TRANSFORMATIVE PRACTICES IN TRANSLANGUAGING CLASSROOMS

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Preface
Challenging the theory/practice dysfunction through translingual pedagogies

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I am thrilled to be writing the preface for this book on translingual pedagogical practices (Práticas Pedagógicas Translíngues). In the world of publishing, voices and experiences from the classroom are often afterthoughts, only allowed to appear in print once clearly delineated theoretical maps have been established. This apparent order of things tends to subordinate teachers' unique insights and ways of knowing to the priorities determined by academic researchers and scholars, who themselves work under formidable pressure to publish innovative work, acquire research funding for their programs, and ultimately advance their careers through promotion and recognition from colleagues. At times, it seems as if an all-pervasive audit culture hovers over the professoriate like a dark threatening cloud—measuring and ranking the productivity of anxious participants rightfully concerned as to how powerful decision makers in administration and government might interpret and/or manipulate the numbers generated. Fearful of being left behind, many scholars feel the pressure to ride the crest of the latest theoretical wave, often over-extending its explanatory value and relevance to the realities and specificities that classroom teachers encounter.

Many years ago, Mark Clarke (1994) described this theory/practice relationship as profoundly dysfunctional, a perspective that I have professionally encountered and detailed in a chapter titled *Writing Across the Theory-Practice Divide* (Morgan, 2003), in which I describe editorial efforts to prioritize cognitive SLA principles over critical literacies and a social justice orientation in a journal article about teaching the Gulf War in a community-based adult ESL program. During this editorial debate/dispute, I was repeatedly reminded of my subordinate status as a practitioner and that what I was doing in class "is not ESL", at least as it was being conventionally described and taught at this time (the early 1990's). My assigned purpose was to help students communicate effectively and develop functional literacies to facilitate their social integration/assimilation—not to question or challenge the terms and conditions

by which newcomers were being "welcomed" into Canadian life. Dominant SLA discourses regarding maximum exposure and monolingual instruction in the target language ensured that meaningful content regarding citizenship and public life would be suppressed or deferred, especially for lower-level classes. To counter this infantilizing approach, some of the teachers in my adult ESL program allowed for, and even encouraged the use of students' L1 and full linguistic repertoires to engage in content that was intrinsically important to their individual and collective identity negotiation. In the context of theory/practice dysfunction, it is important to reiterate that this early bilingual and translingual pedagogy that I witnessed happened in the shadows of official curricula. Indeed, this "everyday politics" of translingual resistance (Canagarajah & Dovchin, 2019) was happening at the same time other colleagues continued to fine students 25 cents for L1 utterances, as encouraged by program supervisors and administrators.

Certainly, it has become easier to publish classroom-based research that includes an explicit focus on language and power alongside concerns for communicative efficiencies and functional literacies. It is also easier for teachers to cite or identify openly ideological discourses and terminology (e.g., decoloniality, raciolinguistics, neoliberalism, posthumanism) as underpinnings for their language lesson plans and curricula. These developments or opportunities can be seen as the residual effects of over thirty years of determined efforts to promote critical literacies and pedagogies in applied linguistics and additional language teaching (Chun & Morgan, 2019; Crookes, 2021; Ferraz & Kawachi-Furlan, 2019; Kubota & Miller, 2017; Morgan & Mattos, 2018; Pennycook, 2021; Rocha, Maciel, & Morgan, 2017).

Yet, an argument can be made that in respect to translanguaging research, theory/practice dysfunctionality stubbornly persists, albeit transposed from shadowy circumstance to an intense, often microscopic luminosity. I refer here to ongoing debates regarding perceived and/or claimed differences between various theoretical terms used to describe human communication and the complex, meaning making repertoires utilized within and across a variety of imputed boundaries depicted as a multi/pluri turn in applied linguistics (Kubota, 2016). In the hands and eyes of leading translanguaging scholars, for example, the concept of plurilingualism appears permanently fossilized, forever compromised by association with the European Union, in which supranational integration is just a cover for an oppressive and expansive neoliberal and neocolonial agenda (García, et al., 2021; Flores, 2013). Meanwhile, translanguaging is permitted to evolve and diversify from its Welsh origins,

integrating all forms of embodied, semiotic, and multimodal capacities in the service of an intrinsically transformative, transdisciplinary, and decolonial undertaking. Not surprisingly, plurilingual-minded scholars reject this marginalizing comparison (e.g., Corcoran, et al., 2023; Lau & Van Viegen, 2020; Marshall & Moore, 2018). Piccardo (2017), for example, describes plurilingualism as a "catalyst for creativity" drawing upon dynamic systems theory, eco-semiotic notions of affordance, co-evolution, and the neuroplasticity of the brain as supporting the creativity she boldly attributes to plurilingual language teaching. Such creative attributes are rarely accorded plurilingual theory when translanguaging advocates map out perceived differences (see e.g., García & Otheguy, 2020).

I would extend parts of this debate to García's important chapter on the education of Latinx bilingual children, in which historical, epistemological and (neo)colonial inequalities tied to race and ethnicity have been exacerbated by the institutional failures in dealing effectively with the pandemic. Along with García, I agree that as teachers and researchers we need to challenge the deficit orientation ascribed bi/multilingual students through labels such as "Limited English Proficient" or "English Language Learners". We also benefit from an understanding of the dynamic, emergent, multimodal, and trans-semiotic essence of our work; that is, on the processes of *languaging* and not its fossilized or codified representation in lexicogrammar. Where I would offer a slightly different perspective is in regard to García's depictions of academic language as well as Systemic Functional Linguistics (SFL), both of which are much less static and inattentive to power relations than she suggests (see e.g., Benesch, 2001; Englander & Corcoran, 2019; Harman, 2017). Indeed, it is from working closely within and upon the constraints and demands of these frames that critical educators are best able to propel the transformative dynamism that a (trans)languaging approach requires. The timescales of change may not meet everyone's expectations, but a recognition by teachers of such academic possibilities is essential for the kinds of decolonial translanguaging García's work inspires.

A more accommodating perspective on the translanguaging, plurilingualism debate comes from Suresh Canagarajah (Maciel & Rocha, 2017), who suggests that translanguaging might best serve as an "umbrella term" (p. 18) for the proliferation of multi/pluri terms now in circulation. While Canagarajah specifically identifies codeswitching under this umbrella, it is worth reiterating other complementary terms for multi-resourced meaning making (e.g., code-meshing and translingual practice, Canagarajah, 2013; metrolinguistics, Otsuji

& Pennycook, 2011; polylingual languaging, Jørgensen, 2008; trans-semiotics, Lin, 2018). With so many closely delineated concepts to decipher amidst the din of scholarly argumentation, it is understandable why practitioners might be confused and/or indifferent. Cummins' (2021) recently proposed construct of *consequential validity* is also more accommodating and supportive in the bridging of theory/practice dysfunction around multi/pluri/translingual work. Consequential validity recognizes teacher agency and pedagogical activity as key in determining the relevance of any theoretical proposal for language teaching. Teachers are viewed as knowledge creators—not just implementors of outside expertise—uniquely positioned to recognize and mediate the potential limitations and strengths of a theory, policy, or related methodology based on local contingencies and identities. Such a shift in research status and hierarchy also aligns with a post-method orientation to language teacher education in which the situated parameters of particularity, practicality, and possibility serve as guideposts for responsible practice with a particular attention to center-periphery, global inequalities (Kumaravadivelu, 2012). A similar alignment can be found in the chapter by Rocha and Maciel (this book) and their proposal for an enactive-performative translanguaging approach. By focusing on contingent practices that integrate aesthetic/embodied meaning making (i.e., poetry slams) and that foster the interpersonal, emotional growth of students, Rocha and Maciel's translingual pedagogy places teachers at the center of consequence in respect to successful language learning.

Regarding the relationship between theorists and practitioners, an improvement on past and current dysfunction would be most welcome, especially if we are to realize the social and acquisitional potential that translanguaging offers. Proposing a partnership of mutual respect and recognition would be appropriate, but it is a reciprocal arrangement, also requiring practitioners to engage with theory and to see its value in building depth of understanding and coherence in pedagogical activity. Such a partnership would also benefit from sustained classroom-based, action research if productive dialogue across the theory/practice divide is to be realized. This book, *Práticas Pedagógicas Translíngues*, is a very large step in the right direction. Attention to local inequalities and conditions through translanguaging pedagogies is a recurring theme across all these insightful chapters. Jayson Parba, in describing his work in a Filipino language classroom at a state university in Hawai'i, succinctly captures the motivation for this book: "the intervention of translanguaging becomes imperative in language classrooms which aim to foster social justice and equitable multilingualism". Parba's own translanguaging intervention

specifically targets the continued racism that many Filipinos experience in the USA, the devaluation of their heritage language and the perception that it inhibits the acquisition of "standardized" English.

Translanguaging as a socially responsive, critical pedagogy also underpins the setting and emergent conditions described by Kalil, da Silva Menezes, and Welp in their chapter. In the Brazilian border state of Roraima, local communities deal with the challenge of a large influx of Venezuelan migrants escaping the social, economic, and political upheaval of their home. This development parallels a growing global phenomenon exacerbated by climate crises, military conflict, and economic deprivation made worse by a global pandemic. Reflecting on my own teaching experiences, the ESL curricula for youth and adult refugees have not sufficiently addressed the specific emotional and aspirational challenges that these newcomers face (e.g., Emert, 2013; Finn, 2010; Shakya, et al., 2010). Though good intentioned, receiving schools and communities view these newcomers primarily through a deficit orientation lens, undervaluing their skills and potential contributions. The authors' description and adoption of the Translanguaging Instructional Design Cycle (García, Johnson, & Seltzer, 2017) is exemplary in countering the deficits I have observed. When schools value all the languages present in the classroom and mobilize them equally to engage with meaningful content, newcomers gain confidence in learning and begin to see themselves as respected members of their new communities.

Engagement with school content through translanguaging is also a focus of Ivana Espinet's insightful chapter, which takes place in New York, a city in which half of the student population speaks a language other than English at home, a multilinguistic reality shared by many English-dominant, super-diverse cities such as London, Sydney, Los Angeles, and Toronto. In an ethnolinguistically diverse, English-Medium school, we learn of Ms. Morgan's innovative approach—the utilization of translanguaging rings, the organization of home language study groups—to help her grade eight students access difficult Mathematics content. Espinet's description of Ms. Morgan's translanguaging efforts may leave readers of two minds. On the one hand, the positive results in content acquisition further support the rationale for translanguaging pedagogies. On the other, Ms. Morgan's almost heroic work efforts in support of her students may not be easily replicated, especially in programs with limited administrative assistance or recognition. In this regard, bringing the translanguaging *corriente* to the surface may seem too onerous for some

content-teachers already overwhelmed by their working conditions though the many scaffolding ideas described in this study offer doable places to start.

An illustrative contrast to Ms. Morgan's setting can be found in the Czech complementary schools in Thessaloniki described in the chapter by Maligkoudi and Gogonas. The relative curricular and pedagogical autonomy available to teachers in these non-formal settings serves to highlight the underlying language ideologies that shape their engagement with translingual, Greek-Czech affordances in their classrooms. Predictably, in the complementary schools, Greek is utilized more frequently as a scaffolding resource with lower-level Czech speakers whereas the target language of instruction, Czech, predominates almost exclusively in upper-level courses. The chapter offers important insights on language and identity around the complex and multifaceted reasons parents have for maintaining a "minority" language in a nation-state in which its instrumental value may not be apparent. The fact that some parents in the study are more familiar with and open to translanguaging practices also illuminates certain gaps in the language teacher preparation at the complementary schools and a failure of stakeholders to promote the innovative possibilities available.

These and other contributions to *Práticas Pedagógicas Translíngues* make this an important bridge across the theory/practice dysfunction described by Mark Clarke almost thirty years ago. It would be unrealistic to expect this hierarchy and division of tasks and interests to ever be completely erased, but the transnational and transdisciplinary dialogue on full display in this book is rich in consequential validity (Cummins, 2021) and sets out principled guidelines that inspire their classroom adoption. Whether we choose to frame our interventions as translanguaging, translingual practice or as plurilingualism, in common is a desire to utilize students' full linguistic and semiotic repertoires in the service of language and content learning and in the promotion of social justice for marginalized communities. The editors, Anamaria Welp and Ruberval Maciel, are deserving of our gratitude for organizing this innovative pedagogical collection.

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Introduction

Dear readers,

We are thrilled to introduce "Transformative Practices in Translanguaging Classrooms," a collection of thought-provoking chapters that explore the evolving landscape of language education and the dynamic role of translanguaging in transforming teaching and learning. This book brings together a diverse group of scholars and practitioners who challenge traditional paradigms and offer innovative perspectives on language education. We invite you to dig into these chapters with us, each of which offers unique insights and approaches to reimagining education for a multicultural and multilingual world.

In the opening chapter, Ofelia García, deeply immersed in contemplation amid the isolation brought about by the COVID-19 pandemic, lays the foundation for our journey by deconstructing mainstream understandings about language education. She urges us to embrace alternative ways of thinking, inspired by the epistemologies of the South, and reevaluate how to educate Latinx bilingual children in the US. By questioning our preconceptions about language, proficiency, and teaching, García sets the stage for a paradigm shift that seeks cognitive justice for these students.

Chapter 2 delves into the transformative facets of a translingual orientation in linguistic education. Rocha and Maciel present a compelling argument for the potential of translanguaging in the educational field. They highlight the principles of a translingual approach with an enactive-performative nature, shedding light on its capacity to foster transdisciplinary and critically transformative educational practices.

Within the pages of Chapter 3, Menezes, Kalil and Welp provide practical guidance for crafting instructional units specifically tailored to the diverse dynamics of multilingual classrooms. Drawing inspiration from Boa Vista, Roraima, in Brazil, they offer valuable insights and practical suggestions to empower educators in crafting impactful Spanish language classes that cater to the diverse needs of Brazilian and Venezuelan students within public school settings. The universality of their ideas renders this chapter a resource for educators across the globe, offering adaptable strategies that cater to diverse settings, thereby making it an indispensable tool for those dedicated to fostering inclusive and equitable approaches in education.

In Chapter 4, Parba delves into the intricate crossroads where critical language pedagogy and translanguaging converge. Grounded in his meticulously conducted teacher research within a Filipino language classroom in Hawaiʻi, he unveils the transformative potential of critical dialogues, engagement with social issues, and the judicious application of translingual practices in the realm of language learning. Parba's compelling narrative illustrates how these dynamic elements not only enrich the language acquisition process but also empower students to boldly interrogate and challenge the prevailing societal narratives and discourses. Through this exploration, Parba offers an inspiring glimpse into the realm of education as a catalyst for social change and critical awareness.

In Chapter 5, El Kadri and Megale offer a comprehensive analysis of their approach to translanguaging within the context of early bilingual education in Brazil. Within the chapter's pages, they explore their deeply held beliefs and attitudes regarding bi/multilingualism. They introduce readers to their remarkable educational tool, known as the "Global Kids - Portfolio." This resource stands as a testament to their systematic pedagogical strategies, purposefully crafted to nurture translingual spaces within the classroom environment. Notably, their approach places a strong emphasis on cultivating students' sense of identity and fostering cross-metalinguistic awareness, thus enhancing the overall learning experience.

Chapter 6 by Maligkoudi and Gogonas takes us on an exploratory journey into translanguaging within the context of a Czech complementary school in Thessaloniki, Greece. Their inquiry encompasses the frequency and depth of translanguaging, explores the attitudes of educators and parents toward this practice, and uncovers the varied ideologies guiding its pedagogical implementation. This study contributes to emerging research fields by shedding light on the transformative potential of translanguaging in fostering bilingual and bicultural identity development, enriching our understanding of how it shapes individuals navigating the intersection of multiple languages and cultures.

In the concluding chapter, we step into the vibrant, linguistically diverse classrooms of New York City, where educators Ms. Montgomery and Ms. Kim serve as exemplary practitioners of translanguaging. They skillfully implement translanguaging design to facilitate their students' access to their complete language repertoire, promoting effective and inclusive learning. Their dedication to embracing bilingualism as an asset and fostering a multilingual school environment underscores the significance of empowering emergent bilinguals through adaptable and purposeful language utilization.

Within the pages of this book, each chapter unfolds a distinctive perspective and offers practical insights into the transformative capacity of translanguaging within educational contexts. We wholeheartedly invite you to immerse yourself in these chapters, where you will uncover a rich tapestry of ideas, strategies, and experiences thoughtfully presented by our contributors. Together, these chapters weave a compelling narrative, vividly illustrating how translanguaging has the potential to reshape the landscape of language education, fostering inclusivity, equity, and profound meaning for all learners.

Enjoy your journey through "Transformative Practices in Translanguaging Classrooms," and may it inspire you to embrace the power of translanguaging in your own educational context.

Anamaria & Ruberval

The education of latinx bilingual children in times of isolation: unlearning and relearning[1]

Ofelia García (City University of New York)

The "pause" offered during the coronavirus pandemic permits me to reflect on principles about language, children's bilingualism, and their education long considered mainstream. l propose that this is a time to unlearn, and relearn anew. l address the invalidity of traditional principles for Latinx bilingual students and propose other understandings

I write this as I sit home in isolation after having recovered from the coronavirus. New York City is silent, except for the sounds of sirens carrying patients to hospitals. What can I still say about the education of Latinx minoritized bilinguals when interaction with others is limited and schools are closed? when standardized tests have been suspended and educational authorities have stopped talking about standards, academic language, and categories of children? There is much suffering and much darkness in this time of crisis, but there is also time to unlearn and relearn.

Children in the United States and all over the world are suffering. In New York City, children are questioning their isolation, the absence of parks and playgrounds, of friends and family. A health crisis like the one we are facing hits *all* children with fear, even if some can escape to summer homes and have the advantages of technology and homeschooling by parents whose jobs can be done from home. What will children know when they come out of this? How will educators continue to care for them, to relieve the fear? What lessons will we have learned? These are all questions that we will have to face.

The question for me now as I write this is: What understandings do I still hold on to when language education, as we knew it, has ceased to exist? How do we navigate the wounds, the *heridas* that have surfaced in these dark times to reconstruct life anew for all children, and especially for those like Latinx minoritized bilinguals who are most vulnerable?

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1   This first appeared in the *MinneTESOL Journal*. 2020. Vol. 36(1). Printed with permission from the journal.

In what follows, I reflect on some principles about language education and the education of Latinx bilingual children that have been considered mainstream understandings. I propose that we need to unlearn, so that we can relearn anew. I address three categories of mainstream understandings about language and education: 1) our understandings about language, 2) our understandings about language proficiency and how these produce categories of learners, 3) our understandings of language teaching.

Here I take up the call made by the Portuguese philosopher Boaventura de Sousa Santos in his work on the "epistemologies of the South" (2007, 2014). Santos calls for a different logic, a way of knowing that includes the knowledge systems of those who have suffered most from the effects of colonialism and global capitalism. I first discuss mainstream understandings, and I propose some alternative *thinking* of alternatives (Santos, 2007). Thinking from "both sides of the line" allows us to adopt a measure of cognitive justice for these children. The education of these children then is refocused as we relearn what it means to *educate with difficult loving care* so as to attend to their suffering and fear.

On language and minoritized latinx bilinguals

I address here two mainstream understandings about the language of Latinx bilinguals:
1. They have language deficiencies, especially in English.
2. Their language deficiencies extend to Spanish also because what they lack is academic language.

