractive Schooling and Authentic Cariño: Translanguaging in the Bilingual and Dual Language Classroom*,” Valenzuela, Salmerón, y Batista-Morales exploran resistencias hacia herramientas colonizadoras. Such tools are analyzed as they relate to the oppressive attitudes toward language and bilingual students in the classroom. This chapter is built on Curry’s (2016) model

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of authentic cariño, which advocates for bringing translanguaging practices al salón de clases to activate and engage in political awareness and authentic caring. De esta forma, el capítulo presenta el translenjuage como una práctica que cuestiona la drástica separación de lenguajes en la educación bilingüe. The authors advocate for shifts in instructional practices que permitan utilizar los repertorios lingüísticos de los estudiantes en aulas multilingües. In chapter two, the experiences of teacher educators, in connection to their raciolinguistic context, is highlighted by Ek, Fallas-Escobar, and Sánchez. Este capítulo documenta y analiza las narrativas personales de maestras y maestros bilingües latinos/as/xs in ways that provide windows to explore the realities al vivir en dos lenguajes. This chapter, “*Retrospective Ideological Work: Leveraging Latina/o/x Bilingual Teacher Educators’ Personal Narratives*” provides an opportunity to connect con los retos reales que son parte de la vida de las/los docentes en sus aulas de clase.

En el tercer capítulo, “maestras fronterizas”, de la Piedra and Araujo nos presentan las historias y las prácticas of two female educators that are teaching in border spaces. El capítulo entrelaza las teorías Chicana/Latina feministas and their role as Nepantleras y expertas en cruzar fronteras lingüísticas y culturales. This chapter is rooted in the need to address how the success of emergent bilingual students largely depends on their conocimiento académico, lingüístico y emocional. Al final de esta sección, en el capítulo cuatro, Smith and Murillo, in their piece, “*Funds of Linguistic Knowledge en Prácticas Transnacionales to Promote Biliteracy Development*,” address the importance of recognizing los fondos de conocimiento lingüísticos, and the way we can observe them among people who are identified as transnationals. Además, this chapter provides resources to teach bilingual children through examples of work the authors have done with transnational families. This chapter clearly illustrates the authors’ scholarly practices and the experiences of transnational people. That is, while Smith and Murillo describe the challenges of translanguaging practices as they relate to funds of knowledge, they also address their own challenges in navigating language ideologies and language use. This chapter provides implications for the field of bilingual teaching and learning of transnational students, their families seen as assets, and the implementation of translanguaging practices in the classrooms. This section supports the understanding of translanguaging theories and the way these are shaping teaching practices in bilingual education.

The second section of the book, “*Practice*,” nos comparte la experiencia de los docentes y las maneras en que la “práctica” materializa los fundamentos teóricos presentados en la

primera parte del libro. Aquí se pueden observar ejemplos en espacios escolares y sus situaciones académicas. Caldas Chumbes, Palmer, and Pallais, in the fifth chapter titulado “*Embracing Our Bilingual Selves in Reflection & Dialogue: Hacia Una Praxis Bilingüe en Espacios de Preparación de Docentes*,” immerse the reader into the ways bilingual educators construct their teacher identities navigating structures of power in teacher preparation programs. El capítulo centra la atención en la formación de pre- and in-service bilingual teachers. In addition, the authors point out that there is scarce knowledge que se relacione con las historias individuales of bilingual teacher educators. This chapter provides an analysis of the educators’ linguistic trajectories, su educación, sus ideologías, and their professional experiences. Las implicaciones de este capítulo son significativas as teacher analysis is key in the bilingual classroom dónde se entrelazan las prácticas e ideologías lingüísticas.

The book continues with chapters six and seven, los cuales nos ayudan a entender el papel del translenguaje en el aula bilingüe. The authors elaborate on how instructional and social ideologies influence pressure to adhere to language separation. Furthermore, they expand on the kind of linguistic purism that gets in the way of a genuine use of the full linguistic repertoire. In addition, the chapters presentan las realidades que experimentan los docentes bilingües en el salón de clases, as they navigate the pressures and the misunderstanding surrounding language use by the school administration and the teacher community. The authors provide a working definition of translingüismo explicando sus tres componentes; linguistic phenomenon, ideología y estrategia en el salón de clase. Furthermore, these chapters present estrategias y actividades that support the creation of translingual spaces. Schwarzer and Caswell, in particular, conceptualizan el translingüismo como global and local, or *glocal*; al mismo tiempo, they observe an ongoing negotiation of cultural and linguistic identities. In chapter seven, De La Rosa shares her experience as a science teacher utilizando dos idiomas en su enseñanza. The author details the process of instruction and the way it intersects with translanguaging practices; the effectiveness in her methods is contrasted to the surrounding attitudes toward her use of Spanish and English in Texan schools.