These understandings of *language* have been constructed in ways that render these bilingual children deficient because they are compared to what is understood as the only valid knowledge-that of monolingual white middle-class children and their communities. When knowledge of language is seen only from the powerful side of the line, with what is said to be "modern science and scholarship," what is, in reality, the practice of one group is then expected of those whose knowledge has been relegated to the other side of the line, and thus rendered invisible or non-existent. When these monolingual white middle-class students learn another language in schools, their additive *bilingualism*, with two languages that reflect different nation-states and cultural systems, is then the only form of bilingualism that is validated. In this way, the dynamic bilingualism that characterizes bilingual communities who live their lives in what Gloria Anzaldua has called "borderlands" (1987) is maligned. The

community's bilingualism is seen as a "mixture" of languages; their knowledge of language is rendered incomplete, full of errors. When their bilingualism is studied, it is to point out phenomena that does not conform to monolingual use - the use of loans, calques, and what is described as code-switching. In reality, however, the language of bilinguals in communities simply does not fall squarely within the boundaries that have been constructed around named languages like English or Spanish and what is fashioned as "standard language."

The concept of a standard language has been constructed by nation-states and their institutions in an effort to control whose language and knowledge systems are rendered valid. The language of bilingual communities has been made deficient by imposing the knowledge-system of white monolingual middle-class people. In so doing, those on "the other side of the line" have undergone a process of minoritization. Latinx bilingual children's language is characterized by *absences,* by what is not there. This renders their *translanguaging*, that is, their own complex language which does not fit the constructed canons of what states and their institutions propose to be English or Spanish, more and more silent, until it is rendered inaudible and non-existent (for more on translanguaging, see especially García & Li Wei, 2014; Otheguy et al., 2015, 2018).

In the last few years, schools have imposed another language construct that restricts our view of Latinx bilingual students as knowledgeable about language. This construct is what has been called *academic language*. It is now said that Latinx bilingual students fail not just because they do not "have" English or Spanish, but because they also do not have academic language.

Although scholars have worked assiduously to try to define it (cf. Snow & Uccelli, 2009; Uccelli et al., 2015), we understand less and less what it is. Is it just the language of written academic texts used in the United States? And if this is so, does it include all texts said to be academic, including those in the Humanities and the Social Science? Does it include texts of Latin American philosophers, for example? Is it the language of teachers? Which teachers? Doing what?

System Functional Linguistics (SFL) has been applied to the construct of academic language to identify how grammatical structures are derived from different types of socially relevant tasks within varied social contexts (Schleppegrell, 2012). But even when this work is done by critical sociolinguists who incorporate the language and cultural repertoires of Latinx bilingual students, SFL leaves out the knowledge-system, the forms of consciousness of those considered to be "on the other side of the line." That is, since

Latinx bilingual students are not considered valid members of the only culture and group that has been constructed as legitimate, their knowledge-practice, that is, the ways in which they think about and act on language has been left out. Thus, the concept of academic language adds to the burden and the failure of Latinx bilingual students and renders their knowledge of language and bilingualism as non-academic, popular, intuitive, incomprehensible, or simply wrong.

On language proficiency and student categories

There are two mainstream understandings about language proficiency and how it relates to the categorization of students that circulate as "truths" in educational circles. They are:

1. that language proficiency can be measured and evaluated;
2. that learners can be categorized according to that proficiency.

The concept of *language proficiency* is one that responds to the advent of measurement, with modern science restricting the field of knowledge so that it fits within the contours of what can be measured. In order to measure language, it had to be made into an entity made up of grammatical components, an object that human beings either have or do not have more or less.

But language is an activity, a product of complex social action (Becker, 1995; Maturana & Varela, 1984). Language is always a *languaging*, a verb, always in motion and in relationship to life and its context. As such, language is immeasurable, an ongoing process that defies measurement.

Yet it is the first definition of language as an object that is used in education. Through measurements of what is objectified as language, reflecting the language of white monolingual middle-class people, the "others" are rendered "limited." And thus, many Latinx bilingual students are labeled as "Limited English Proficient," or as "English Language Learners." Note well what I am saying, which is worth repeating. It turns out that Latinx *bilingual* children are "invented" through these measurements as "limited" and "learners" of a language that actually makes up their bilingualism. The translanguaging of Latinx bilinguals, a more complex and dynamic way of doing language, of languaging with many different interlocutors, is then reduced to a limitation and a deficiency, a lack of proficiency. This in turn makes it possible to create categories of children-those who can be educated, and those who have to first learn "English," in ways that are simply not theirs.

Latinx bilingual children labeled "English learners" are then seen and listened to through *absences*, through what they do not have, through what are seen as their limitations. Their *emergent* bilingualism is negated. Instead of being recognized for what they *do* with language, with their complex translanguaging, they are penalized for not "having" a language that has been constructed precisely to leave out their own language. The limitation is not that of the children; it is of an educational system that uses invalid measures to rob some of them from rich instruction and enrichment programs in the arts. It is a limitation of an educational system that then reduces instruction for these children on remediating what they are said not to have. Instruction becomes a way to make these bilingual children reach an English language "standard," that will remain out of reach for them because it requires them to "have" something that has been defined a priori as simply not theirs.

The so-called objective measures of language proficiency have served to amplify categories of limitation, so that more Latinx bilingual children qualify for remedial instruction. Instead of opening up a more generous space where all children can receive an enriching education, more and more Latinx bilingual children fall short of standards that were never meant to include them.

On language teaching

Language educators often adhere to two principles that are accepted as universal:
1. That teaching language is linear and follows a natural progression;
2. That to teach language, the students' own language must be banned from the classroom.

Curriculum for language teaching follows a scope and sequence that responds mostly to the language use and development of monolingual middle-class children. But most Latinx bilingual children are simultaneous bilinguals, which means that they are developing their bilingualism at home, usually from the time they are born, as they interact with siblings and family and community members. And yet, the teaching of, for example, English as a second language to Latinx bilinguals labeled "English learners" proceeds as if they have little practice with English, although many have heard it and have used it from the time they learned to talk. For some, now labeled "Long Term English Language Learners" because of faulty notions of language proficiency, English may be the only language they speak.

When teaching Latinx bilingual students who have recently arrived in the United States, the scope and sequence followed in English as a second language programs also treats the language as an object, a series of phonological, morphological, syntactical and lexical elements that can be taught through skill and drill. And although the curriculum of bilingual education programs breaks from this focus on teaching and learning language as an object, the creation and growth of dual language programs where white English-speaking monolingual students participate has meant that a sequence based on a tradition of "foreign language" learning is now given priority. This means that Latinx bilingual children are asked (at least officially, even if it does not happen in reality) to never use "Spanish" during "English" instruction, and never use "English" during "Spanish instruction. This demeans even further the bilingual community's use of translanguaging. As such, many dual language education programs have become simply a language education program that ignores and punishes with even more fury the bilingualism of the Latinx community.

Educating Latinx bilingual children with difficult loving care

Everything that we have done in the past to "remediate" the language of Latinx bilinguals has failed us. It is time to unlearn these understandings that we have held dear.

But then, what is it that we must relearn? How can we then teach Latinx bilingual children with loving care that is not simply an emotion, but an action? The answer has to do with teaching Latinx bilingual children *lovingly* about the *difficult histories* that have surrounded language. The answer has to do with incorporating the *knowledge-practice from both sides of the line,* not just from the powerful side of the line.

Educators of Latinx bilingual students must pose two questions of their teaching:

1. How can I teach the *English language as a site of conflict* and a result of colonialism and global capitalism, rather than the solution?
2. How can I teach the *difficult history of Spanish language imperialism* and the effects it has had in Latin America, as well as in those who have crossed the line into the imperial North?

Instead of teaching with a goal of helping Latinx bilingual children meet externally-imposed criteria, educators must ask themselves:

1. What have been *the consequences* of thinking that educating Latinx bilingual students is solely about meeting language standards, having academic language, and doing well in language proficiency tests?
2. What have been *the consequences* of not caring for them enough to face the difficult task of showing them how language has been used to gain privilege and success for some and exclude others?

Living with the coronavirus crisis might help give educators the courage to act differently when they return to classrooms. To heal we will need to understand the difficult histories of how the crisis evolved. This might give us the courage we need to help children understand the role that language in schools has played in the systemic and unjust suffering of Latinx bilingual children. As language educators, we must relearn, as we reflect during this time of coronavirus. Only by shifting gears will we ensure that Latinx bilingual children resignify their lives and education with dignity.

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Affect and an enactive-performative approach to translanguaguing

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In this chapter, we will discuss possible contributions of translingual orientation to linguistic education in its transforming facet. To this end, we will briefly present theorizations woven into works that we have produced in this area, in order to highlight some of the most striking conceptual aspects in these studies and to reflect on the potential of translanguaging for the educational field. In this horizon, reiterating previous productions (Abreu, Rocha & Maciel, 2021), we will discuss the principles of a translingual approach, with an enactive-performative nature (Aden & Eschnauer, 2020), since this approach brings interesting possibilities for the realization of transdisciplinary and critically transformative educational practices.

Initially, it is important to recognize that, in the field of language studies, bilingual education and related areas, the term *translanguaging* cannot be considered new. For a long time, the complexity of language (educational) practices, in linguistic, semiotic and sociocultural terms, has been the focus of interest and research in the area. However, translingual lenses have been considered a powerful reference to face monolingual ideologies, which impose a reductive and homogenizing look with regard to linguistic, cultural and identity diversity.

From this perspective, it is equally relevant to observe the exponential growth, worldwide, of studies interested in this field of translingual theories and practices (Li Wei, 2018). Over the last few decades, the concept has generally been approached as a *practical theory of languaging* (Li Wei, 2018), which seeks to challenge neoliberal ideologies and authoritarian discourses (Chun, 2017), present in the most varied spheres of social life and generators of oppressive relationships and epistemic violence. In this context, translanguaging assumes a transformative (Moore, Bradley & Simpson, 2020) and decolonial (Makalela, 2015; García & Alvis, 2021) character, when facing hegemonic thinking, which dehumanizes, oppresses, and silences. Wei (2018) emphasizes that, in this context, translanguaging is a space in which dynamically complex language practices are carried out, in a critical and creative way, and in

social and historically delimited contexts. In this horizon, it is also important to highlight the ideological, multimodal, and multisensory nature of linguistic practices in our society (Li Wei, 2018).

As already stated by Maciel and Rocha (2020), on these grounds, translanguaging can offer meaningful contributions to language education. One relevant aspected to be pointed out is that the translanguaging lenses can emphisize the "complexity of linguistic exchanges between people with different histories and releasing histories and understandings that have been buried within fixed linguistic identities constrained by nation-states" (Li Wei & García, 2016: 5). Likewise, as discussed in previous works, among them Maciel and Rocha (2020), the translanguaging approach highlights the social, historical, and political elements that constitute heteroglossic linguistic practices (Bakhtin, 2015) in the contemporary world, emphasizing both their discursive, multisemiotic, and pluricultural constitution, as well as their ideological constitution.

From an educational point of view, translanguaging encompasses, among others, the development of metacognitive and metalinguistic awareness, to promote "flexible instructional arrangements that take advantage of all the characteristics of the linguistic repertoire of bilingual students", so that they can "improve their involvement and academic results", as well as develop "their bilingualism and biliteracy" (Li Wei & García, 2016: 2). In line with García (2009) and Creese and Blackledge (2015), Li Wei (2018: 15) reinforces the idea that translanguaging can be considered a very effective pedagogical practice. It is so because translanguaging can help empower both the student and the teacher, as well as transform power relations in a given context. Besides, the translanguaging lenses can nurture the teaching and learning process, contributing to the promotion of critical and creative meaning-making, to the quality improvement of (educational) experience, and the development of identity plurality (Li Wei, 2018; Maciel & Rocha, 2020). As a result, translanguaging, both as a theory of language and as an educational practice, can be said to hold a highly transgressive orientation, because it supports the action of challenging authoritarian ideologies. In this regard, translanguaging theories can help us fight inequalities, offering grounds to the insurgence of plural identities, and of alternative sociocultural and linguistic realities (García & Li Wei, 2014; Li Wei & García, 2016).

Following this horizon, in his texts, Canagarajah (2013) has highlighted the relevance of a translingual orientation, in the sense of destabilizing reductionist thinking, as well as a monolithic notion of culture and language, aiming

at an orientation guided by the ideas of plurality, translocality, performative competence and dialogical cosmopolitanism in the face of language education. In his turn, as problematized by Maciel and Rocha (2020), Lee (2017) supports a more markedly political approach to translanguaging. From this author's point of view, translanguaging as a political stance can help make peripheral epistemologies and voices more visible. Such political lenses can contribute by offering possibilities for us to engaging in more egalitarian and democratizing social practices.

In this bias, seeking to expand problematizations, in a collaboratively written text (Rocha & Maciel, 2015), we have presented reflections regarding the particularities of translingual practices. In this sense, we have problematized social and educational challenges linked to approaches supported by the heteroglossic nature of language (Bakhtin, 2015). Also, we have discussed the idea of translingual practice, in articulation with Biesta's proposals (2014), emphasizing the importance of an education concerned with the (re)construction of a communal space, supported by a collective ethics. We argue in favor of a Public Pedagogy (Biesta, 2014), which is based on the notion of social responsibility, and committed to plurality and the common good. We understand that this way of approaching (translingual) practices presents interesting contributions, since it helps to expand problematizations about *translanguaging* which go beyond the idea of a restricted view of bilingual education, as discussed by many authors, including García (2009) and García and Li Wei (2014). In addition, aligned with other works in the field, such as Cavalcanti (2013), such theorizations can add to the discussions about translanguaging in Brazil, strengthening the conditions for the reappropriation of the concept in the field of English language teaching, as is also the case of the study by Lucena and Cardoso (2018), Welp and García (2022), among others.

Aligned with a transformative view of language and of education, and committed to the promotion of social and cognitive justice, Bradley, Moore and Simpson (2020) support translanguaging as an onto-epistemological project. Is seems an interesting approach because it can help produce the possibility of reimagining and reconstructing social and linguistic realities, as also discussed by García (2020). Bradley, Moore and Simpson (2020) draw our attention to the guiding principles of translingual (educational) theory and practice, as advocated by García and Wei (2014). Such lenses incite a commitment to the act of challenging boundaries and (re)creating spaces, systems and practices, aiming at the production of creative meanings and knowledge, in a situated, dynamic, critical and collaborative way.

As an onto-epistemological project aimed at transformation (Freire, 1988, 1996, 2004, 2013, 2014), translingual orientations offer possibilities for different voices and points of view to be more evidently present in social practices. This way, such practices can be more likely to promote the reinvention of alternative (linguistic) realities. In this reasoning, translanguaging is committed to decoloniality (García & Alvis, 2019) and, thus, to the insurgency of other modes of ethical-political engagement, and of embodied, feeling-thinking-knowing experiences (Walsh, 2014, 2018, 2019). Such decolonial approach resonates with decolonial theories (Mignolo, 2017), since it fights oppressive ways of approaching the world, language, knowledge, culture, people, and feelings. It also nurture possibilities for the emergence of alternative sensibilities (Mignolo, 2017), helping us challenge silencing discourses, ideologies and practices, as well as violent and dehumanizing inequalities which structure our relations and ways of being in society.

Towards an enactive-performative approach to translinguaguing

The transformative appeal of the translingual (educational) approach, in linguistic, social, cultural, and political terms, is dynamically connected to other movements that challenge dominant thinking. As already mentioned, the translingual approach seeks to promote the transgression of rigidly placed limits, in systemic and space-contextual terms, favoring the engagement in new practices of production of meanings and the re-signification of discourses and subjectivities.

In order to challenge the stabilized idea of language and the traditional view of bilingualism, which conceives languages as autonomous entities, García (2009) and García and Li Wei (2014) revisit the notion of *languaging,* as proposed by Maturana (1988) and by Maturana and Varela (1998). This term can be seen as an important issue because it emphasizes the autopoietic marks of language, which nourish its internal fluidity and also its structural flexibility, allowing situated processes of regeneration and recreation. In this context, an enactive understanding of language can also be nurtured (Varela et al., 1993; Varela, 2002). This perspective favors the view of language as an embodied and affective practice or experience. In this same scenario, a holistic, dynamic, complex, and situated notion of knowledge stands out. In this sense, knowledge production can be understood as something collaboratively constructed and such a process, in its turn, can be seen as closely linked to our bodies, languages and histories. Thus, as García and Li Wei (2014) also point out, it

is possible to emphasize an understanding of language practice guided by its performative nature (Austin, 1990; Pennycook, 2004).

From this perspective, language is not thought of as a self-sufficient set of signs and symbols, but as a repertoire which is dynamically built throughout life. Repertoires can thus be understood as complexes of biographically organized resources (Blommaert & Backus, 2012). As Busch (2012) argues, when revisiting Gumperz's theories (1964), repertoires involve codes, languages, modes of expression and communication that constitute our life biographies, revealing themselves to be complexes that involve both linguistic and experiential elements. As highlighted by Megale and Liberali (2020) and by Rocha and Megale (2023), in an ecological, expanded and decentralized approach (Pennycook, 2018), repertoires can be thought of from a perspective that go beyond the individual level. This way, when thinking of repertoires, we are also approaching spatial distribution and assemblages in the meaning-making processes (Otsuji & Pennycook, 2010).

More specifically, concerning educational contexts, translingual movements, in their transgressive potency, strengthen the insurgency of transdisciplinary practices. In other words, the translingual orientation connected with a decolonial, transformative, and transdisciplinary nature, enhances the realization of educational practices nourished by a plurality of perspectives, languages, understandings and perceptions of reality. From this perspective, it is possible to undermine dogmatism, fundamentalism and univocal thinking when promoting (language) educational practices (Moraes, 2015). Therefore, the transdisciplinary facet of a translingual-decolonial approach reveals its critical and creative strengths, based on its commitment to expanding realities and collective coexistence (Rocha, 2019; Rocha & Megale, 2023, among others).

Based on such assumptions, it is possible to consider translingual educational experiences as decolonial, enactive-performative practices (Aden & Eschenauer, 2020; García, 2020). As García (2020: xix) points out, translingual (educational) practices are impregnated by their existential content, allowing the production of knowledge to be experienced as something inseparable from bodies, languages, social languages, cultures, and people's histories. Situated in a critical approach, these practices can also be nurtured by the constitutive aesthetic traits of students' linguistic, cultural, and experiential repertoires.

In practical terms, Aden and Eschnauer (2020) defend an enactive-performative approach to translingual education as illustrated below:

Figure 1: Principles and elements of enactive - performative translingual education
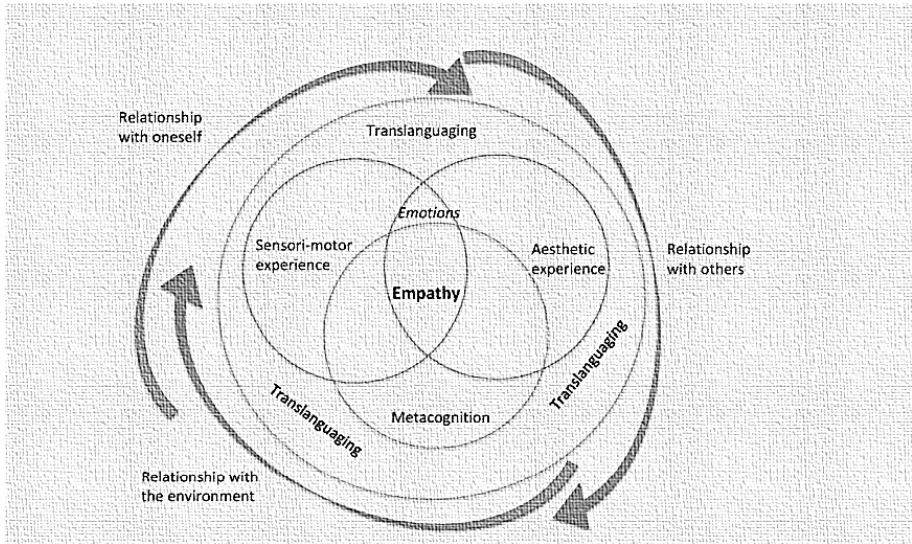
Source: Aden and Eschnauer (2020: 109)

As discussed by Rocha (2023), these authors' proposal is guided by a relational (enactive) *epistemology*, which incorporates *aesthetic experience* and *empathy* (or Freirean *solidarity*) as driving forces of educational relationships and experiences. Based on the particularities of language teaching contexts in their interface with the arts field, Aden and Eschnauer (2020) group together elements that they consider important for the organization of the educational process, keeping the central role of empathy/solidarity to enhance transforming (educational) experiences.

This perspective can also be aligned with affective theory. Elsewhere, we have criticized that "linguacentric worldview is not just a problem for applied linguists and language educators […] that critical theory since the mid to late 20th Century has been dominated by a concern about language" Morgan, Rocha and Maciel (2021: 337). Alternatively, Uddin Ahmed, Morgan and Maciel (2022) have explored the potency of affect and emotionality of texts. Those authors have called attention to the fact that "increasingly, affect, emotion and feeling are implicated in the production, circulation, and/or mitigation of the various challenges we collectively face at local and global levels". It's worth mentioning that since Spinoza (2008), affect has been linked to the *verb to affect* - what affects me and what moves me (either positively or negatively). In this direction and also based on Safatle's (2016) circuit of affects, adapted

from Maciel (2022), the following questions can be raised: How are we affected by the visible, the sensitive, and the perceptible? (i.e., what do we feel, live, perceive or not perceive?) How do I react to these experiences? How do I relate these issues to the choice of being a student? (Maciel, 2022: 549).

Connecting affective issues to an enactive-performative approach to tranlanguaging, we believe that we can contribute to expanding views. It is so because it is possible to think of other dimensions beyond linguistic and semiotic elements, which have broadly been discussed in translanguaging theory. It is also important to point out that there is no way of approaching solidarity without reflecting upon affect. As Mosé (2020) argues, each person, while living, is both affecting and affected by exteriority, and that is called affection. Affection is the way a body manifests itself in the world. As Maciel (2022) mentioned, affect requires a new view of the body.

In particular, the Deleuzian notion of 'body without organs' would be appropriate here. As Ott (2017) explains, a body is defined not only as the form that determines it. In other words, virtually, anything, human or non-human can function as a body so long it has the capacity to affect and be affected. So, a body without organs is not seen as an organic closed system but as an assemblage (Deleuze & Guattari, 1987), an open system integrating the human and non-human, material and immaterial world in dynamic tension. In this sense, in the enactive-performative approach to translanguaging, arts can offer a great potential to transform educational language learning experiences.

In this sense, it seems also worth mentioning Mose (2018)'s notion of a 'good encounter'. This experience, according to Mose (2018), can be described as a sum of the lived energies, which is open to the possibility of generating a great potential for positive affect. The potent constitution of a good encounter should be explored in translingual language education, so that this energy could nurture decolonial lenses and, as a result, the learning experience, as a *thinking-knowing-felling* composite (Walsh, 2014, 2018, 2019), could be open to its ethic and aesthetic commitment to solidarity as a social transformation resource (Freire, 1988, 1996, 2004, 2013, 2014).

In addition, according to Aden and Eschnauer (2020), elements related to aesthetic, sensory-motor and metacognitive experiences should be included in the educational proposal, with the aim of highlighting affections/emotions and our understanding of the effects they may produce in our lives and in our formative process. As we see it, all these elements can be interconnected with the translingual perspective, from a culturally situated perspective. It is so because social relations are deeply rooted in affect and are then naturally

characterized by the thinking-knowing-feeling interconnection (Walsh, 2014, 2018, 2019) of a person with himself/herself, with other people and with the environment (Aden & Eschnauer, 2020).

The enactive performativity approach to translanguaging can offer principles that contribute a lot to educational practice. Connect to the enactive nature of our embodied process of *languaging* and learning in the world, the performative aspect can emphasize the learning experience as a dynamic and interactive process as well. It highlights the importance of the engagement in exploration and experimentation in learning practices. Performative enactment can be explored to foster students' engagement in creative and exploratory processes, allowing free expression and experimentation. Such movement can nurture translingual spaces (Li Wei, 2011; García & Li Wei, 2014) that can be very potent in the sense of helping us fight oppressive discourses and promoting social transformation through solidary lenses.

Such an educational proposal can be implemented by a cross-curricular transversal theme. This movement is movement is interesting because it can nurture solidarity engagement. Transversal themes should mirror problems that emerge from social relations. In this context, we emphasize that arts can reveal a powerful transdisciplinary movement once it involves people's cultural and linguistic expressions.

In this regard, we believe that materializations of these assumptions should take into account a set of activities culturally situated and connected to certain social contexts. It is also important that the particularities are guided by translingual and decolonial thinking, permeated by affection. Therefore, based on Rocha (2023), we suggest a set of principles that can briefly demonstrate the premises of a decolonial, enactive-performative, and translingual approach discussed so far.

a) The presence of transversal themes and transdisciplinary lenses, so that educational discussions are guided by socially relevant issues and that knowledge is constructed collaboratively in contact zones;

b) The representation of diversity of scopes, spheres and genres, so that the plurality in terms of actions in the world;

c) The presence of semiotic, media, identity and cultural plurality, so that different and multiple literacy practices can emerge;

d) The encouragement of an active and creatively subversive response to a polyphonic and dynamically complex range of ideologies, discourses, languages, social languages, voices, and practices;

e) The expansion of world sensibilities and decolonial engagement in the knowledge production process, so that subaltern modes of existence can become prominent and can be validated;

f) The experience of a decolonial, translingual educational chronotopy, which provides opportunities for critical, creative and affective experiences in literacy practices;

g) The encouragement of critically collaborative and open work, fostered by horizontal relations and solidary social activism.

In this context, by placing the translingual education proposal in this paradigm, we seek to highlight the urgency of thinking about alternatives through which we can produce and experience educational practices that take into account our experiences and repertoires. It is also desirable that such practices can nurture possibilities of engaging in artistic/authorial expressions in this process, in a politically, ethically and aesthetically oriented way, in order to enable the insurgency of other worlds and linguistic realities.

Final ideas about translanguaging from decolonial and affective lenses.

As discussed by Rocha (2023), translanguaging, when approached from an affective, decolonial, enative-performative approach, can promote radical transformation, because such transgressive movements are deeply rooted in our daily lives experiences. Supported by bakhtinian theories (Bakhtin, 2003[1979]) and by the discussions proposed by Mosé (2018), Rocha (2023) reminds us that chaos is one crucial constitutive principle of our lives and of artistic expressions as well. In order to language, to live, to create and to transform, from a disobediently epistemological view, it is necessary to bring forth a body (without organs). Such a body, in its turn, can only be born within situated, dynamically open, chaotic, and transformative experiences lived in likewise plural and dynamic frontiers.

We also resonate Rocha's ideas by acknowledging that one of the most important elements to materialize educational practices from this perspective is to keep in mind that nothing can be transmitted or imposed. Such premises remind us that to promote decolonial, affective, enactive-performative translingual practices it is necessary to live them all as an *invitation* to transformation (Keating, 2013). To crack oppressive walls and to seed other non-imagined paths (Walsh, 2014, 2018, 2019) takes courage and can only be enacted and performed when we ourselves are convinced and determined to do so. Besides, as Rocha (2023) also argues, it is very important that our courage

and determination to promote alternative world sensibilities and cosmovisions (Krenak, 2019, 2020, 2022) be aligned with our commitment to act in favor of a communal world and with our recognition of the uncertainty which permeates our existence and our lives.

In order to nurture epistemic disobedience, it is desirable and necessary that we create cracks in educational practices and materials/resources, allowing the expansion of dialogue and providing opportunities, for example, for other ways of thinking-knowing-feeling to emerge and unimagined questions to be outlined. This way, we might be able to bring forth an invitation for all of us, together, to sow alternative practices, not foreseen, but potentially and radically alive and open to transformation (Rocha, 2023).

Based on a decolonial, enactive-performative approach to translanguaging educational practices, Abreu, Rocha and Maciel (2021) discussed the potentiality of *poetry slams* as formative practices and as elements able to promote social transformation. As Ñeves (2021) states, *slams* can be described as an artistic-literary practice which involves the combination of elements of traditional poetry and performance. In this sense, such a practice counts on the creative writing of a poem, which is supposed to be performed to an audience as part of a poetry competition. Both in Brazil and in the world, such poetry battles are becoming more and more popular, and they have been organized by schools as a way to foster creativity and critical thinking.

Neves (2021) argues that, situated in Brazilian unequal educational contexts, slams show a great potency of promoting resistance against varied forms of oppression. This authoress sees slams as a way to fight inequalities and to renew strength to fight for a more just and egalitarian world, while we also built possibilities to do, think, and feel from different perspectives. Since slams are experiences in an artistic and literary (educational) field, Neves (2021) defines slams literary literacy practices. In this sense, slams can be understood as poetic experiences which allows us to resist and (re)exist, that is, to expand as human beings (Neves, 2021).

From this point of view, Abreu, Rocha and Maciel (2021) problematize slams battles that were experienced in São Paulo schools, as part of an educational project named *Slam Interescolar*, or Inter-Schools Slams. In such a context, slams were performed by a collective called *Slam da Guilhermina,* or *Guilhermina Slams* (Slam da Guilhermina, 2020). In their article, the named authors analyze the performance of a poem, videorecorded by a student and which can be accesses online.

It is possible to link the set of principles involved in the educational approach proposed by Aden and Eschnauer (2020) to the named poetry performance. Slams can be understood as an enactive-performative, translingual practice, whose specificities foster epistemological disobedience and, as such, defy the colonial matrix of power and monolingual ideologies. Abreu, Rocha and Maciel (2021) go on to show indexicalities regarding the poetry performance, which can be connected to effects related to corporality, languages, repertoires and aesthetic elements of such enactive-performative experience. Such elements, in their turn, are deeply nurtured by a decolonial solidary attitude, which allow the emergence of a subversive thought and a radically transformative (educational) practice.

In this educational scenario, we conclude in favor of the potential strength of slams as an illustrative example of a translingual educational experience. Such practice provides opportunities for cracks and for nurturing other world sensibilities, while entangling multisemiotic and multisensory complexes. We believe that such practice can inspire other educational proposals that take into account solidarity in their core and aim at promoting social, cultural and linguistic transformation.

Based on all the premises discussed and briefly illustrated in this chapter, we consider that an enactive-performative approach to translanguaging can add significantly to decolonial practices. Likewise, it is our hope that such an approach can contribute to the expansion of repertoires, to the enrichment of education proposals, and to the urgent need to bring school and life experiences meaningfully closer. All in all, may this challenging approach resonate with the decolonial invitation to the transformation of worlds and to the reinvention of new ones.

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Translanguaging pedagogy in linguistically diverse school contexts: suggested guidelines for the design of an instructional unit

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Brazil's continental dimensions (it concentrates 50% of South America's population) reflect the country's linguistic diversity. Besides the named languages learned in schools (mostly English and Spanish) and the immigration languages, there are approximately 180 indigenous languages spoken in the country. However, Portuguese is the predominant language in all Brazilian territories. As it borders ten South American countries, multilingualism is out in the open in its border states. For this reason, it is common for children and youth from bordering countries to attend schools in Brazil.

Recently, Venezuela's aggravated economic, political, and social crisis has contributed to an increase in the number of Venezuelan migrants to Brazil. From 2013 to mid-2019, 176,136 regularizations of the entry of Venezuelans into Brazil were registered through Roraima, of this total, 69.7% were requested through the refugee modality and 30.3% through the permanent resident modality (FGV DAPP, 2020). This intense migratory movement has resulted in the increasing presence of Venezuelan students in Brazilian schools in the last few years, especially in border states, such as Roraima, located in northern Brazil bordering Venezuela to the north and northwest and Guyana to the east.

Data from the Municipal Education Department of Boa Vista, the capital city of Roraima, a northern Brazilian state, shows that the number of Venezuelan students enrolled in municipal schools in the city went from 2,033 in 2017 to 4,403 in 2019. These children face several challenges when arriving at Brazilian schools. To begin with, they encounter an unknown universe to which they need to adapt since there is already an established school routine. This adaptation involves cultural, social, and normative issues and, above all, language adjustments to prevent discrimination from Brazilian students.

Therefore, translanguaging presents itself as an important critical pedagogical proposal in this setting since it is grounded on linguistically marginalized students. As a practical theory of language (Li Wei, 2017), translanguaging

is concerned with speakers' creative and dynamic language practices. It rejects hegemonic political and educational ideologies (Beiler, 2020) and welcomes students' full linguistic repertoires (García, 2019) into the classroom.

The instructional unit (IU) presented here was designed for the public school context typical of the city of Boa Vista. Roraima shares borders with Venezuela to the north and northwest, and English Guiana to the east, making it a region historically conducive to international immigration. With this geographical backdrop in mind, the instructional unit presented here has been tailored for the public school environment typical of Boa Vista city.

In this context, this chapter presents suggestions for the design of an instructional unit (IU) intended for Spanish classes in Boa Vista public schools that receive Brazilian local Portuguese speakers and Venezuelan immigrant Spanish speakers. It should be noted that the IU may also be adapted to places where students have a similar profile to the ones in Roraima, where schools also have Brazilian and immigrant students, speakers of different languages.

Language as social action and the notion of repertoire

Studies on translanguaging and bilingualism support that the language classroom should be a space in which students have the possibility to use and explore their different linguistic, cultural, and social repertoires to signify what is proposed by the teacher (García, Johnson & Seltzer, 2017; García & Kleifgen, 2018; Seltzer & García, 2020). In this perspective, when interpreting written and oral texts in different languages, students think and discuss the content, interact among them and produce their own texts. In addition, translanguaging pedagogy allows students to use their cultural and linguistic repertoires and make connections between their home, their community and the literacy practices introduced at school (García, Johnson & Seltzer, 2017).

In the translanguaging classroom, all present languages deserve the same degree of importance, thus there is an effort to break down the barriers raised by social hierarchies. Students are encouraged to use their whole linguistic repertoire to make meaning of texts, and teachers, in turn, take advantage of all resources present in students' repertoires to leverage their learning.

Prior to implementing translanguaging pedagogy, however, teachers need to reflect on their view of language, especially because their beliefs will influence their stance and consequently be represented in their choices of material, task design, and assessment. Thus, grounded on the assumption that language is used to perform actions in the world (Clark, 2000), the notion of language adopted here is a heteroglossic one (Bakhtin, 1998) in which the

language classroom is a space where students make meaning of new language resources by exploring the linguistic and cultural traits that were already present in their repertoires. Therefore, unlike what is usually expected in traditional language teaching contexts, where language is the overarching goal, in our perspective, all the languages present in the classroom should be used to link emerging linguistic understandings to conceptual knowledge.

In line with the view that language practices are heteroglossic and enable people to do a myriad of things, such as tell stories, ask questions, give information, express opinion, etc., Blommaert and Backus (2013) note that the linguistic repertoire includes diverse "means of speaking," (p. 11) constituting linguistic means (varieties of language), cultural means (genres, styles), and social media (norms for the production and understanding of language). The linguistic repertoire is developed in different ways throughout life, such as a process of growth, of sequential learning of certain registers, styles, genres, and language varieties, and, as such, it can be unlearned or modified over time (Blommaert & Backus, 2013).

Busch's (2017, 2021) perspective of linguistic repertoire goes beyond language ideologies and reflects the lived experience through language. To the author, the notion of linguistic repertoire is constituted from the articulation of three fronts: interactional, post-structuralist and phenomenological. From an interactional point of view, the vision from linguistic anthropology and interactional linguistics observes the subject from their linguistic and social interaction with others. From a poststructuralist perspective, it examines the subject as constituted by historical and political discourses. Finally, the phenomenological understanding investigates the subject considering the bodily and emotional prerequisites to express and experience language.

Considering that students in school settings such as the one in Roraima have a complex linguistic repertoire, in which named languages are not compartmentalized in their brains, or a tool that can be simply opened and used, it is important to value all the languages, mainly for educational purposes (Yip & García, 2015). Thus, the use of translanguaging in the classroom may be an alternative to promote social justice among the students (García, 2019), including the local ones and those from migrant backgrounds.

The translanguaging perspective adopted here is primarily inspired by García, Johnson and Seltzer (2017). By finding common ground between the context described by the authors and that of the schools in Roraima, we believe that the model they propose may be successfully adapted to the reality considered for this chapter. Based on this, the following section presents the

guidelines for the design of an IU based on the Translanguaging Instructional Design Cycle (García, Johnson & Seltzer, 2017).

The Translanguaging Instructional Design Cycle (TIDC)

The Translanguaging Instructional Design Cycle (TIDC) proposed by García, Johnson and Seltzer (2017) is a model that assists in the use of translanguaging in the classroom and includes five steps: *explorar, evaluar, imaginar, presentar,* and *implementar* (see Figure 1). Each stage of the cycle offers possibilities for the design of tasks that contemplate and explore students' linguistic repertoires from a translanguaging lens. Below each step of the cycle is detailed and suggestions for its use in language education are presented.

1. ***Explorar*:** This step encourages students to explore a given topic or subject area. Teachers must value students' interests and previous knowledge and help them familiarize themselves with the theme to be worked on. To develop this stage in the classroom, teachers may select a theme that is relevant to students' lives and, from it, offer multiple ways of approaching the content, using different types of text in more than one language and of different modalities. For example, they may mix films, news, social media posts, poems, songs, among others because students will understand a theme more deeply if they can visualize it from different perspectives. The teacher can also value the languages present in the classroom by providing materials in all of them. It is important to emphasize that this stage can take place throughout the development of the entire IU, through different types of tasks or input.

2. ***Evaluar*:** As students explore, they evaluate what they learn. Evaluating is a stage of TIDC that helps students strengthen their ability to read texts critically. The strategies used by the teacher should motivate students to metalinguistically evaluate the content being taught and to understand the discourse used in the texts worked in the classes. This critical evaluation leads to connections with texts that circulate outside the school and with situations of everyday life. To encourage classroom assessment, teachers can divide students into groups and ask them to express their thoughts and analyze the texts being worked on. The group may work through a conversation, text annotation, and answers to a list of questions delivered by the teacher. It is important to value students' linguistic repertoire by encouraging them to express themselves freely, without limiting them to use a single language.

3. **Imaginar:** This step allows teachers to create new ideas and ways for students to use translanguaging to learn. Students are encouraged to imagine something new from what they have learned in the *explorar* and *imaginar* steps. It is a time when students are free to perform tasks, translanguaging and using their whole linguistic repertoire in the classroom. This step can happen in group work when each student will activate aspects of their linguistic repertoire to interact with classmates and perform the task: for example, synthesize what was discussed, assist classmates in the elaboration of concepts, propose a paragraph of a text, a poem, etc. To *imaginar* means to highlight that the students make use of the entire linguistic repertoire, using all languages present in the classroom to do what was requested.