The third section “*Action*,” presents three chapters which focus on the implementation of the theoretical and practical foundations presented in the previous sections. As a group, these three last chapters address the need to activate pedagogical translingual practices presented in three different learning contexts: Latina mothers, parental engagement, and

development of Latina/o/x bilingual teachers in Texas. The intersection of language, hybridity, and the role that families play, is the focus of chapters eight and nine. In these two chapters, Cedeño, Parra, and Larrotta highlight the important roles schools play in the life of families and students para asegurar que el aprendizaje sea exitoso. Chapter eight, “*Breaking Walls: Language Inclusion y Familias Latinas*,” se enfoca en el papel de las madres in the broader school context taking into consideration success as well as historical exclusion. In chapter nine, Larrotta challenges pre-conceived assumptions related to parental involvement and parental engagement. En este capítulo, the author propone nuevas formas of parental participation. In this pedagogical perspective, se amplifican the expressions of hybridity beyond language into the family context. In chapter 10, Petrón and Berg look at the process of acquiring a bilingual certification in the state of Texas for Latina/o/x pre-service teachers. The authors explore the meaning of going through this process without enough institutional resources. They describe the way the Bilingual Target Language Proficiency Test (BTLPT) in Texas is weaponized against aspiring bilingual teachers. The chapter provides recommendations for the development of communities of practice in the field of bilingual education.

En su exploración teórica, this book nos ofrece un análisis profundo que nos permite ver la aplicación de la teoría del translenguaje en una variedad de contextos escolarizados y socioculturales. One of the key contributions this book provides, is the strong tie it presents with real life situations that are highly visible in schools across the United States. As a translanguaged text, the reader will be invited to expand their linguistic and reading repertoire to interact with the use of language as presented; in that allows the reader to experience the natural flow of languages merging into the ideas they capture while engaged with translanguaging practices. This work is breaking linguistic norms that marginalize the ways bilingual students manipulate their full range of linguistic resources; it is a must-read for (bilingual) teacher educators, pre- and in-service teachers, and administrators.

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(Re)Orienting Translanguaging in Bilingual Education

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As a US born Latino who grew up in a bilingual household in Philadelphia, I learned from an early age about the subjective nature of language borders. For example, when I was in first grade, my teacher asked us about our favorite TV show. My answer to her was “la novela,” in reference to my mother’s soap opera that I enjoyed watching with her on my days off from school. Fitting the typical demographic of the US teaching force, she was a monolingual white woman who didn’t understand me. I remember being surprised by this. While I was old enough to understand that my parents sometimes used Spanish—a language that my teachers and many of my peers did not understand—I hadn’t realized that “la novela” was, in fact, not considered English to many people since I used it all the time with my siblings and cousins who all identified as English speakers. Until that moment, “la novela” had always functioned as an unmarked English word to me with the term “soap opera” not entering my linguistic repertoire until later as the preferred term when engaged with monolingual English speakers.

Many years later when I was a graduate student in New York City, I had the opportunity to meet a former member of the Young Lords, a 1970s radical Puerto Rican organization with bases throughout the Puerto Rican diaspora that had inspired my own political commitments. We were waiting for the elevator together and I said something about “el elevador” taking a long time. She quickly corrected me insisting that “el elevador” was Spanglish and that the correct term was “el ascensor,” a term I had never heard used by any Spanish speakers in my life up to that point. This was one of many of my experiences of language policing in progressive circles that led me to the realization that the language policing of US Latinxs spans the political spectrum from the far-right, who often want to impose draconian English-Only policies to the far-left who often subscribe to purist language ideologies in the name of language maintenance. It was also one of the experiences that reminded me that it was not only monolingual white people who engaged in this language policing but also bilingual Latinxs.