4. **Presentar:** This stage involves presentations in and outside of the classroom (i.e., for other classes in school or for the school community), whether presentations in pairs, groups, or individual ones. Students may adjust the choices they make about the use of language to the aimed interlocutors. They may present to different audiences and use different languages. This stage proposes that presentations preferably be performed collaboratively, which may reduce the anxiety of students by sharing responsibilities. Another important point is to allow students to practice oral language with an authentic purpose. It is advisable to encourage students to use their complete linguistic repertoire at the time of their presentation. Teachers can provide support for presentations through prompts with specific expressions to help students with the language they are not familiar with, for example, "Our presentation is about…" / "Nossa apresentação é sobre…" or "This picture illustrates…"/ "Esta imagem ilustra…".

5. **Implementar:** This step expands the work done in the classroom to audiences in other spaces and contexts. The teacher may suggest that students produce posters and paste them in strategic places at school: for example, work on healthy eating may be fixed in the school cafeteria. The class may also perform actions in the neighborhood, or post the results of tasks on social networks, blogs or websites to take their productions to different interlocutors outside the classroom walls and thus interact with the world making their work more meaningful.

To illustrate how the TIDC can be implemented, the cycle below was developed by the authors from the theme: "Perspectives of migrants arriving in a host country: work, housing, and communication to meet basic needs". The

following section contains the justification for the theme's choice, the guidelines for the application of the task sequence, and examples of tasks to be explored in each of the steps.

Figure 1: TIDC - Proposal About Migration.

Starting Point - Explorar:
Exploration of the theme on migration from a brainstorm of ideas about the sub-themes (work, housing, and communication to meet basic needs). Talk about the final production: photo gallery.

Implementar:
After the presentation to the classmates, another one may be organized for the other classes of the school and later at an event involving the entire school community.

Evaluar:
Assessment and critical reflection on texts related to the theme, in groups. Each group assesses the texts through a list of questions. Students observe language choices and discuss the topic of migration.

Presentar:
The groups present their galleries and considerations about the concepts of housing and work and communication related to migration. Students can use two languages to perform the task.

Imaginar:
Also in groups, students begin to organize the gallery from what was explored and assessed in the texts (final task). At this time it is important to encourage the use of the entire linguistic repertoire.

Source: The authors based on García, Johnson and Seltzer (2017)

Translanguaging pedagogy guidelines and the migration theme

The theme of the IU proposed here was selected because it is prominent and relevant to the students of Roraima and places with similar characteristics, where classrooms are composed of speakers of majority and minority languages, because of the increasing presence of immigrant students in the local schools. Additionally, the topic is highly discussed in the international media, in view of the significant migration flows in different countries.

It should be noted that the IU was primarily designed for high school students to be used in a Spanish class taught in public schools such as the ones in Boa Vista, but it may be adapted to other grade levels. Due to the flow of Spanish-speaking immigrants in this type of school, Spanish is part of the school curriculum even for students who come from Spanish-speaking countries. Since the IU has not been used yet, our purpose is to offer suggestions to

language teachers in different contexts of action. For this reason, no language or task is specified but suggestions of how to use it are offered.

Instructional Unit "Perspectives of migrants arriving in a host country: work, housing, and communication to meet basic needs"

Translanguaging Instructional Design Cycle (TIDC) Guidelines for the teachers
Explorar
• Bring video clips or short videos to the classroom with the audio in one language and the captions in any other language spoken in the classroom.
• Propose the exploration of interviews from different media outlets, written and oral, that express different points of view on the theme of migration, with immigrants or people who somehow are involved with the theme.
• Display photos related to the content around the classroom to illustrate some of the challenges immigrants go through when they arrive in a new country and have students walk in the gallery and use any language for discussion.
• Have students brainstorm the topic, allowing them to use both the target language and other languages to respond.
• Write the answers on the board, translating them into the languages being used (e.g., Portuguese-Spanish, English-Portuguese).
• Invite people from outside the school, immigrant students' family members or friends, or people who are involved with immigration, to talk about the topic, using their own language practices.
Suggestions of how to work the tasks
• Start the class with a brainstorm about the perspective of migrants arriving in the country, dividing the board into the following sub-themes: how to find work, how to seek housing, and how to communicate to meet basic needs.
• Write students' answers on the board using all the present languages.
• After this, ask if anyone has any real experience lived by themselves or by anyone they know of to share.
• Divide the class into three groups and assign each group one of the sub-themes (work, housing, and essential communication).
• As a final task, guide each group to gather and prepare a gallery of photos and posters with texts on the sub-theme they are in charge of to explain to visitors what the group's perspectives of migrants are.
• If you have contact with any immigrant, invite them to share their experience in the classroom but use your own discretion about inviting speakers into the classroom based on the potential for discrimination in different contexts.
• It is important to allow language interactions to occur freely, without restricting language practices.
• Agree with the students on the questions in advance, offering language structures to facilitate conversation.

Evaluar
• Offer different texts on the topic and ask students to analyze them by comparing language structures, content, and perspectives. Question about convergent and divergent information, which was not clear, what the authors' intention/position is, etc.
• Propose that students conduct a critical reflection on language choices and different opinions on migration.
• Request external research on the topic, suggest search sources or ask students to search freely on the internet.
• Draw up a roadmap of questions on the topic to encourage critical discussion.
Suggestions of how to work the tasks
• As students work in groups, offer different texts on the theme for each group: newspaper articles, comments on social networks, reports on experiences, announcements, and others, and ask students to critically analyze the texts that will serve as input for the design of the final task. To facilitate critical analysis, provide a list of questions and a model of what should be built at the end of the analysis (i.e., a summary, topicalized ideas, a poem, or something more creative).
Imaginar
• Have students work in groups or pairs to discuss, plan, rewrite, or review a task.
• Provide templates of what students can create: a poster, an article, a video, etc. These models can be in all the languages present in the classroom.
• Encourage students to produce materials such as tweets, posts on social media, talk shows, plays, etc. in all the languages present in the classroom.
Suggestions of how to work the tasks
• In this step, students can finally begin building the gallery. They can organize the posters, images, and what they will exhibit at the end. It is important to encourage the use of their entire linguistic repertoire. The gallery may even be multilingual.

Presentar
• Give students time to prepare for their presentations and express themselves using their entire language repertoire. Then, give feedback and guide the presentation.
• Make collaborative presentations in which different students take responsibility. This responsibility must be adequately differentiated according to their knowledge, literacy degree, and language dominance. Provide an outline of what is being requested in the presentation.
• Ask students to create multilingual presentations, using translanguaging in text, images, etc. Encourage students to express themselves in the best way in the target language, but allow them to expand, clarify, or explain their ideas in other languages.
Suggestions of how to work the tasks
• The teacher can walk past each group, listen to students' ideas for the gallery, and provide feedback according to the objectives of the task.
• Before assembling the gallery in the classroom, a large circle can be formed for students to present the critical analyses they produced in the *evaluar* stage.
• Students then assemble their galleries in the classroom and a rotation can be arranged for each group to present their work, while the others pay attention to what is being presented.
• The presentations can contemplate aspects of translanguaging by allowing the use of students' entire linguistic repertoire.

Implementar
• Ask students to interview family members or acquaintances about the subject being addressed.
• Share the result of the activities developed on some public websites, such as social networks, blogs, etc., considering the choice of language practices for specific audiences.
• Encourage students' work to be published outside school boundaries.
Suggestions of how to work the tasks
• After presenting to classmates, the teacher can invite other classes to attend another presentation and interact with students outside the classroom.
• It is possible to organize this presentation at some collective event at the school or organize a larger event with the presence of the students' family members and the community.
• It is also possible to display the material produced around the school, so more students will have access to what was produced.
• If students have access to the Internet, it's interesting to create an informative post about migration to be shared on the school's website or Facebook page.

Final considerations

This chapter sought to present suggested guidelines for the construction of an instructional unit for language education based on translanguaging pedagogy. Following the TIDC model developed by García, Johnson and Seltzer (2017), the text exemplified an IU on the theme of migration, which involves immigrants' perspectives in relation to work, housing, and communication to meet basic needs. The theme is relevant for the student population of both Venezuelan immigrant students learning Portuguese and Brazilian local students learning Spanish. Additionally, it emphasizes the importance of the use of translanguaging pedagogy by teachers to support their practice so that the learning objectives are achieved in a setting where more than one named language is present in the classroom.

It is important to highlight that the purpose of this chapter was to present the TIDC model as a pedagogical resource to facilitate the understanding of teachers who wish to support their practice through a translanguaging lens. This model may be adapted to suit other student populations and contexts. Overall, by grounding the proposal in translanguaging pedagogy, teachers welcome the linguistic diversity present in the classroom and highlight what the students have rather than what they lack in regard to the whole range of their linguistic repertoires.

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Translanguaging as transformative pedagogy: Vignettes from the Filipino language classrooms in Hawaiʻi

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Introduction

In the study of Luk and Lin (2015) which explored and compared students' ability to express critical understanding of popular cultural texts such as advertisements, the researchers found that students' ability to express criticality is significantly reduced when they are restricted to communicate only in the target language. In other words, while the students exhibited critical thinking skills in their L1 (i.e., Cantonese) while planning for the speaking task, their output, which was done only in the target language (i.e., English), showed a remarkable reduction in terms of quality of critical ideas and complexity of language structures. In another context, Parba (2018a) found that students in Filipino heritage language classrooms tend to "dumb down" their ideas as they worked on their writing assignments that required them to express their critical perspectives in writing in the target language because their proficiency somewhat limited their ability to fully express meanings and understandings.

These findings show that when bi-/multilingual students are forced to express themselves only in the target language, they are denied the opportunity to communicate the breadth and depth of their knowledge in classrooms that are not only concerned with target language development but also in terms of developing critical perspectives of course contents. The same studies suggest that when we assess multilingual students' knowledge only in one language, we might be doing our students a disservice or shortchanging them. In fact, when teachers restrict them to speak and/or write only in the target language and assess their knowledge on certain topics, it is unfair on the part of our students because as suggested by García et al. (2021): "[…] assessment in one named language or another, or even in both separately, can never tell us the full picture of what bilingual children know and are able to do" (p. 13).

On the other hand, when students are allowed to engage in strong translanguaging practices, students' productive skills are strengthened. For instance, Turnbull (2019) found that when the "barriers" between languages are removed, students were "able to produce more concise, well-formed essays with fewer misused lexical items from a lack of relevant language knowledge

or experiences" (p. 1). Therefore, the intervention of translanguaging becomes imperative in language classrooms which aim to foster social justice and equitable multilingualism, as it allows us to accurately assess "what multilingual students know and can do with the language" (García & Kleyn, 2016: 26).

From William's (1994; 1996) first works of translanguaging where the input was done in one language and the output in another, this pedagogical paradigm received much attention in the field of bilingual education and more broadly in applied linguistics in the last decade. Translanguaging, as conceived more recently, is more than just a practical and informed approach to language teaching (e. g., Cenoz & Gorter, 2017; García & Kleyn, 2016) but is now defined and described as a theory of language as well (see for instance Li, 2018; Otheguy et al., 2015). For the purposes of this chapter, I adopt García's (2009) definition of translanguaging which refers to it as a process through which bi-/ multilinguals flexibly utilize their linguistic resources "in order to make sense of their worlds while applying it mostly to classrooms because of its potential in liberating the voices of language-minoritized students" (p. 33). Baker's (2011) definition of translanguaging as "the process of making meaningful experiences, gaining understanding and knowledge through the use of two [or multiple named] languages" (Baker, 2011: 288) also resonates well with me as a multilingual teacher. Moreover, I take a *transformative stance* (García & Kleyn, 2016: 21) of translanguaging, as it offers an alternative perspective to a restrictive monolingual pedagogy, allowing us teachers to disrupt language hierarchies in HL education where many languages and language practices not belonging to prestigious and standardized varieties are largely marginalized. This transformative stance allows teachers to adopt the view that students' multilingualism is a resource, not a problem or a burden that must be eradicated (Rosa, 2014). It is therefore incumbent on us teachers to foster a "translanguaging space" (Li, 2011) and to encourage our students to use their full linguistic resources in meaning-making activities in our classrooms.

Translanguaging's pedagogical benefits have been established in numerous research studies that investigated its potentials in the teaching-learning process of multilingual students. Baker (2006) states that leveraging students' linguistic resources will "promote a deeper and fuller understanding of the subject matter, help in the development of the weaker language, facilitate home-school links and cooperation, and help in the integration of fluent speakers with early learners" (Baker, 2006: 5; see also García & Li, 2014; Lewis et al., 2012). In addition, translanguaging enhances the learning of both academic content and standard languages (Sayer, 2013) and helps beginning writers

to create texts (Gort, 2006). In another study, Sembiante (2015) shows how translanguaging can be employed to support the language development and learning process of emergent bilingual preschoolers in a Spanish-English dual language program. In mother-tongue based classrooms in the Philippines, Parba (2018b) and De Los Reyes (2018) found that teachers' pedagogical practices leveraged on students' multilingualism to make the lessons engaging, fun, and meaningful. At the same time, the students accessed their linguistic resources to make sense of learning materials and tests and to fully express their ideas with their teachers and peers.

Despite the benefits of translanguaging and the fact that multilinguals have a "translanguaging instinct" (Li, 2018: 19), many monolingualizing ideologies persist in language education, specifically in institutionalized and curricularized tertiary-level teaching of a less commonly taught national language, often to heritage speakers (as it doesn't have global prestige; hence most learners *happen* to be HL speakers), and discussions on how translanguaging can help HL education move forward remains wanting (Wu & Leung, 2020). For instance, many HL classrooms continue to use the standard language framework which idealizes and favors native speakers (Leeman & Serafini, 2016) against whom L2 and HL learners are unjustly compared. This monolingual educational concept, as well as the classroom practices that accompany it, marginalize heritage students by characterizing them as "deficient" (Flores & Rosa, 2015; Leeman & Serafini, 2016; Parba, 2018a). According to Rosa (2014), this deficit-based view of HL and L2 students' flexible language practices sees bilingualism as a problem to be fixed rather than as a resource. Many HL scholars further posited that stigmatizing HL students' creative and dynamic language practices can affect their identity development because it "damage[s] their self-esteem as well as their academic achievement and HL maintenance" (Leeman & Serafini, 2016: 58; see also Bartolome & Macedo, 1999; Carreira, 2007). Thus, there is a need for us involved in HL education to reframe the way we think of multilingualism so that our classroom practices become emancipatory and inclusive. This reframing requires teachers to orient towards translanguaging pedagogies. Even so, this can also pose a challenge to many teachers, as translanguaging research in the HL contexts has largely focused on Spanish, while other translanguaging research focused on contexts where multilingual teachers work with English Language Learners (ELLs) (Wung & Leung, 2020). This chapter therefore addresses this scholarly lacuna, especially because although Filipino is taught in some schools and universities in the U.S. only a few studies have investigated the flexible language practices of Filipino

teachers and HL students, except perhaps Parba (2018a; 2021) and Parba and Crookes (2019).

Subordinating Filipinos in the U.S. and Hawaiʻi: Sociohistorical Context

The discussion of translanguaging as transformative pedagogy is important in the context of Filipino language teaching and learning in Hawaiʻi and the U.S. in general. Through its colonial and postcolonial ties, the Philippines was and is, until today, an important resource of cheap labor and human capital of the U.S. empire. Filipinos were first documented to have arrived in the American continent dating back in 1587 (Cordova, 1983). The first documented Filipino immigrants were Filipino slaves who escaped from the Spanish galleon ships and eventually established a community in New Orleans, Louisiana, in 1763 (Espina, 1988). During and after the American period, Filipinos were recruited to work in pineapple, asparagus, and grape plantations, in the military, health services, and the service industry. Despite Filipinos' contribution to American society, they experience discrimination, racism, and othering on a daily basis. For instance, Filipinos experience linguistic violence through efforts that attempt to stifle their right to use their own language in the workplace (Do, 2012) and for having a thick accent (Matsuda, 1991). In Hawaiʻi's K-12 context, many Filipino students continue to face racism through various stereotypes deployed by other students. For instance, Viernes (2014) shared about getting asked if "Filipinos really eat dogs" and being told "Filipinos are *so* not Asian... they're more like Pacific Islander or something" (pp. 2-3). Comments like these about Filipino culture and mock Filipino, or exaggerated thick Filipino accent, reflect the everyday discourses surrounding Filipinos which are casually deployed as innocent jokes by local residents and comedians in Hawaiʻi, which they imagined to be a "multicultural paradise" (Labrador, 2004, 2015; Okamura, 2013).

Scholars (Fujikane, 2000; Labrador, 2015; Okamura, 2008, 2013) who studied the systemic racialization of Filipinos in Hawaiʻi through local ethnic jokes, literature, and the media found that denigrating portrayals of Filipinos resulted in generations of Filipinos in Hawaiʻi who grew up disavowing their heritage language and culture (Labrador, 2015; Revilla, 1997). Many Filipino parents and grandparents refused to transmit their language to the younger generation because of fear that their children would not succeed in American society (Nadal, 2004). At the same time, many language schools are unsupportive of minority students' multilingualism. In the context of this study, for instance, many of my students, who came to Hawaiʻi and the U.S. continent as

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a child, were categorized as English Language Learners (ELLs) and were placed in English as a Second Language (ESL) classes. They were simultaneously expected to get rid of their "heavy" Filipino accent and "nonstandard" English by forcing them to stop using their home or heritage language. Moreover, being placed in ESL classes was a traumatic experience for many of my students as this category made them targets of bullying (not the least by other Filipino students who consider themselves local in Hawaiʻi). After all, ESL and FOB (Fresh off the Boat) discourses are strongly associated in the context of Hawaiʻi (Talmy, 2009). For one of my students in the past, for example, being called out to attend his ESL classes "was like a walk of shame" (Parba, 2018a: 117).

Because of unsupportive and exclusionary school policies, many Filipino students who grew up in Hawaiʻi developed linguistic self-hatred, while many others do not also reach full proficiency in their heritage language. In fact, many of them experienced language loss or attrition, especially in cases where English completely replaced their HL. Some students, however, developed or retained a certain level of proficiency, and this home variety is often considered "nonstandard" and therefore less desirable. As an example, some Filipino Americans who grew up speaking a home variety of Filipino are mocked at by Filipino native speakers for being "bad" and "funny" (Parba, 2018a; Revilla, 1997). In turn many Filipino HL students often experience linguistic insecurity and cultural inferiority (Eisen et al., 2015), as their (in)ability to use the (Tagalog-based) Filipino language is often measured against the "native" speakers.

The historical, educational, and social contexts above are crucial in understanding the linguistic and cultural resources that Filipino students bring to the HL classrooms, specifically in my 300-level Filipino upper intermediate classes in Hawaiʻi. Additionally, knowing their everyday experiences of racism, linguistic discrimination, and linguistic insecurity encourages me as a language teacher to rethink my teaching philosophies and investigate my own understanding of multilingualism. In my Filipino classes, the students have a wide range of proficiency levels because of their unique experiences. To name a few, some of them had only four semesters of Filipino prior to my class, while the other students have had some exposure to Filipino since they were born and even attended schools in the Philippines before coming to the U.S. or Hawaiʻi. I also had students who were born and grew up in Filipino households in Hawaiʻi and spoke other Philippine languages (e.g., Kapampangan, Cebuano, etc.), so their exposure to (Tagalog-based) Filipino was limited only to the TV shows they watched growing up. In short, my students had a varying experience of Filipino in terms of quantity and quality of language input

resulting in heterogeneous proficiency levels (e.g., intermediate low to high). Those who had four semesters of Filipino have more metalinguistic knowledge than those who naturally learned the language from their parents or community and tested directly into 300-level classes in the placement test. Those who grew up in Filipino homes where Filipino is used frequently have good conversational skills to a certain extent and do not have problems with pronunciation, but their knowledge about its structure may be limited compared to those who learned Filipino formally. Very often, these students also lack or do not have enough vocabulary to fully express their thoughts so they either use Taglish, a combination of English and Tagalog, or draw on their full linguistic and semiotic resources in meaning-making activities. There are of course many other types of students, but what is common among them is a sense of linguistic insecurity as their dynamic language practices (e.g., Taglish, language mixing, translation) are often seen as "nonstandard", "uneducated", and "transgressive" by teachers and community members who are "native" speakers of the language (Parba & Crookes, 2019; Revilla, 1997). Thus, in my Filipino language classes, I orient toward a translanguaging pedagogical approach in which I explicitly encourage students to translanguage or make use of their full linguistic resources, especially in meaning-making activities where their knowledge and criticality are assessed. Through this classroom environment that promotes translanguaging, I foster an emancipatory classroom culture, where students' multilingual and multicultural identities are nourished and valued.

Reframing Filipino HL through Translanguaging

This chapter is part of a bigger project (Parba, 2018a) which drew on a critically oriented teacher research that investigated the potentials of critical language pedagogy (see Crookes, 2010; 2013) in two upper intermediate Filipino classes at a university in Hawaiʻi. As critically oriented language classes, critical contents covering various social issues relevant to students' experiences comprised the curriculum. These contents are either nominated by me or negotiated with the students during the first week of the semester (Parba & Crookes, 2019). Critical dialogues or conversations that encourage students to question and resist everyday discourses and the status quo also form an integral component of the course. In other words, I engaged the students to think, discuss, write, and present about critical topics that matter to them. At the same time, students are explicitly encouraged to translanguage as necessary as possible. Nevertheless, I made it clear with the students that one of our goals is

to learn specific language features of the named target language, acquire more advanced and critical vocabulary (e.g., Parba, 2021), and to make significant improvement in their ability to create and communicate meaning in Filipino.

First Vignette: Translanguaging to express criticality

As a way of enacting translanguaging and supporting students' multilingualism, in one of the class sessions I tasked my students to work on a poster and slogan which demonstrated their understanding of the topic(s) we covered in class: Filipinos' experiences of migration and racism in American history and contemporary America. In order to express their critical understanding of the issues, one group of students created the following multimodal poster (Figure 1):
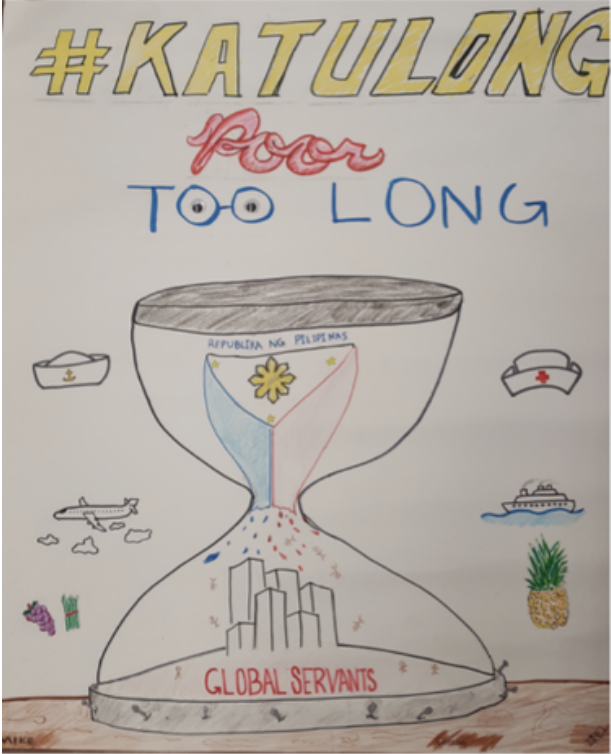

Figure 1: *#KATULONG(servants)* poor too long; *Republic of the Philippines, Global Servants]*

The message of the students is rather simple and straightforward: Filipinos are or have become global servants (see Parreñas, 2020). Through utilizing a combination of texts and images, the students succinctly communicated their message to the viewers, but this was done in a way that historicizes and complicates the issue. As the viewers can see, the students used images that are relevant to the rich history of Filipino American migration to express their critical understanding and provide a social critique. In Figure 1, the images of the plane and ship are used to signify the journey that Filipinos take in search of a better life in the U.S. or elsewhere. It also reflects the overwhelming number of Filipino sailors and service crews in cruise ships in many parts of the world.

The asparagus and grapes refer to the history of Filipinos who worked in asparagus and grape plantations in the West Coast regions of the U.S. continent, specifically during the early period of Filipino migration (Cordova, 1983). The pineapple is used to draw attention to the contribution of Filipinos who worked in pineapple plantations in Hawaiʻi (Labrador, 2015; Okaumura, 2013). Other important images like the nurse and sailor caps were also strategically drawn to represent the nurses and sailors, who are often exported by the Philippine government as surplus professionals (Parreñas, 2020). More dominant is an hourglass that, instead of holding sand inside, contains the Philippine flag. From this flag, small images of Filipinos fall toward the skyscrapers below, representing the highly industrialized nations in the world. At the foundation of these nations, the students wrote: GLOBAL SERVANTS. As a viewer, we are invited to think that the falling people from the Philippine flag shows what the students think of how the Philippine government's exportation system of professionals drains the country of talented and highly-skilled individuals. What is more, the students also make the statement that globalization is built on the backs of an exploitable workforce. Moreover, the texts "#Katulong poor too long" (#Servants), when closely examined, shows the students' ability to use pun creatively and critically (cf Li, 2011). Two possible interpretations can be suggested here. First, the creators wanted to convey that Filipinos have become "Servants for too long". Instead of using "for", the students intentionally used "poor" to allude to the Fresh Off the Boat (FOB) discourse which is often used to belittle Filipinos. The common stereotype in Hawaiʻi and in the U.S. in general is that Filipinos replace or interchange the 'p' and 'f' sounds when they speak in English (Labrador, 2015). Second, the use of "poor too long" is also a play on words where "too long" can be interpreted as "tulong", or help, when translated in Filipino. Thus, the poster is the poor's

plea for help and for social transformation, as explained by the students during their presentation in class.

In the example described above, it is important to note that students' criticality and creativity were not inhibited. Rather than a strict implementation of Filipino-only policy, my classes are translanguaging spaces (Li, 2011) where students are allowed to draw on their full linguistic and nonlinguistic resources to make sense of the world around them. After all, translanguaging is about sense-making (García, 2019). The students' ability to use pun shows their skills to not just produce language but also to leverage their linguistic resources to convey multiple meanings that make sense to multilingual Filipinos. Through translanguaging and the use of multimodal texts, my students were given the chance to represent their understanding of Filipino migration critically and accurately, as it relates to topics like globalization and race.

Translanguaging, in this instance, is transformative in the sense that it encourages my students to be "creative language users, going beyond the linguistic capacity that has been set by a political state" (García & Kleyn, 2016: 23). Indeed, if my classroom language policy was limited to Filipino-only, my students would not have been able to produce such an emotionally-moving, elaborate, and complex poster that expresses multiple meanings and shows their ability to recognize how power relations work in creating an unequal society. Aside from this classroom language policy, thinking, writing, discussing, and presenting on critical topics was key to enabling students' critique of society.

Second Vignette: Translanguaging to collaborate

In this second vignette, translanguaging is transformative in the sense that it allows bi-/multilingual students to actively participate in meaningful activities in the classroom rather than being bystanders or observers of highly proficient multilingual students (or in the conventionally named target language), who sometimes, if not often, dominate language classroom interactions and activities (Allard, Apt & Sacks, 2019).

To encourage collaboration in my classes in which students, who are at the lower level of the bilingual continuum (i.e., intermediate low), benefit from students who are a little ahead of them (i.e., intermediate high), my classes often do small group activities such as oral presentations and (critical) dialogues. One example through which translanguaging is enacted by the students themselves is when they accomplish certain tasks. In order to do this successfully,

students activate their dominant language (English in this case) and use it flexibly together with Filipino while working together toward a common goal.

In my classroom observations, I noticed that it is customary among my students to read the instructions written in Filipino, and if it is unclear for some students, all members of the group would collaborate to unlock certain words through the use of bilingual dictionaries and translation. Sometimes, students with higher levels of proficiency would restate the instructions in English so that everyone is on the same page. Once the tasks are clearly understood, the students would then activate all their linguistic resources in order to come up with answers or texts in Filipino. If examined closely, however, one would notice that students' outputs are often interspersed with English words. Thus, it can be stated that my students are able to manage various language learning tasks through translanguaging. Likewise, it can be argued that allowing students to draw on their linguistic resources helps them to counter linguistic insecurity. As demonstrated by the students in the example below, it is possible for students to collaborate freely without fear of being adjudged as "incompetent" or "dumb" because their dynamic language practices are normalized and valued in my classes.

To illustrate my point above, here is an example of how two students, with varying levels of proficiency, collaborated in order to accomplish a task. As can be seen in the Figure 2 below, students A and B worked on the same assignment on a shared google document. I now invite the readers to pay close attention to the comments/interaction happening on the right section of the image:
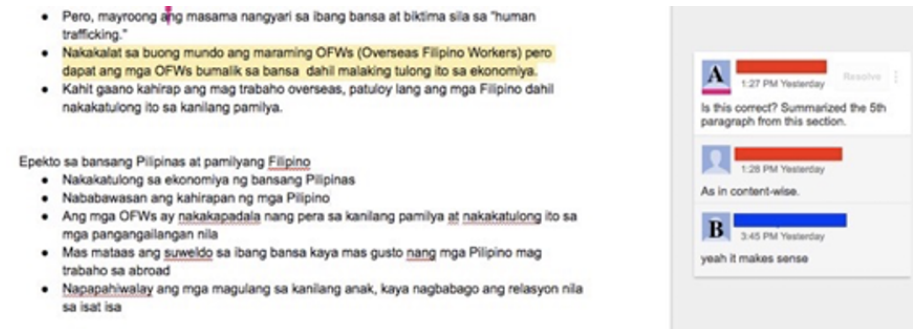
Figure 2. Active collaboration through translanguaging

As can be gleaned from Figure 2, in the comment section on the right, student A, while doing his share of accomplishing the task at hand, sought Student B's feedback by asking, "Is this correct? Summarized the 5th paragraph from this section" (lines 1-2). "As in content-wise?" (line 3). Student B then responds, "yeah it makes sense" (line-4). Interestingly, their interaction in the comment section is in English, while their work on the left, a summary of the main arguments of an article written in English, is in Filipino.

Clearly, translanguaging allows this successful collaboration to take place, and it prevents more advanced students from monopolizing the discussion or being burdened to do the work for everyone in the group. A classroom that views multilingualism as assets puts students on equal footing regardless of their proficiency and language practices. In short, translanguaging categorically breaks potential barriers (Turnball, 2019) that could prevent low proficient students from actively participating in various meaningful tasks. In so doing, all students, regardless of proficiency level, could feel a sense of accomplishment and at the same time feel equally responsible for their learning.

Discussion and Conclusion

In the two vignettes I described earlier, my students and I reframed language teaching in a way that challenges dominant monolingualist and native speakerist perspectives that idealize the "standard language" as the only legitimate variety that must be used in HL classrooms. This reframing of HL teaching allows students to demonstrate what they fully know (García et al., 2021), and at the same time show their critical understanding of a topic that is critical to their identity development as Filipino Americans. Additionally, by using translanguaging as a pedagogical paradigm, students learned to access

and take advantage of their linguistic resources in order to actively participate in tasks that required them to collaborate with peers, making them feel a sense of belonging rather than being only an observer. It is important to note that many students who enroll in HL classes aspire to (re)connect to their culture and heritage, as many of them experienced linguistic insecurity and inferiority (Carreira, 2000; Leeman, 2005) and a lack of deeper understanding of their culture and history. As HL teachers, we therefore have a responsibility to make our students feel included and create a positive impact on their sense of being and belonging. This entails making sure that our curriculum and classroom practices, including classroom language policy, reflect their realities rather than a nationalist perspective which only honors "standard" languages (i.e., "standard" Filipino) and the historical and cultural experiences of Filipinos in the Philippines, and thereby other or exclude many HL students (Parba & Crookes, 2019).

Teachers must also be aware, however, that not all students may be prepared for a translanguaging approach to language teaching and learning. Because of the dominance of monolingualist perspectives, students may resist teachers' effort to orient the class to a translanguaging perspective (see Mendoza & Parba, 2018) even if their own language practices are also fluid or translingual in nature (García & Kleyn, 2016). The same could be said about teachers who hold monoglossic language ideologies, believing in linguistic purism that emphasizes language separation and expressing concern for the protection of minoritized languages (Martinez et al., 2014). It is therefore important to engage HL students (and even teachers) in ideological conversations about multilingualism, legitimacy of other varieties of the HL (Carreira, 2000; Leeman, 2005), sociolinguistic variation (Martinez, 2003), and other language ideologies (e.g., standard language, native speaker, etc.). Through engaging students in these conversations, they develop not only language competence but also critical language awareness (Leeman, 2005). At the same time, students will have "a renewed pride and interest in the HL" (Martinez, 2003: 4) and will thus empower them to overcome linguistic insecurity.

As language teachers committed to social justice, we must put a stop to the silencing of minoritized students' voices through classroom practices that disrupt status quo discourses of language and language teaching. At the same time, teachers committed to transforming their classroom practices must foster students' translingual dispositions (e.g., Tupas, 2020) or the ability to embrace diversity (e.g., accent and language varieties) and/or linguistic and cultural differences. This can be done through introducing students to dynamic

and transgressive language practices to make them embrace linguistic differences and develop a transformative translanguaging stance.

Finally, it is important to emphasize that language teachers adopting a translanguaging stance must be wary of turning the classroom into a "laissez faire" environment, as it might not lead to students' language development. A translanguaging stance is both intentional and purposive, and classroom practices that accompany it must be planned systematically to address critical topics and provoke reflection on language ideologies (Seltzer & García, 2020). Teachers must note that the goal of allowing students to draw on their linguistic resources is to make their experiences more meaningful and inclusive of marginalized voices. Since HL students aspire to connect to their family members (e.g., parents, grandparents, relatives, and community members) who speak and communicate in the HL and to gain a deeper understanding of their culture, some classroom activities and time may be devoted to using mostly the HL to guarantee good quantity and quality of language input. For instance, students may translanguage freely during the collaboration and brainstorming stages but they must also be expected to use the HL or named target language most of the time during their presentation with some room for translanguaging. This can also be done in activities that require the students to produce a range of texts, so that their outputs either in speaking or writing reflect both dynamic languaging and linguistic development in the HL.

Carefully planning our classroom practices entails creating a "breathing space" for the HL, so that students' language development remains a priority. As HL teachers, we should not forget that the survival of minoritized languages in many contexts such as the U.S., where unequal multilingualism persists, depends on the proficiency of language-minoritized speakers. More importantly, HL and other minority language teachers must enact ways of rethinking and decolonizing language teaching. In the context described in this chapter, one must start thinking about ways to decolonize Filipino as its standardization and the teaching and testing practices that accompany it have roots in colonialism (García et al., 2021). After all, standardization only promotes and exacerbates linguistic insecurity and does not mitigate it. Thus, we must continue to engage our students in conversations and pedagogical practices that challenge colonial rationality such as standard language ideologies that promote linguistic inferiority among minoritized and racialized students.

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Translanguaging in early bilingual education in Brazil: proposals from the global kids portfolio

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Introduction

Discussion on translanguaging has increasingly attracted the attention of Brazilian researchers due to its possibilities not only for implementing heteroglossic views of language but also for empowering bilingual identities. As teacher educators engaged in direct collaboration with teachers from both private and public bilingual schools, we have observed their profound amazement upon discovering that many of their practices, particularly those focused on acknowledging students' linguistic repertoires, are rooted in a broader theoretical framework and pedagogical approach.

Nevertheless, we observed that certain educators initially grapple with the concept as they endeavor to transition from a monolingual perspective of language to a heteroglossic one. In doing so, they inadvertently question certain ingrained ideologies commonly associated with monoglossic views. However, when these educators begin to recognize that bilingual students actively engage in translanguaging *corriente*[1], employing various strategies to learn both content and language in the classroom while negotiating and constructing meaning using their full linguistic repertoire, they express a strong desire to learn how to effectively design lessons that promote and nurture this practice.

Aiming at providing support to teachers as they reflect on their perspectives on translanguaging and begin to develop instructional practices in their classrooms, the first author and a member of her research group created a learing portfolio (El Kadri & Saviolli, 2022) to exemplify a didactic transposition of what we meant in our teacher education programs.

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1   The metaphor of translanguaging *corriente* refers to the flow or dynamic current of bilingualism among students that we observe in bilingual schools and classrooms (García, Johnson & Setlzer, 2017). Bi/multilingual students make use of a translanguaging current in various ways to learn content and language in school and to construct meaning, negotiating and producing significance by articulating their linguistic resources.

In this chapter, we delve into a comprehensive analysis of the proposed concept. Our primary objective is to articulate our perspectives on translanguaging, encapsulating our beliefs and attitudes toward bi/multilingualism (García et al., 2017). This is manifested through the Global Kids - Portfolio (El Kadri & Saviolli, 2022), a dedicated learning resource crafted for early bilingual education. This resource embodies systematic and intentional strategies aimed at establishing translingual spaces, fostering a conducive environment for learning and development, as underscored by García et al. (2017). We illustrate how we have been trying to create translingual spaces in the classroom with some activities from this portfolio, with focus on two of the goals displayed by García and Wei (2014) for teaching to learn content and language through translanguaging: identity investment and positionality and cross metalinguistic awareness.

This chapter is organized as follows: we firstly present a brief overview of translanguaging in the literature. Secondly, we describe the school context in which this study took place and contextualize the Global Kids Portfolio (El Kadri & Saviolli, 2022). Subsequently, we provide examples of implemented practices and explore their potential through proposed activities. Finally, we conclude the chapter by summarizing key findings.

Translanguaging in the literature

Throughout history, the diverse and multicultural nature of our world has been acknowledged and explored through various lenses and academic disciplines. In the field of language studies and its intersection with related fields, the emergence of the multilingual turn (May, 2014) highlighted the pressing need to question the prevailing mindset that tends to oversimplify and homogenize the rich linguistic and cultural tapestry that exists today. Despite the undeniable plurality in our society, there is still a strong inclination towards viewing language and culture through a narrow, linear, and reductionist perspective.

In this scenario, Rocha and Megale (2023) argue that the conventional perception of named language as an independent, unchanging system associated with a specific (national) community has been questioned, paving the way for a more inclusive and contextually aware understanding that acknowledges its ideological and historical aspects. Recognizing the multimodal and multisemiotic nature of communication, as well as the inherent connection between named language, language itself, and power dynamics, has led to the

emergence of perspectives centered around practical applications. The authors explain that these perspectives emphasize the dynamic, ongoing, semiotic, culturally diverse, and value-laden nature of linguistic practices. Recently, scholars such as Blackledge, Creese and Takhi (2013) have proposed alternative notions that challenge the functional separation of diglossic approaches. Instead, they advocate for an understanding that views the communicative process as a complex fusion of resources (linguistic, semiotic, identity-related, cultural) situated within specific spatial and temporal contexts. Within this framework, Rocha and Megale (2023) understand that translanguaging emerges as one of the concepts that addresses the need for a broader perspective to elucidate the creation of social meanings, acknowledging how linguistic practices are intertwined with power dynamics and encompass the full range of social diversity found within these practices.