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These experiences are part of what inspired me to develop a research agenda that brings attention to the arbitrary nature of linguistic borders and the harm that these linguistic borders perpetuate against US Latinx students, teachers and communities. My point of entry into this work has been through the concept of translanguaging. I had the great fortune of reading the page proofs of what would eventually become *Bilingual Education in the 21st Century: A Global Perspective* as a graduate student working under Ofelia García's supervision. I remember how validated I felt as a US Latinx who was constantly made to feel as if neither my English or Spanish were good enough as I read through the book. I feel even more validated when I come across other Latinxs like Navarro Martell who share similar experiences in her critical autoethnographic work as part of this special issue. Many of us have been able to build community around this concept in ways that were not just individually transformative but also provided us with tools to promote institutional transformation.

At the same time, I worry that as the term has been taken up it has often been in ways that are divorced from the important political and epistemological components of Ofelia's original conceptualization of the term. Salmerón, Batista-Morales and Valenzuela remind us of these political dimensions of translanguaging, by pointing to the ways this connects to the longstanding politics of caring and authentic *cariño* Latinx communities have used to combat subtractive schooling that has sought to violently strip us of our cultural and linguistic practices. Nuñez & García-Mateus further examine this resistance to subtractive policies that have shaped the experiences of US Latinxs by examining the ways Latina mothers work to sustain translanguaging family and cultural practices in defiance of monoglossic language ideologies that frame these language practices as deficient and in need of remediation. These articles are an important reminder that the inspiration for translanguaging as originally conceptualized in *Bilingual Education in the 21st Century* was political struggles of Latinx and other minoritized bilingual communities in the US and in the world. Indeed, the origin story that Ofelia has told about what originally inspired her to conceptualize translanguaging in the ways that she did in her book was the disconnect that she observed between the strict separation of languages that was, and often continues to be, considered "best practice" in bilingual education and the strategic use of both English and Spanish that many bilingual teachers engaged in to enhance student learning and affirm their bilingualism. The legacy of resistance that inspired her conceptualization can be seen in the retratos described by Muñoz-Muñoz where Latinx bilingual

teachers use their knowledge of translinguaging theory and pedagogy to continue to create counterideological stances in their schools.

In the spirit of continuing to push the conversation further, I want to revisit one of the key conceptual moves that Ofelia has made in her insistence that any theory of language committed to social justice must take bilingualism as the norm and use this as a point of entry for reconceptualizing the nature of all language practices. Her argument, which she has continued to develop in collaboration with many others including me since 2009, is not simply that bilingualism is good but rather that bilingualism should be positioned as the norm of human communication. Doing so reorients language away from the assumption that homogenous codes are the normative form of human communication toward the recognition that language is inherently heterogenous—that is, the recognition that all of us are constantly crossing socio-historically produced linguistic borders. From this perspective, the relevant question to ask is not what linguistic practices count as translinguaging and what linguistic practices do not count as translinguaging. Instead, the relevant question to ask is what forms of linguistic heterogeneity become marked as translinguaging and what forms of linguistic heterogeneity remain unmarked.

The first step in reorienting language toward the embrace of its inherent heterogeneity is unapologetically engaging in marked forms of translinguaging in spaces where these language practices have typically been marginalized such as in academia. By engaging in the strategic use of language practices that have historically been associated with both English and Spanish, the articles in this special issue are doing the important foundational work of normalizing these language practices by taking the stance that they are not just legitimate in homes and communities but also in schools and academia. This is most powerfully articulated through the *Trenzando Poetry* where the authors are strategically using their entire linguistic repertoire to speak back to their racial and linguistic oppression. Ostorga illustrates the power of bringing these marked forms of translinguaging into bilingual teacher education, where Latinx teachers whose Spanish language practices are typically perceived as deficient because of the legacy of oppression that has shaped their development can begin to heal from this trauma by having their entire linguistic repertoire positioned as integral to their development as bilingual teachers. This, in turn, allows them to tap into the broader history of resistance that has characterized the experiences of US Latinxs that they can bring into their classrooms in their work with their students in order to continue to resist in the present.