The interpretations of translanguaging are diverse and often lack consensus (Poza, 2017), given the presence of numerous terms that, if not entirely synonymous, are at least somewhat aligned with the concept of translanguaging - such as translingualism, translinguism, translanguaging practice, transidiomatic practice, polylanguaging, metrolingualism, among many others, as discussed by García and Wei (2014). In this regard, Mazak (2017) reinforces the discussions put forth by García and Wei (2014) and Poza (2017), among others, stating that within the diversity of understandings surrounding translanguaging, the term can be seen as having multiple meanings and being subject to controversy. According to the author, it is important to situate translanguaging within the paradigmatic shifts of post-structuralism and the Trans turn in Applied Linguistics, which aim to challenge perspectives that prioritize homogeneity, stability, and unity, and instead advocate for more complex, dynamic, interdisciplinary, and politically engaged approaches that question hegemonic ideologies. To fully grasp the scope of this concept, it is valuable to trace its historical origins. As explained by Canagarajah (2013), García and Wei (2014), Mazak (2017), and other scholars, the term "translanguaging" was coined in Welsh - "trawsieithu" - by Cen William in the 1990s, originating from the field of bilingual education. It aimed to describe, in a broad sense, the integration of productive and receptive language activities across different named languages. In this context, as Mazzaferro (2018) further clarifies, the original conceptualization greatly contributed to our understanding of how bi/multilingual speakers dynamically navigate their everyday language practices, both inside and outside the classroom. At that time, as the author emphasizes, the focus primarily revolved around language crossing, viewing languages

as autonomous and self-sufficient entities, whereby everything observed appeared to be delineated by the boundaries of individual languages.

Moreover, when examining contexts of bilingual education, García (2009) expanded on this understanding and, in contrast to more simplistic and reductionist perspectives on bilingualism, approached language as a dynamic practice – one that cannot be reduced to a static entity but should be understood as an ongoing process. Becker (1988) suggests that the concept of "languaging" best captures this continuous process of meaning-making that evolves as we interact with the world through language. Expanding on Becker's ideas, García and Wei (2014) argue that learning a new form of languaging involves more than simply acquiring a new set of linguistic codes; it entails engaging with a different history of interactions and cultural practices, and acquiring "a new way of existing in the world" (Becker, 1995: 227). In this sense, the authors underscore the importance of using the term "languaging" to refer to the simultaneous process of our ongoing development and our language practices as we interact and create meaning in the world (García & Wei, 2014). In this line, García and Wei (2014) began referring to translanguaging as the multiple discursive practices experienced by speakers, with the purpose of constructing meaning, understanding, and expressing their multilingual worlds.

According to Rocha and Megale (2023), translanguaging can be understood as a perspective or philosophy that questions dominant ideologies and, in the realm of language and language education, directly challenges monolingual ideology. Therefore, the authors defend the idea that it is intrinsically linked to emancipatory and libertarian movements.

In the educational context, translanguaging has been gaining ground as a possibility for liberating and emancipatory education (García et al., 2021; Rocha & Megale, 2023). In this regard, García, Johnson and Seltzer (2017) argue that translanguaging classrooms can be understood through a metaphor. This metaphor alludes to the dynamism and fluidity of *corrientes*. This fluid and pulsating *corrientes* enhances the creation of new language practices by engaging with perspectives, voices, histories, knowledge, interests, among other factors that impact our lives, including educational contexts, with the purpose of promoting a transformative, critical, and creative experience in these translanguaging spaces (Rocha & Megale, 2023). This metaphor helps us understand that, just as a river has its banks, the translanguaging educational process is also fluid while strategically planned. However, this planning is not fixed and must go with the *corriente*, meaning it should be flexible enough to change and readapt as necessary, while maintaining an active questioning

attitude towards prescribed boundaries and acting from a stance oriented towards social justice and the common good (Rocha & Megale, 2023). In this vein, students, in mobilizing their entire translanguaging repertoire, become more liberated to engage with the fluidity of the current and expand their experiential assets.

García, Johnson and Setlzer (2017) present three components of a translanguaging pedagogy from the teacher's perspective: stance, design, and shift. According to the authors, stance refers to the teacher's positioning, beliefs, and conceptions regarding bi/multilingualism and who the bi/multilingual student is. They argue that if teachers do not adopt a critical stance towards reductionist language practices in schools, they will not have the resources to take advantage of the ongoing translanguaging that occurs in their classrooms, nor the possibility to create planned spaces for students to learn through translanguaging practices.

Beyond stance, García, Johnson and Setlzer (2017) emphasize the need for intentional and systematic planning and strategies to create translanguaging spaces that generate learning and development. Therefore, teachers must also develop a design for translanguaging practices, which includes providing appropriate multilingual materials for student learning, configuring the classroom as a multilingual space, and grouping students based on their language of birth or target language knowledge to facilitate mutual support and deeper understanding of the learning process. An appropriate translanguaging design allows teachers to address the four main purposes of a translanguaging pedagogy: assisting students in engaging with and comprehending complex texts and content, providing opportunities for them to develop linguistic practices in academic contexts, valuing their bi/multilingualism, and supporting and recognizing their identities and socio-emotional development. The authors emphasize that when these four purposes are effectively addressed by teachers who make use of bilingualism to promote learning, they are also promoting social justice.

The third component, shift, according to the authors, refers to teachers' preparedness to make changes in lesson design that may be necessary in response to the alterations demanded by translanguaging practices for students to utilize their entire linguistic repertoire.

To bring it all together, Rocha and Megale (2023) explain that classroom practices can therefore be strategically organized to enhance the possibilities of translanguaging manifestations, drawing upon a diverse and multifaceted set of affordances, among which we can mention:

1 - The promotion of students' critical and creative access to a powerful and diverse collection of resources, experiences, and language and literacy practices, under plural, decentralized, and democratizing approaches.

2 - The recognition and validation of marginalized resources and repertoires (multisemiotic, multisensory, linguistic, and cultural), and from that, the strengthening of an expanded worldview based on empathetic and supportive disposition.

3 - The development of the ability to challenge power relations and to think and/or engage in situated practices that address social problems related to the demands and urgencies of a wide range of collectives, including the school community in all its heterogeneity.

4 - The enhancement of capacities that enable students to assume positions of greater political representation, coupled with the expansion of opportunities for social intervention. (Rocha & Megale, 2023: 21-22)

In addition to this, García and Wei (2014) discuss the different ways in which translanguaging is used to ensure that bilingual students learn both content and language. They define seven goals why teachers use translanguaging:

1. To differentiate instruction to accommodate students' varying levels and linguistic backgrounds in multilingual classrooms, including bilingual, monolingual, and emergent bilingual students.
2. To foster background knowledge to facilitate students' comprehension of the content and language usage within the lesson.
3. To encourage deep understanding, sociopolitical engagement, critical thinking, and critical consciousness development.
4. To cultivate cross-linguistic metalinguistic awareness to enhance students' ability to meet communicative demands within the socio-educational context.
5. To promote cross-linguistic flexibility for proficient language use.
6. to nurture identity investment and positionality in order to promote learners' active engagement.
7. To challenge linguistic inequality, disrupting linguistic hierarchies, and addressing social structures.

In the next section, we illustrate how we have been trying to create translingual spaces in the classroom with focus on two of the goals displayed by García and Wei (2014) using two of the strategies suggested: identity investment and positionality (number 6) and cross linguistic metalinguistic awareness (number 4).

Description of the context

This study is part of a long term investigation of a bilingual public school in Brazil, Paraná, within the Project "Bilingual Education in public schools: curriculum, materials, practices, challenges, Teacher Education and learning" (Cnpq), coordinated by the first author.

In Brazil, there are very few initiatives for bilingual public schools implementation and studies on its challenges and possibilities are still scarce. The portfolio we use in this chapter was created to foster teachers' practice in the first bilingual public school in Paraná, Brazil. Historically, bilingual education in our country has been associated with learning English in privileged contexts[2] often aligned with neoliberal ideals, such as the Global North native-speaker-centered views of language and culture, and the notion of education as the process of producing a technologized entrepreneurial workforce (El Kadri, Santana & Megale, in press). However, this commodification of elective bilingual education has also been making its way into the public education sector (El Kadri, 2022). Invited to collaborate in the implementation of this school, our concerns were centered on the imperative to establish a critical bilingual education rooted in a social justice perspective and guided by our vision of the type of bilingual subject a public school should cultivate.

Our idea of a public bilingual school is that it should be able to expand students' repertoire and forms of participating (Liberali, 2019), to bring other narratives and other possibilities to the understanding of other discourses (Megale, 2019) and to promote inclusion, social participation and new ways of acting in the world (El Kadri, 2022). To achieve this goal, the portfolio was meticulously designed to foster the development of children's competencies in alignment with the BNCC (National Common Core Curriculum). The aim is to decolonize the curriculum as much as possible, incorporating cultural elements from an intercultural perspective and emphasizing the value of language as a social practice. We aimed to forge practices that value an heteroglossic view of language in contrast to monoglossic views that underlie most of the materials used in our country.

The school is located in Ibiporã, in the North of Paraná. Out of the 18 schools, only one operates as a bilingual institution: the school chosen to be

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2   We recognize that bilingual education takes place in multiple cultural and linguistic settings. Nevertheless, this chapter focuses on what we call "prestigious bilingual education". This term refers to the privileged financial condition of those who can attend bilingual schools and the choice of an international language (often English) along with Portuguese. (Megale, 2019: 3)

transformed into a bilingual one is in a context of vulnerability, in which kids study full time at school. The portfolio was created based on the need to model practices according to the concepts of a dynamic bilingual subject. At the same time, it aimed at providing space for professional development for teachers with little experience in bilingual contexts. The portfolio was designed for early bilingual education (from junior nursery to kindergarten). In this chapter, we used the Kindergarten portfolio (5-6 years) to illustrate our analysis. The main focus was to model practices that value students' repertoire in a way that bilingual education could be empowering to our local communities. Both languages of instruction are used (Portuguese and English) and the portfolio is organized through kids' social practices (playing, singing, listening and telling stories). The curriculum is taught in both languages: 70% in Portuguese (students' birth language) and 30% in English (the additional language).

Our stance and design: the materialization of translanguaging practices in The Global Kids Portfolio

In this section, we exemplify some of our teacher-directed translanguaging, which involves planned and structured activity by the teacher as a transformative pedagogy (Lewis, Jones & Baker, 2012). We organize our analysis based on two of the goals displayed by García and Wei (2014) for teaching to learn content and language through translanguaging: identity investment and positionality and cross linguistic metalinguistic awareness. According to the authors, these strategies correspond to three categories needed to the development of translanguaging: the stance, the design and the shift. In this chapter, we deal with the first two: stance and design.

One of the strategies used in order to foster *identity investment and positionality* in our design was the use of thematic units. According to García and Wei (2014), thematic units have the potential to integrate knowledge production and the ways of languaging. Thus, to us, the highlight of the portfolio is the use of contemporary stories that allowed us to insert different narratives and discourses to the curriculum, which is essential to our process of forging new ways of being, acting and belonging. García and Wei (2014) call such strategy *identity investment and positionality',* that is the idea of forging new ways of being and acting in the world. It has to do with the concept of languaging, understood as a continuous process of becoming who we are through the social practices we engage in as we interact and create meaning with the world around us (García & Wei, 2014).

The selected stories provide an opportunity for us to respectfully question both our own culture and the cultures of others. They have the potential to enable students to gain a deeper understanding of themselves and engage in reflection on cultural diversity, perspectives, and experiences (El Kadri, 2022). By engaging with these stories, students can identify their own representations as well as those of others (Candau, 2008). Moreover, these stories open up possibilities for promoting the recognition of diverse cultural identities (Candau, 2008) and challenging the monolithic view of knowledge (Candau, 2008) that is often associated with monocultural perspectives. In the portfolio, various activities are included that follow the stories and facilitate discussions on topics such as racism, indigenous peoples, and immigrants. These activities provide opportunities for students to delve deeper into these important subjects and engage in critical dialogue about them.

Figure 1: Thematic unit on racism. Figure 2: Thematic unit on indigenous people. Figure 3: Thematic unit on immigrants.
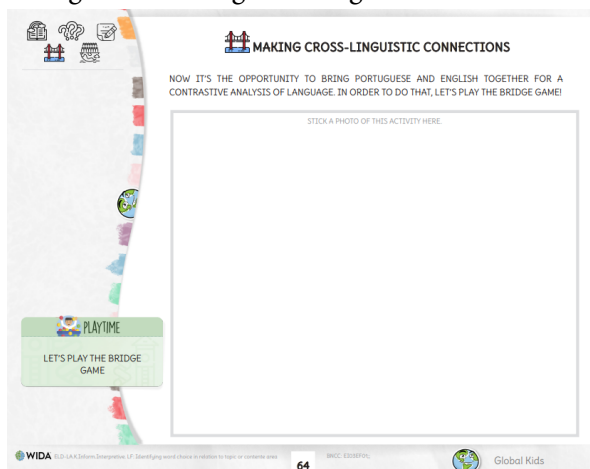

Source: El Kadri and Saviolli, 2022.

Multiple activities stemming from the thematic units are carried out in English, aiming to promote the use of the target language. Students are actively encouraged to utilize their entire linguistic repertoire, while the teacher employs questioning and language brokering techniques to enhance and validate students' language proficiency. This approach aligns with scaffolding strategies, such as those observed during a show-and-tell activity (Gort & Sembiante, 2015). Therefore, as argued by Rocha and Megale (2023), translanguaging can play a significant role in fostering students' critical thinking by providing them access to a rich and diverse range of resources, experiences, and language and literacy practices.

Another strategy implemented in the portfolio involved activities that fostered cross-linguistic metalinguistic awareness. These activities provided opportunities for students to utilize their language of birth to construct new meanings or develop metalinguistic awareness in both languages (García & Wei, 2014). In order to do so, in the end of each Thematic Unit, there is a section named "Making Cross-Linguistic Connections" in which students engage in a game we called "The Bridge Game", a fun and appropriate way we found to bring the languages together, in a preschool setting where reading and writing are not yet fully developed. The directions for the game are described in the teacher's guide. Both teachers, English and Portuguese, get together to play with the group. The students are organized into two groups, one with the English teacher and the other with the Portuguese teacher. To symbolize a bridge between the languages, the teachers create a physical representation on the floor using materials like paper, chalk, or a wooden board. They prepare a set of flashcards with images related to the thematic unit content. A student selects a flashcard and either mimics or draws the image on the board. The two groups then have to generate a word in their respective language based on the teacher's instruction. One student from each group walks across the bridge to meet in the middle and share their

Figure 4: Making cross linguistic connections

Source: El Kadri and Saviolli, 2022.

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word. They determine whether their guess is correct or incorrect. Throughout the activity, the teachers ask questions about the words, highlighting similarities or differences and promoting metalinguistic awareness. After several rounds, the teachers switch groups, allowing students to participate in both languages. Finally, the students draw their own representation of the Bridge Game. Such activities, which encourage language comparison, contribute to the development of translanguaging skills and language awareness (García & Wei, 2014). Thus, as argued by Rocha and Megale (2023), the recognition and validation of marginalized resources and repertoires (including multisemiotic, multisensory, linguistic, and cultural aspects) contributed to the strengthening of an expanded worldview. This recognition can foster an empathetic and supportive disposition towards diverse linguistic and cultural experiences.

In this section, we presented some activities that were developed in order to help teachers to foster translanguaging spaces in their classroom. It is important to highlight that the activities were designed alongside the promotion of teacher development by the two teachers educators responsible for the implementation of the bilingual program in the school where this study took place.

Final thoughts

In conclusion, our efforts to challenge the compartmentalization of languages and promote translanguaging in the classroom are still in their early stages. We recognize that we are taking baby steps within a context where languages are still segmented and treated separately. However, these initial initiatives signify a shift towards an additive conception of the language learner, one that acknowledges and values the linguistic resources individuals bring to the educational setting.

Moving forward, it is essential for us to validate and assess the extent to which the activities outlined in the portfolio have truly fostered translanguaging practices. We need to critically examine whether and how these activities have allowed students to engage in meaningful language use that transcends linguistic boundaries and promotes holistic language development.

As García and Lin (2016) aptly state, educators must create instructional spaces that nurture and encourage translanguaging without imposing constraints on language choice. Students should be able to draw upon their full linguistic repertoire without feeling the need to select or suppress certain linguistic features. It is through this comprehensive use of their linguistic resources that bilingual students can truly become virtuoso language users.

In our ongoing journey towards embracing translanguaging, we must continue to push the boundaries, challenge existing paradigms, and create inclusive learning environments where linguistic diversity is celebrated. By doing so, we can empower our students to navigate multiple languages, cultures, and identities with confidence and proficiency.

As we look to the future, further research and collaboration are necessary to deepen our understanding of translanguaging practices and their impact on language learning. Together, we can pave the way for a more inclusive and transformative educational landscape.

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Attitudes towards translanguaging practices in the context of a Czech complementary school in Greece

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Introduction

Complementary schools are a research area that has only begun to emerge in recent years (Lytra & Martin, 2010; Creese & Blackledge, 2011; Wei, 2011; Kirsch, 2019, Panagiotopoulou & Rosen, 2019; Thorpe et al., 2020). They are voluntary, community organizations in the form of after-school and week-end programs with the aim of teaching language and culture to the second and third-generation speakers of a particular community (García, Zakharia & Otcu, 2013; Lytra & Martin, 2010). There is a considerable amount of studies which examine the beneficial effect such systematic instruction has on second-generation speakers' minority language development (Altman et al., 2014; Bylund & Diaz, 2012; Schwartz, 2008) without harming the development of the majority language in any way (Nguyen, Fay & Krashen, 2001; Schwartz, Moin & Leikin, 2012; Carter et al., 2020). Second- and third-generation speakers benefit from such instruction as they forge links with their community and become acquainted with its cultural and spiritual wealth (Hall et al., 2002; Otcu, 2010; Park & Sarkar, 2007; Reed et al., 2019).

Despite the fact that there are several complementary schools in Greece (Maligkoudi, 2014) there is a dearth of research on them with the exception of the studies by Maligkoudi and Chatzidaki (2018) which deal with various aspects of the Albanian complementary school of Thessaloniki: linguistic practices, teachers' ideologies, etc. To fill the gap in this research area we have chosen to study a complementary school of a totally unstudied community such as the Czech community in Thessaloniki. In the context of examining linguistic practices in the complementary school, it was observed that parents and teachers refer to the use of both languages inside and outside the classroom. This gave us the incentive to investigate this parameter further. More specifically, the purpose of this research is to investigate the attitudes of all parties involved in the Czech school (parents, children, teachers) towards translanguaging both inside and outside the classroom as well as to explore and detect instances of

translanguaging in the context of Czech language classes. The present study seeks to address the following research questions:

(a) To what extent does translanguaging take place in class in the context of the Czech complementary school in Thessaloniki?

(b) What are the attitudes of teachers and parents towards translanguaging in and out of the classroom?

(c) What are the teachers' and parents' ideologies with regard to the pedagogical use of translanguaging?

This study sets out to add to the relevant literature by attempting to highlight the part played by a modern sociolinguistic phenomenon, translanguaging, in the development of a bilingual and bicultural identity among children in an emerging research field, such as the complementary school, whose aim is among others the management of the pupils' bilingual and bicultural capital.

Complementary schools

Complementary schools belong to the so-called non-formal education. They follow their own curriculum, there is no time pressure in terms of the teaching material they have to cover within a school year, and usually each complementary school is governed by its own rules (social, linguistic, economic, etc.). Usually, some general guidelines are set out by official bodies in the country of origin (eg Ministry of Education, Ministry of Foreign Affairs, etc.), but in general complementary schools enjoy relative freedom and autonomy in deciding on learning material and teaching methods. In the literature, these schools are known as community schools, heritage language schools, Saturday / Sunday schools or supplementary schools. In the present study, we adopt the term complementary schools, because we believe that these schools complement the state Greek schools that the children attend. As Nordtsrom (2020: 293) puts it, these schools "become agents to meet particular local needs perceivably not met in mainstream education policies". Ideally, complementary schools constitute 'safe spaces' (Conteh & Brock, 2010) where minority children are allowed to perform the full range of their linguistic repertoires and develop their multilingual and multicultural identities (Creese et al., 2006; García, Zakharia & Otcu, 2013).

Recently, the simultaneous development of heritage language education as a field and the growth of interest in identity and language learning have increased scholars' interest in complementary schools (Leeman, 2015). Complementary schools play an important role in transforming, negotiating

and managing the linguistic, social and learning identities of students, staff and parents involved (Creese & Martin, 2006). Provided that a 'flexible bilingual' approach is adopted in complementary schools, these schools can encourage students' multilingual and cultural identities and can be considered safe learning and teaching spaces (Creese et al., 2006). The term 'safe spaces' is particularly important, as members of minority language groups are often not treated favorably by members of public schools who support the exclusive use of the host language (Hall et al., 2002). However, attending a complementary school course has been shown to offer multiple benefits to students, such as social, cognitive, psychological, etc. (Francis, Archer & Mau, 2009).

Regardless of the fact that complementary schools must be spaces of heterogeneity, where students should feel free to use whatever language they want and where their multilingual identities need to be developed, the fact that "language" has a lot to do with its members of immigrant communities reinforces the concept of belonging and self-consciousness (Blackledge & Creese, 2008). In other words, for some people languages are an essential factor of their individual or collective identities (May, 2005: 330). After all, we are always talking about bilingual children. It does not mean that they have fluency in both languages or that they are competent and literate in both languages (Hall, 2002: 5). According to a study by Chinen & Tucker (2005), conducted at a Japanese complementary school in Los Angeles, the time spent at a community school influences students' attitudes toward and use of the minority language: the longer a student attends a complementary school, the more he or she uses the minority language and the more positive attitude he or she has towards that language. Papatheodorou's project (2007) with parents and children in a Greek complementary school in England demonstrates that playful, interactive learning activities from children's sociocultural experiences remain the most effective ways of facilitating their bilingualism and understanding of both heritage and host countries' culture.

Teachers' attitudes towards bilingualism and the role of translanguaging

Several studies indicate that heritage language teachers' teaching approaches are usually informed by monoglossic language ideologies whereby they use only the minority language in the classroom and wish to develop a minority language identity in the educational context, ignoring their students' bilingual/multilingual identity (Cho, 2014, Panagiotopoulou & Rosen, 2019). In fact, Wei and Wu (2009) use the terms One Language Only (OLON) and

One Language at a Time (OLAT) to describe the language policy of some schools and therefore the stance of teachers who do not accept theoretical but also practical practices of code-switching and translanguaging.

In Ganuza and Hedman's article (2017), which explores the role of translanguaging in Somali Mother Tongue Courses in mainstream Swedish schools, it is interesting that they found that these courses observed were ideologically dominated by monolingualism, as teachers believed that languages are and must be separated in their students' minds as well as in the teaching procedure. Teachers' beliefs about bilingualism being a "parallel monolingualism" (e.g. García, 2009; García & Leiva, 2014) and their desire for their students to develop an equal command of several languages come in contrast with findings that support the positive aspects of the use of two languages and translanguaging, namely that when students are encouraged to draw freely on their linguistic resources, translanguaging is defined as a valid pedagogical practice (e.g. Busch, 2014; Creese & Blackledge, 2010).

Recently, translanguaging has become a popular concept to describe and analyze language practices that occur in diverse settings (Canagarajah, 2011; García, 2009). Importantly, translanguaging and other similar concepts such as translingual practice (Canagarajah, 2013), heteroglossia (Bailey, 2007; Blackledge & Creese, 2014), metrolingualism (Otsuji & Pennycook, 2010) and polylingual languaging (Jørgensen, 2008) represent a shift in the ideology of language, where languages are seen as social constructs, and no longer believed to be static, discrete and separate systems (although the extent to which these concepts are able to do away with structuralist ideas of language as a system can be disputed, e.g. Orman & Pablé, 2016).

Accordingly, the main focus is on the language user and on how languages are negotiated in interaction rather than the language systems per se (e.g. Canagarajah, 2011; García, 2009). In this respect, translanguaging differs radically from the earlier concept of code-switching, which reflects a monoglossic ideology through which the languages of a bilingual speaker are conceptualized as two discrete systems that can be separated and regulated in time and space (e.g. García, 2009). Following Creese and Blackledge's (2010) seminal research in complementary schools in the UK, it has also become increasingly popular to speak of translanguaging as pedagogy, or pedagogical translanguaging, in contexts illustrating pedagogical practices that endorse multilingualism and students' flexible language use. In fact, García and Li (2014) define translanguaging both as an act of performance and as a pedagogy for teaching and learning. This article examines the attitudes of teachers and parents towards

the use of Czech and Greek both in and out of the classroom in the context of the Czech complementary school in Thessaloniki. It further attempts to detect their ideologies regarding the pedagogical use of translanguaging.

The methodology of the research

The research site

According to data from the Czech Embassy in Greece (through personal communication) the last Czech census in Greece took place in 2006. At that time, 1507 Czechs lived in Greece, namely 818 with Czech citizenship and 689 with Czech and Greek citizenship. The latter category is comprised of Greeks (and their children) who had been resident in the Czech Republic (among other Socialist countries) ever since the Greek civil war and were repatriated after the end of fall of the dictatorship regime in Greece in 1974.

According to the same source, there is still a number of Czechs who seek permanent residence in Greece and the main reasons are marriage/relationships, employment or coming for holidays and overstaying. It is also worth mentioning that in recent years the number of Czech men coming to Greece for permanent residence has increased. Newly arrived Czechs are mostly employed in the technical, electronics and tourism sectors. The Czech language does not belong to the 'hegemonic' languages such as English, French, German, and Spanish which are considered linguistic capital for Greek people. It is a lesser spoken language of the EU, receives no institutional support in the Greek context (cf Nelde, Strubell & Williams, 1996: 1) and could thus be classified as a minority language in Greece.

Regarding the research site, the Czech Association of Thessaloniki was founded in 2013 and in 2019-2020, when the research was carried out, had three branches: in the center of Thessaloniki, in Peraia (a suburb of Thessaloniki) and in Leptokaria (a village about one and a half hours from Thessaloniki). Our research was conducted in the first two annexes, which involved approximately 30 students in the 2019/2020 school year, divided into two sections: beginners and advanced. At the beginners' level, there are children of the same age (preschool and elementary grades), while, at the second level, the children are older. At the advanced level, there are more differences among the learners and, for this reason, differentiated teaching is applied. The school provides the same educational material as the one used in the state schools in the Czech Republic and not a specialized one for teaching Czech as

L2. Two female volunteers act as teachers at the Czech Complementary school. One of them teaches only in the beginner section of the Thessaloniki branch, while the other teaches in Thessaloniki, Perea and Leptokaria. In addition, two Czech students studying in Thessaloniki through the Erasmus[1] program are also assisting in the teaching process, as the school participates in a related program. The purpose of the association, according to the director, is:

> "The preservation of language, of culture, this means maintaining the culture more, depending on the available time of each family."

In fact, with regard to the preservation of cultural elements in subsequent generations, various cultural events are organized by the Czech Thessaloniki Association, such as workshops on multilingualism and multiculturalism, Christmas celebrations, and Andersen Night celebrations in collaboration with Czech schools.

Information about the methodology of the research

The present study is qualitative, as its main purpose has been to bring to the fore the perceptions and attitudes of all involved parties with regard to the use or non-use of translanguaging in the teaching practice. A qualitative methodology lends itself to such a study as it may interpret participants' viewpoints in depth (Kennedy, 2008). Its main methodological tools are interviews and class observation and both tools were used with all participants (parents, children, teachers). The research was conducted from December 2019 to January 2020 by the first author/ researcher. The main objectives of this paper are to highlight the attitudes of those involved (teachers, parents and children) towards the phenomenon of translanguaging in and out of the classroom as well as the role of translanguaging in the teaching procedure.

The research sample

Our final sample comprises six families (mothers and children), two female teachers at the Czech complementary school and the Czech Association secretary. The following table provides information on the six focal families.

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1 The Erasmus Programme (EuRopean Community Action Scheme for the Mobility of University Students) is a European Union (EU) student exchange programme established in 1987. Erasmus+, or Erasmus Plus, is the new programme combining all the EU's current schemes for education, training, youth and sport, which was started in January 2014.

This refers to demographic variables about each family: age (in years), nationality, children's place of birth, and parents' level of education (none, elementary, high school, Technical and Further Education [TAFE], university). All names are pseudonyms in order to ensure participants' anonymity.

Table 1. Participants' profiles

	Participating mothers (Name, age, nationality)	Father's nationality	Children's names and ages	Parents' educational background (Father/Mother)	Children's country of birth	Children's level in Czech
1	Karina, 40, Czech	Greek	Lucie/ 11	TAFE/ University	Czech Republic	Advanced
2	Mina, 45, Czech	Greek	Peter/ 8	TAFE / University	Greece	Beginner
3	Anna, 40, Czech	Greek-Czech	Natalia and Michael/ 9; 11	High School/ High School	Greece	Advanced
4	Nana, 40, Czech	Greek	Tomas/ 8	University/ University	Greece	Beginner
5	Petra, 45, Czech	Greek	Maria/ 15	High School / High School	Czech Republic	Advanced
6	Laura, 45, Czech	Greek	Olga/ 12	High School / University	Greece	Advanced

From the table it appears that our sample consists essentially of intermarried couples, where the wife is Czech and the husband is Greek. Only in one case (in family 3) is the father Greek-Czech and the family has two children, unlike the others, in which the families have one child. The educational background of the parents varies, while regarding the country of birth of the children, four out of six were born in Greece. As for the teachers, Andrea was born and raised in the Czech Republic and came to Greece in adolescence. She has been living in Greece for over 30 years. She has a degree in nursery and has attended relevant seminars. She teaches beginners classes in the Czech complementary school, on a voluntary basis. Ida was also born and raised in the Czech Republic where she studied English Literature. She has been living in Greece for 25 years and teaches advanced classes, also as a volunteer. The interviewees (parents and children) stated that the children are keen on attending the school, with the exception of one 11-year-old, Michael.

Regarding the participants' competency in Czech, in families 1, 3, 5 and 6 children have a very high level of Czech, according to their own, their parents', and their teachers' evaluation, and due to their placement in the advanced

course. In families 2 and 4, children's knowledge of Czech is basic. In addition, families 1, 3 and 5 have authorization from the Czech state to sit the annual exams of the corresponding material examined in the Czech Republic, with the aim of obtaining a Czech school certificate as well. For this reason, courses in the complementary school often include History and Geography in accordance with the Czech Educational Board.

Data analysis and presentation

The authors used the constant comparative method of data analysis (Creswell, 1998). Using open coding, the authors worked independently in order to identify themes that emerged from the interview responses as well as from classroom observation (Creswell, 1998). The selection of themes was mapped to the research questions and informed by the authors' theoretical perspectives. We continued to elaborate on the themes and sub-themes as they emerged by referring back to the data set. In order to achieve saturation, we continued to look for instances that represented each of them until no new information appeared. In particular, the main issues that correspond to the research objectives of the present study were the attitudes of teachers and parents towards the use of translanguaging in the teaching practice within the complementary school. This is because the authors of this article adopt a transformational approach to bilingualism, whereby there are no clear boundaries between languages nor dichotomous descriptions and distinctions between two languages in either the consciousness or the actual use of speakers. Moreover, as many researchers point out (Blackledge & Creese, 2010; Lytra, 2011; Lytra & Baraç, 2009; Li Wei & Wu, 2009), students in these complementary schools do not experience static forms of languages, cultures and identities, but their linguistic and cultural repertoires are composed along with their diasporic experiences and their youthful interests. The processing of the data from the interviews and the classroom observations generated some more sub-topics such as the language policy of the community school and the appearance of translanguaging in the teaching practice.

Presentation of results

School language policy

Before presenting and analyzing the attitudes of those involved in the school towards the phenomenon of translanguaging it should be noted that the students of the school are unofficially divided into two categories: "Bilingual students" and "Czech as a Foreign Language students (CFL students)". In other words, children who are advanced in Czech are called "bilingual", while children who have only basic knowledge of Czech, even if their parents or a parent are from the Czech Republic, are classified as "CFL". The school's official language policy is for "bilingual" children to be exposed to and use Czech in class, while there is more freedom regarding CFL students, according to the director:

> "During class, we ask them to speak only in Czech. But if we have CFL children we do not require them to speak Czech to us. We give them explanations in Greek, as the teachers also know Greek so that they can learn the language little by little. But when we talk to children of mixed parents, who have a good grounding in the language, we speak to them in Czech. During breaks, however, they are free, I think, to express themselves in whatever language they like."

Through class observation, we noticed that, at the beginners' level, both teacher and students use Greek quite freely, while, at the advanced level, the teacher uses Czech almost exclusively and students follow the same logic. Teachers' statements are consistent with this observation:

> "When I teach children who know very little Czech I speak bilingually. I repeat things, I speak both languages at the same time" (Andrea[2])
> "We place children at the advanced class if they are ready and if they try, and only if we know that they can (emphasis) respond in Czech. It's OK if they make mistakes, as long as they try to respond in Czech." (Ida)

A focal student, Michael, makes a claim during the interview with him, which confirms the above comment, at least for the second group of learners:

> "Sometimes I speak in Greek with Leonardo (another student), but the teacher won't let us. We have to speak in Czech no matter what, otherwise, we will have to write an essay or something in Czech".

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2   The teachers' pseudonyms are Andrea for the educator of the beginners' class and Ida for the educator of the advanced class.

However, during breaks, it was observed that the main language of communication among pupils was Greek. On the other hand, teachers and parents use mostly Czech to communicate with each in the school.

Teachers' attitudes towards translanguaging

The teacher of the beginners' level consciously tries to use both languages in class, mainly to avoid "marginalizing" children, whose knowledge of Czech is not very good:

> *"To keep the balance, so that no one is failed. And so that the children who don't know Czech so well don't feel inferior, don't feel degraded [...] so that I don't shatter their confidence " (Andrea)*

Therefore, this teacher uses translanguaging as a practice of inclusion (Lin & He, 2017). When a child answers in Greek to a teacher's question in Czech, the teacher argues that she is not strict because she understands that children may be shy or they may need some time to recall some words in another language. In fact, the balance between Greek and Czech language use during the lesson is the "challenge" that this teacher says she faces:

> *"It's just that these delicate balances, to have the children learn Czech and to love it, the fact that I should maintain their love for the Czech language, without pressuring them. When is the right timing for me to use Greek so that I can be understood? That is the biggest challenge for me." (Andrea)*

She realizes that these children are between two languages and two cultures and she tries to respect their situation in practice when she states in her interview that the purpose of the Czech Association of Thessaloniki is not only to preserve the Czech language but also to inculcate among children the love for Greece:

> *"The purpose of the association is the love for Greece and for the Czech Republic and of course the children's learning of the language in the school " (Andrea).*

In the same spirit, the second teacher, who teaches at the advanced level states in her interview that the purpose of the school is

> *"for children to grow up with two languages and two cultures"* (Ida).

Therefore, teachers attempt to respect and promote the children's double linguistic and cultural identity during the teaching practice as well. On the other hand, at the advanced level, children's language choices seem to be governed by stricter and more 'controlled' conditions. The teacher of the advanced level states that she expects children to be able to speak only Czech in class and, in fact, she describes the use of Greek by children who know Czech well as a "problem":

> "Lu*ckily we have small classes so we don't have this <u>problem,</u> children speaking Greek in the classroom, while they know Czech."* (Ida).

If we take into account the teachers' remarks from the previous subsection, then one observes that there is a difference of opinion and practice between the two teachers regarding the use and promotion of translanguaging: the teacher of the beginners' class seems more accepting of TL and tries to promote it, while the teacher of the advanced class considers such language behavior problematic. Translanguaging may be a common phenomenon and also a scaffold for language learning for beginners, while the purpose of advanced courses is speech production at the mother tongue level as much as possible. Thus, the use of words and phrases in the other language is considered an inability to express in the target language.

Parents' attitudes towards translanguaging

First of all, it is important to clarify parents' motivations to send their children to the Czech complementary school of Thessaloniki. Thus, in all of the families in our sample, there were common reasons for deciding to use and preserve the Czech language for future generations. The main reasons can be summarized as follows: (1) The importance of knowing foreign languages, (2) The ability to communicate with friends and relatives in the Czech Republic, (3) The cognitive benefits of bilingualism, (4) Knowledge of the Czech language, according to the parents, also helps the children to acquire English, (5) The Czech language belongs to the Slavic language family and, therefore, learning it can facilitate the learning of other languages as well, (6) Parents' desire for their child to be able to study in the Czech Republic, (7) Knowledge of the Czech language helps in the Greek labor market, as many Czech tourists visit Greece annually, mainly in the summer.

With regard to the parents of our research sample, two out of the six interviewed mothers (Karina and Mina) appear to have a negative attitude

towards the parallel and simultaneous use of both languages by their children and try to discourage the children from this practice. In particular, they believe that one language should be used exclusively on every communication occasion. Karina calls the parallel use of both languages a "bastardized" and "incorrect" linguistic practice. Asked if the teachers at the Czech school use both languages in the classroom at the same time, she answered:

> "They don't do this with Natasha because she doesn't have such _problems_" (Karina)

For the second mother, the practice of translanguaging is not correct, but lazy and an option that shows that the child prefers an easy communication solution, without making any effort:

> _"Okay, it's a habit, speaking half in both languages. Not doing it is definitely better, learning to speak properly, either one language or the other. He has to think about what he wants to say, and then he has to say it in the same language, say something complete. I will try to correct him and tell him to think about how the whole thing is, and then I'll ask him to say the whole thing so that he does not have these gaps. Because that's how he'll get used to it and then stick to this practice." (Mina)_

Unlike the first group, the second group of parents (Anna, Nana, Petra and Laura) seem to have positive attitudes towards translanguaging. Anna's two children are fluent in Czech, according to self-evaluations, and as evaluated by their parents and their teacher. Anna considers the practice of translanguaging natural and she believes that through it, children can express themselves more accurately:

> _"We let them do it because we do it too as parents, because the Greeks who came from the Czech Republic talk like that. They speak a little Czech between them, they throw a Greek word or vice versa ... because sometimes you can express a detail with a word from the other language" (Anna)_

In the same vein, Nana, Petra and Laura emphasize that they consider translanguaging normal, given that they and their children are bilingual. More precisely, Petra explicitly states that in essence their whole everyday communication and language use are characterized by translanguaging:

> _"My [Greek] husband knows Czech, and I know Greek. So we talk like that, half and half. In other words, during a discussion, I may be asking in Czech and someone may be answering me in Greek. And sentences can_

be half and half (laughs), that is, I start with Czech, I end with Greek, because the word came to me in Greek. Something like that." (Petra)

The interviews with the children did not show any particular tendency in relation to the phenomenon of translanguaging. In particular, Mina's and Nana's children do not engage in translanguaging practices, as their knowledge of Czech is basic. However, what is crucial to emphasize for this research is the children's positive attitude not only towards the Czech language but also towards their bilingualism. Natalia's statement is very telling:

"I like being bilingual, it's a great strength!"