The second step in reorienting language is to use the normalizing of marked forms of translanguaging as a point of entry for reconceptualizing language outside of a monoglossic lens. Eller and Nieto in their discussion of idiolect offer one point of entry into doing this. By refusing to take named languages as the point of entry for conceptualizing language, these authors align themselves within broader efforts to shift the epistemology of language away from the universalizing of idealized monolingual whiteness toward the recognition of the arbitrary nature of linguistic border construction that both affirm marked forms of translanguaging while deconstructing the very idea of monolingualism as part of broader efforts to dismantle white supremacy. This epistemological move helps us to imagine a new more inclusive vision of humanity that frames all of us as having idiosyncratic idiolects that are inherently heterogeneous as opposed to presupposing that some people engage in objectively more homogenous and pure codes than others. From this perspective, this commentary, which many readers may perceive as engaged in standard academic English, can also be understood to be engaged in translanguaging through my strategic use of my idiolect in ways that accommodate my audience, task, and goals. Indeed, all language practices can be understood as translanguaging with marked forms of translanguaging recognized as such because of the social status of the speakers and the political status of the named languages that are present within the language practices of their communities.

To give you a sense of how adopting such an orientation might play out within the context of bilingual education, let me describe a recent interaction that I had with bilingual teachers in Philadelphia. We had spent several sessions together learning about translanguaging and working to normalize the simultaneous use of linguistic features that have historically been associated with English and Spanish. The teachers felt affirmed by the concept of translanguaging and were grateful to have a word to describe and affirm the types of language practices that they have regularly engaged in both in their classrooms and the broader community. Despite this, one of the teachers lamented the fact that her students did not speak Spanish in a way that she perceived was proper. One example that she focused on was the use of the term “rufo” to refer to “roof,” which she condemned as Spanglish. I explained to her that “rufo” was a natural consequence of language contact and was no different than the fact that English speakers now use terms like “taco” and “hacienda.” We critically interrogated why it was that certain products of language contact (such as “rufo”) were perceived to be deficient whereas other

products of language contact (such as “taco” and “hacienda”) were not. Was I able to convince this teacher that “rufo” was legitimate? Probably not. Was I able to model for her how she might engage in discussions of language variation in ways that do not reify a monolingual white perspective? Yes. And my hope is that continuing to push these conversations will continue to chip away at the colonial logics that shape contemporary approaches to bilingual education continuing in the legacy of our ancestors who have always resisted these ideologies. I see this special issue as part of this continuing legacy and am grateful to all of the work that these scholars and educators for their tireless efforts.

Authors' Biographies

Dr. Pablo C. Ramírez is Professor and Chair of the Teacher Education Department at California State University, Dominguez Hills. His scholarship and research is associated with teacher preparation and critical multilingual education in K-12. Dr. Ramírez's research attempts to understand how bi/multilingual teachers and leaders enact critical bicultural pedagogies to create linguistic space and advocate for students. He believes that teachers and educators must be advocates for language preservation in K-12 schools and communities.

Dr. Armando Garza Ayala earned his Ph.D. in Culture, Literacy, and Language from the University of Texas at San Antonio. Currently, he is an Assistant Professor of Language, Literacy, and Sociocultural Studies at the University of New Mexico. As a bicultural/biliterate researcher and teacher educator, and using sociocultural and critical frameworks, Dr. Garza Ayala's research and teaching interests focus on the use of linguistic and cultural tools in K-12 mathematics/science education, particularly with bilingual and emergent bilingual Latina/o/x marginalized students, and language and literacy justice of minoritized student populations and communities.

Melissa A. Navarro Martell, Ph.D. (ella/she/her(s)) is an Assistant Professor in the Department of Dual Language and English Learner Education at San Diego State University, a Hispanic Serving Institution in the land of the Kumeyaay. Her research and teaching center the need to prepare critically conscious multilingual educators on the sociopolitical, ideological, cultural, and linguistic aspects of teacher preparation in general, and K-8 equitable STEM and dual-language education specifically. Doctora Navarro Martell, an immigrant from Tijuana, México, is a former 4th and 8th grade social-justice math and science dual-language teacher who currently teaches bilingual math and science methods courses.

Dr. Cori Salmerón is an Assistant Professor of Language and (Bi)Literacy Education at Georgia State University. She is a former elementary school teacher in New York City and Beirut, Lebanon. Her teaching and personal experiences led to her research focused on multilingual students' language and literacy practices, how teachers enact culturally sustaining pedagogy and preparing teachers to work with students from a wide range of cultural and linguistic

communities. Her research provides insights into translanguaging as both a linguistic practice and a culturally sustaining pedagogy. She teaches undergraduate literacy methods courses that center students' full linguistic repertoires and lived experiences.

Dr. Nathaly Batista-Morales is a senior manager at TNTP. She focuses on Latinx family engagement and (bi)literacy efforts across Texas and Phoenix. She leads the content development for the Parent Literacy Academy, as well as the Latinx/Spanish speaking community engagement portion of a 5-year strategic plan. In Texas, she builds on the capacity of leaders and teachers to see, coach, and deliver strong biliteracy instruction across a school district. Prior to joining TNTP, Nathaly was a researcher and teacher educator at The University of Texas at Austin, as well as PK-6 bilingual educator in Puerto Rico and Austin, TX. Nathaly holds a PhD in Bilingual and Bicultural Studies from The University of Texas at Austin.

Angela Valenzuela, Ph.D., is a Professor in the Department of Educational Leadership and Policy at the University of Texas at Austin. She is Director of the Texas Center for Education Policy. Previously, she taught in the Department of Sociology at Rice University in Houston (1990-98), and she was a Visiting Scholar at the Center for Mexican American Studies at the University of Houston (1998-99). She completed her Ph.D. at Stanford University. She is the author of the award-winning book, *Subtractive Schooling: U.S.-Mexican Youth and the Politics of Caring* (1999), *Leaving Children Behind: How "Texas-style" Accountability Fails Latino Youth* (2005), and *Growing Critically Conscious Teachers: A Social Justice Curriculum for Educators of Latino/a Youth* (2016).

Eduardo R. Muñoz-Muñoz, Ph.D. is an Assistant Professor and the Coordinator of the Critical Bilingual Authorization program "Bilingüismo y Justicia" at the Lurie College of Education at San José State University. Dr. Muñoz-Muñoz earned his doctorate at Stanford University in 2018. He also holds a Master's Degree in Sociology (Stanford University, 2016), a Master's Degree in Educational Leadership (UC Berkeley, 2010), and a *Licenciatura* in English Philology (Universidad de Córdoba, España, 2000). A former teacher and administrator, his research, teaching, and practice engage with issues of linguistic access, educational opportunities, and teacher preparation from a critical policy ethnography stance.

Alcione Negrão Ostorga, PhD. is a Professor at the University of Texas Rio Grande Valley. With more than 40 years of experience in education, her current research focuses on *Border Pedagogies for Teacher Development*, which combine methods to promote the cultural and professional identities of Latinx teacher candidates and develop their capacity for advocacy and agency. She is the author of the book *The Right to Teach: Creating Spaces for teacher Agency (2018)*.

Stephanie Eller is a doctoral student at Northern Illinois University in the department of Curriculum and Instruction with a focus on bilingual/ESL instruction. She is also currently an elementary dual language teacher, with 13 years of bilingual teaching experience.

David Nieto is an assistant professor in bilingual education in the College of Education at Northern Illinois University. Prior to joining NIU, he was executive director of the Bueno Center for Multicultural Education in the University of Colorado-Boulder's School of Education. David's research focuses on the areas of education, language, and equity. In particular, he is interested in policies and practices that shape the education of culturally and linguistically diverse students. In addition, he is interested in teacher preparation and leadership in diverse settings, bilingual dual language programs, Spanish language development, and language policy in education.

Dr. Idalia Nuñez is an Assistant Professor of Language and Literacy with specialization in Bilingual-Bicultural Education at the University of Illinois at Urbana-Champaign. She was a Spanish-English bilingual elementary teacher in San Antonio, Texas. Her research interests are on bilingual education, bilingualism, biliteracy, and the translanguaging practices and knowledge of Chicana/Latinx students, families, and communities. She currently teaches courses focused on bilingual education and ESL methods, practices, and approaches, and on biliteracy theory and research at UIUC. Dr. Nuñez's research, teaching, and advocacy efforts are on supporting the educational needs of students from culturally and linguistically diverse backgrounds.

Dr. Suzanne Garcia-Mateus is an Assistant Professor of Bilingual Education and the Director of the Monterey Institute for English Learners at California State University- Monterey Bay. She was a Spanish-English bilingual elementary teacher in Kansas City, Missouri and Austin, Texas. Her research examines the intersection of race, class and language in multilingual contexts and from different perspectives. Suzanne teaches courses focused on culturally and linguistically

diverse students. Each course is framed using a strengths perspective, which assumes that students have multiple literacies that are the foundation of their learning.

Minea Armijo Romero is a Ph.D. Candidate in the Language Literacy and Sociocultural Studies program at the University of New Mexico, and Faculty in the Education Department at Central New Mexico Community College. Her current research looks at the intersection of transnationalism, border theory, and intercultural educational models in Michoacán, México.

Yuliana Kenfield, Ph.D. is a Quechua activist scholar, mother, and multilingual poet. She is a former licensed k-8 Spanish-English bilingual/TESOL teacher (New Mexico), college professor of bilingual teachers (Texas and Oregon) as well as an immigration paralegal. Currently, her work (Oregon) focuses on collective self-explorations with parents, teachers, administrators and paraprofessionals of migratory children around culturally responsive praxis. Additionally, Yuliana works with activists from her hometown, Cusco (Peru), who are concerned about equity in education for Indigenous populations. She is the author of the book *Enacting and Envisioning Decolonial Forces while Sustaining Indigenous Language: Bilingual College Students in the Andes*.

Maria José Solis is a first generation undergraduate student at Western Oregon University majoring in early childhood education with a minor English to Speakers of Other Languages and will graduate in June 2022. Prior to enrolling at Western Oregon University to pursue education, she worked for Greater Albany Public Schools for 8 years where she discovered her passion for working with elementary students. She has also been involved with 4-H Youth Development at Oregon State University since 2008. Maria José is passionate about social justice, inclusivity in the classrooms and students pursuing higher education or trade schools.

Yecid Ortega Ph.D. finished his doctoral studies at the University of Toronto (Canada) with a specialization in Comparative, International, and Development Education. His main interests are within anti-colonial practices and innovation in education and research. He has over 20 years of teaching experience in the USA, Canada and Colombia working along with immigrants and refugees, international students and other marginalized communities. Dr. Ortega focuses his work on *el Buen Vivir* as lens for social justice, anti-discrimination and humanizing approaches to counter capitalist, neoliberal and global forms of hegemonic domination.

Kee J.E. Straits, PhD (Quechua) is an Indigenous Latina bilingual licensed psychologist and owner of Tinkuy Life Community Transformations, LLC. Dedicated to health equity, she provides direct services, consultation and facilitation, mentoring, evaluation and independent research. She has 14 years of experience providing therapy and working with children, adults and families affected by trauma, substance abuse, violence and cultural disconnection. She works closely with Native American and Latinx communities to develop culturally centered mental health prevention and treatment programs. She also provides workshops, trainings, and individualized support to schools and organizations working towards systems change for racial equity.

Maria-Fernanda Samibah Straits (Quechua/Navajo) is an eleven-year-old 6th grade student at Bosque School in Albuquerque. She wrote and illustrated several unpublished stories: *The Pegasus and the Serpent*; *Mi Viaje a Cuba*; *My Vacation to Seattle*; and *La Guerrera*. Her book, *All About Guinea Pigs*, won her Grand Champion at the New Mexico State Fair. Twice, she placed first in her grade for reciting poetry in Spanish. She represented her school at a citywide presentation, Poesía Eres Tú. Samibah says, "Writing makes me imagine things as if I were taken from one place to another like magic." She is an avid reader, pianist, and animal-lover.

Maricela I. Xuncax Lazo is a Bilingual elementary school teacher in the Salem-Keizer School District in Oregon. As a first generation student and educator, she strongly believes in eradicating the Pipeline to Prison system in schools and equity in schools. She is also an artist who specializes in brightly colored paintings with themes surrounding her indigenous Guatemalan/Mexican family roots, language and culture, intertwined with florals.

Nelson Flores is an associated professor in educational linguistics at the University of Pennsylvania Graduate School of Education. His research examines how language and race intersect in bilingual education policies and practices in ways that are harmful to racialized bilingual students. He is the recipient of many awards including the 2017 AERA Bilingual Education SIG Early Career Award, a 2017 Spencer Postdoctoral Fellowship and the 2019 James Alatis Prize for Research on Language Planning and Policy in Educational Contexts.