Clearly, positive attitudes towards a language enhance its learning and development.

Translanguaging in the classroom

Class observation showed very few instances of translanguaging, as the main language of communication between teacher and students and also among the students themselves was Czech. Along these lines, a study by Maligkoudi, Panteliou and Papanikolopoulou (2019), demonstrated that the use of translanguaging practices was observed mainly in the first levels of language learning (A1, A2, B1) among adult students who were learning Greek as an L2 both in formal and informal education contexts. In other words, the higher the level of language proficiency, the lower the use of translanguaging practices. The fact that beginners in a foreign language often engage in translanguaging practices, mainly in order to be able to communicate with more advanced users, is a finding encountered in the relevant literature (Collins & Cioe-Pena, 2016).

On the other hand, the rare use of translanguaging at the advanced level in the complementary school under study may be due to the fact that the particular teacher, as evidenced by the relevant extract from her interview above but also by the words of a focal student, may consider that children's languages are two different parts which cannot and should not be united. Jones identifies two possibilities for arrangements for using all of the students' home languages: separate bilingualism and flexible bilingualism (2017: 202). In lessons upholding separate bilingualism, teachers alternate between one or more languages, but still keep them separate, for example in parts of a single lesson or during times of the day, similar to Cummins's description of monolingual

instructional assumptions (2007). At the same time, in the advanced section, as mentioned above, there was a teacher who was an Erasmus student from the Czech Republic. She had no knowledge of Greek and used exclusively Czech in instructions to the students. Therefore, perhaps this fact also had an informal effect on the 'class linguistic rules' and guided children's language behavior accordingly.

However, some cases of translanguaging were noted for this particular class during observations. More precisely, the teacher sometimes resorted to the parallel use of Greek and Czech, when she wanted to explain a grammatical/syntactic phenomenon in depth or when she gave instructions for an exercise, as can be seen in the following examples (The Greek utterances have been translated into English while the Czech utterances are in italics):

> "An adjective gives an attribute, a characteristic, to a noun"
> *"Adjektiv blíže charakterisuje substantiv, jeho znaky, jeho zvláštnosti"*
> "I would like you to give me some examples of verbs in Czech"
> *"Chtěla bych nyní abyste mě řekli několik příkladu sloves v češtině"*

This function of translanguaging is quite common in the literature, it is essentially like scaffolding to help students understand how a grammatical or syntactic phenomenon that is common to both languages works. A similar feature is "bilingual label quests" (Creese & Blackledge, 2010; Lytra & Baraç, 2009, Martin et al., 2006), whereby teachers resort to the use of another language or ask a student to give an explanation in the other language in order to explain a word in the target language.

On the other hand, in the beginners' class, the use of translanguaging was more frequent. The teacher translated almost everything she said during the lesson into Greek to ensure that it was understood by the children. What is more, she confirmed this practice in her interview. At the same time, the children seemed to feel safer with this practice, as witnessed during the class observations. In fact, in cases when the teacher did not translate something in Greek, the children asked her to do so ("Can you say it in Greek?"). The teacher used exclusively Greek when she gave orders to the students which were not related to the course, e.g. when the children were playing with the water taps she used Greek to discipline them (for example, "Enough with the water!").

Concluding discussion

Despite the wealth of studies which point to the benefits of the translanguaging pedagogy for the linguistic development of emergent bilingual learners, the present study has shown that some educators and parents are still skeptical as to its benefits. Ideologies of monolingualism prevail and affect teaching methods and Family Language Policies alike. Our results indicate discrepancies within the group of parents and within the group of teachers regarding the use and promotion of translanguaging. In the case of parents, two out of six mothers express a negative attitude towards the parallel use of the two languages and consider it erroneous linguistic behavior. On the contrary, the rest of the mothers consider this practice normal, as they observe themselves doing it in their daily lives and they believe that it is characteristic of bilingual people. In the case of teachers, there is a discrepancy between the teacher of the beginners' class and the teacher of the advanced class: the former utilizes translanguaging in teaching while the latter considers it a linguistic and cognitive weakness. Our findings agree to some extent with Ganuza and Hedman's research (2017), in which teachers were reported to believe that languages are and must be separated in their students' minds as well as in the teaching procedure. This is true in our research for one of the two educators, as well as for some of the parents of our research sample. On the other hand, the educator of the beginner's level and other parents of our research sample support the positive aspects of the use of two languages and translanguaging, as they encourage students to draw freely on their linguistic resources.

The above results indicate that the benefits of translanguaging as a pedagogical tool need to be highlighted in teacher training courses and both parents and teachers should become aware of them. Translanguaging is one of these pedagogical approaches that have emerged to counteract the strict separation of language policies in schools and advocates that an effective pedagogy should mirror the fluid languaging practices of bilinguals (Sánchez, García & Solorza, 2017). The above positions need to be embedded in the educational policy of complementary schools and also need to be taken into consideration by the parents, for a smooth development of bilingualism among learners.

The present study, similar to previous studies (for example, Archer, Francis & Mau, 2010; Nordstrom, 2020), highlights the fact that complementary schools, as non-formal settings of education lend themselves to the implementation of innovative teaching methods in comparison with formal educational settings, where educators are probably more oriented towards a

specific syllabus usually imposed by an educational board. In this vein, complementary schools can be viewed as 'safe spaces', where the learners can navigate through their multilingual and multicultural identities (Mattheoudakis, Chatzidaki & Maligkoudi, 2017). Studies comparing the linguistic behavior of emergent bilingual students who attend both mainstream and complementary schools would shed more light on how the school setting affects the linguistic behavior of learners.

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Bringing the translanguaging *corriente* to the surface in the content area classrooms

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Introduction

This chapter will focus on the work in Ms Montgomery's and Ms Kim's[1] classrooms. These were two linguistically diverse classrooms that are formally identified as English-medium classrooms in which the teachers use translanguaging design to make sure that their students accessed their full language repertoire for learning. (García & Kleyn, 2016).

The chapter begins by presenting the context of the schooling of emergent bilinguals[2] in New York City. Then it introduces the notion of translanguaging and its pedagogical implications and describes ways in which these teachers implement translanguaging to challenge traditional classroom practices that privilege English into multilingual learning environments in which students are empowered to perform multilingually and to contest the prevalent hierarchy that posits English as more valuable than other languages (Sánchez et al., 2018).

The teachers whose work is featured here, Ms Morgan and Ms Kim, participated in a professional development and research project: the CUNY New York State Initiative on Emergent Bilinguals (CUNY-NYSIEB). The project was driven by two non-negotiable principles for participating schools:

1- Embrace bilingualism as a resource in education so that the entire linguistic repertoire of emergent bilingual children is used flexibly and strategically in instruction in order to engage the children cognitively, academically, emotionally, and creatively

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1   The names of the teachers and students have been changed to preserve their identity.

2   The NYC Department of Education uses the terms Multilingual Language Learners/ English Language Learners (MLL/ELL) for students who are not yet proficient in English. I choose to use the term 'emergent bilinguals' because it emphasizes students' potential to become bilingual instead of solely focusing on the academic English development part of the students' education. Using the term 'emergent bilinguals' recognizes bilingualism as "a cognitive, social and educational resource" (García & Kleifgen, 2010: 3). However, when referring to a classification by the NYC DOE, I kept the term MLL/ELL.

2- Support for a school wide multilingual school ecology, so the entire range of language practices of all children and families is evident in the school's textual landscape, as well as in the interactions of all members of the school community. (CUNY-NYSIEB, 2011)

Both teachers used translanguaging to expand their practices in content area instruction, despite working in classrooms in NYC that are formally identified as having English as the main language of instruction. They both approached their work with emergent bilinguals from a pedagogical stance that empowered them to expand their communicative practices (García *et al.*, 2016; García & Wei, 2014; Sánchez *et al.*, 2018).

Emergent Bilinguals in New York City

In New York City, 43% of the student population speaks a language other than English at home. In addition, approximately 17% of students enrolled in NYC public schools are identified as Multilingual Learners/English Language Learners (MLLs/ELLs). Yet, the great majority receive their schooling through English-medium classrooms. The majority of emergent bilinguals are served in English as a New Language programs (81.20%) while only 18% were in Bilingual programs (NYC DOE, 2019). Given the diversity of the city's neighborhoods, there are classrooms comprised of students with multiple home languages, such as Spanish, Chinese, Arabic, Bengali, and Haitian Creole, but the instruction is still only in English. While the majority of emergent bilinguals in NYC were born in the United States (45%), many other students in New York City also come from a variety of countries, with the largest groups coming from the Dominican Republic, China, Uzbekistan, Yemen, and Haiti. Many of these students fled difficult conditions and trauma in their countries of birth.

Translanguaging in the content area classrooms

García and Li Wei define translanguaging as "the way in which bilinguals use their complex semiotic repertoire to act, to know, and to be." (2014: 137) Bilinguals select from their inventory of meaning-making practices to engage with others and to create new spaces of interaction. García et al. (2017) use the metaphor of the translanguaging *corriente* to refer to the "flow of students' dynamic bilingualism that runs through our classrooms and schools" (p. 21). Sánchez *et al.*, (2018) describe how translanguaging is used in the classroom intentionally to have a more holistic understanding of the child as a learner,

to scaffold instruction for individual students (translanguaging rings), and to counteract the normalizing effects of standardized language in school and of the hegemony of English.

In the United States, the flow of this translanguaging *corriente* has been traditionally suppressed, as the dynamic non-dominant language practices of bilingual students are often not valued in educational settings. A critical translanguaging approach advocates for educators to recognize and challenge the deficit perspectives of bilingual students. This chapter focuses on how two teachers used the classrooms' translanguaging *corrientes* in their lessons' designs to support students and to create translanguaging transformational spaces. In order to support students in their journeys, they also used *translanguaging rings*, the daily scaffolds in instruction for individual emergent bilinguals. These scaffolds helped students access the content in the class and provided a platform for students to leverage their linguistic practices to develop their ideas. Translanguaging transformational spaces give students the opportunity to be creative and analytical language users. In doing so, students are empowered to perform multilingually and to challenge the prevalent linguistic hierarchy by leveraging their linguistic and multimodal practices and by creating products that reflect those practices.

In this chapter, we focus on two content area classrooms. Teaching language and content together keeps language in its natural context. As emergent bilinguals learn the content of various academic subjects, they also need to develop the language needed to comprehend and produce in the subject-area language of each discipline, such as mathematics, social studies, and science. Teaching language through content gives students an authentic purpose for using subject-specific language. For example, as students learn the vocabulary of different content areas, they also come to understand that in different contexts, the same word takes on different meanings.

In order to teach language through content, teachers must understand the language demands of a particular lesson by determining what language structures and vocabulary students will need to perform these tasks or understand this content (Freeman et al., 2016), and then consider how translanguaging can be strategically incorporated in order to make sure that students are able to access new content, as well as to create their own products. In addition, it is important that they understand that abstract concepts are easier to access and comprehend when built on the foundation of relevant prior learning and experience, such as hands-on concrete activities (Gibbons, 2015).

Translanguaging in the mathematic classroom

Classroom and school context

Ms Morgan teaches Mathematics at a public school in New York City that serves students in the middle grades, 6th through 8th. At the time of this project, the school was home to 309 students from twenty-one countries, of which 22% were emergent bilinguals. The students spoke nine different languages. The largest single-language groups were Spanish, Haitian-Creole, Arabic, and French. In addition, 4.5% of the students were identified as students with interrupted formal education (SLIFE)[3] and 98% of the students were eligible for free or subsidized lunch[4].

The work that we are sharing is from Ms Morgan's eighth-grade class which had 25 students, a third of which had been officially identified as Multilingual Learners/English Language Learners (MLLs/ELLs) and three of whom were recent arrivals to the United States. While the rest of the students in the class were not identified as MLLs/Ells, most of them spoke languages other than English at home with at least one family member. The home languages of the students in the class included Spanish, Haitian Creole, Arabic, Bengali, French, and Fulani. Ms Morgan was a veteran teacher with more than ten years of experience teaching Mathematics. Her classes at the school always had a steady number of students who were at different stages of their English language development. Over the years, she realized that many of the students in her classes struggled because of the challenging language demands of the Mathematics curricula. Her school participated in a professional development project with CUNY-NYSIEB in translanguaging pedagogy. As she started implementing it, she began to observe that her newcomer students were able to participate in class and contribute to the class community in more meaningful ways. She also noted that even the students labeled as "English Proficient" started sharing that they also spoke languages other than English in their homes.

Throughout her work, Ms Morgan understood that, in order to support all her students, their home language practices - and not only English - needed

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3   The term SLIFE refers to students with Limited or Interrupted Formal Education. This is an umbrella term used to describe a diverse subset of emergent bilinguals who are new to the U.S. school system and who have had interrupted or limited schooling opportunities in their home country.

4   In the United States, the percentage of students eligible for free or reduced-price meals under the National School Lunch Program provides a proxy measure for the concentration of low-income students within a school.

to be part of the everyday classroom discourse. As a result, she started to embed in her classroom planning translanguaging rings (Sánchez et al., 2018) and scaffolds in students' home languages to help them access content in the class and to provide a platform for students to leverage their home linguistic practices to understand and apply key concepts. For example, at the beginning of each unit, students added key vocabulary for the unit to their individual multilingual mathematic dictionaries and multilingual word wall, along with key mathematical equations and images. For multilingual students in the early stages of English development, she distributed handouts with instructions in English and in other languages and used internet translation tools.

Learning about the volume of tri-dimensional figures

At the beginning of a lesson about volume, Ms Morgan started by showing a cylinder to her students who were seated at tables by home language groups and asking them if they knew the name of the figure. Jordan raised his hand and said "cylinder" and came to the board to write the word next to a picture of a cylinder. Next, she asked students to discuss in their home language groups how they say cylinder in their home languages, as well as where they see a cylinder in real life. One volunteer from each language group came up and wrote 'cylinder' in their home language next to the image and drew an image of a cylinder object from real life, such as a cup, a barrel, or a bottle of hair spray.

After each group had shared, Ms Morgan pointed out that some of the words in the board were cognates or had similar roots: cilindro, cylinder, silenn. Next, she added the formula to determine the volume of a cylinder and asked her students to add the words to their personal math dictionaries. Each entry included a word or sentence in English and in their home language, an illustration, and an equation or formula, as well as an image connected to a real life object.

She repeated a similar procedure to review other shapes, including cubes, prism, and cones.

While debriefing her lesson, Ms. Morgan stressed how important it is for her students to have multiple ways to access new vocabulary through the use of images, mathematical equations, and real word connections, in addition to words. She explained that if the students make a connection between those abstract shapes and real-world objects, and words, then they will be better able to understand the application of the formulas to solve real-world problems.

They will also able to recognize those objects when they find them in a word problem.

The next step was for students to solve problems in which they needed to find the volume of different shapes. The students were still seated in home language groups to support students who were at the early stages of English development. They received differentiated handouts: Some had word problems with diagrams; others just got the word problems without the diagrams and had to sketch a diagram and add words from their home languages.

After they finished, each group shared with the class, in English, the procedures that they used to solve the problem.

For homework, Ms Morgan provided differentiated handouts with problems in students' home languages. She explained that: "using translanguaging, the homework has made the math content more accessible to the parents at home who can now understand what their kids are doing and can then help them."

In setting up supportive scaffolds for her students, Ms Morgan provided opportunities for her students to engage with the content in meaningful ways. Taking this approach to content-area literacy means that she did not have to simplify complex content and texts. She instead amplified her instruction to make the content and texts more accessible for emergent bilinguals (Gibbons, 2015; García et al., 2016; Walki & Van Lier, 2010). In addition, providing these scaffolds gave the students the choice of what language features they wanted to use at different times in order to engage with content area material.

In addition, in her classroom, Ms Morgan strategically planned how to use a variety of models for collaboration for different purposes, since her classroom was a diverse space in which students had various language backgrounds, ranges of abilities in English and their home languages and different types and levels of content knowledge related to mathematics. While she didn't always group the students by their home languages, for this particular task, she chose to use home language groups to help students engage with the content before participating in a larger group activity or working independently. Home language groups can be essential tools to support Newcomers and students labeled as SLIFE who need additional language and literacy support to do content-area tasks.

At the end of the year, Ms. Morgan asked her students to share, on a poster board, one mathematical concept that they had learned throughout the year with the class. For this project, the students could work individually or in groups and use translanguaging as they saw fit. Ms Morgan shared a few

stories that exemplified the diversity of students' approaches to how they used language to share what they had learned. For example, Joselin, a student who didn't speak any English at the beginning of the year and for whom translanguaging had been key in her development as a mathematician, chose to do her presentation individually and in English. Ms Morgan explained that Joselin generally did her work in class translanguaging in Spanish and English, but it was a point of pride for her that she could do her final piece in English only.

Another group of students whose home language was French chose to do it in French. This group had a mix of students, some of whom were newcomers and others who had been in the country for many years, and whose math vocabulary was strong in English. In their presentation, they shared that working together with students who are newcomers helped strengthen the math vocabulary in French for those students who had lived in the U.S. for a longer period. For this group, it was a point of pride to share their work translanguaging in French and English and to include in their oral presentation a metalinguistic analysis in which they pointed out cognates and how they helped them navigate through the mathematical work.

Overall, Ms Morgan shared about this final project, "It has increased their engagement; they were also more likely to present than they have been in the past (…) They get really excited that they had a chance to create posters in and choose how to use language."

Translanguaging in the Social Studies classroom

Classroom Context

Ms Kim is a teacher at a public high school that serves grades 9 to 12 in the Bronx, NYC. The school has close to 500 students. The student population is primarily Latinx (60%) and Black (33%), including a cohort of newcomer African students who are English speakers but who also speak various African languages. The majority of students in the school speak a language other than English, predominantly Spanish, but also Arabic, Bengali, Urdu, and several African languages. Approximately 15% of students have been identified as English Language Learners/ Multilingual learners (MLLs/Ells) and approximately 10% of students are "newcomers" or students with interrupted or limited formal education (SLIFE) who are placed in cohorts with dedicated classes to support their learning. The majority (90%) of students received free/reduced school meals.

Ms kim is an English as a New Language teacher who had been a teacher for five years. She worked in partnership with a Global Studies 10th-grade teacher, providing academic and language support. At the time of the project, she had 12 students in her class who were all emergent bilinguals and whose home language was Spanish. They all had different levels of exposure to the literacy practices expected of them in U.S. schools. Since many of her students were labeled SLIFE, she realized the need to scaffold grade-level content-area texts in ways that draw on their rich knowledge and that help them develop their language practices for academic purposes (García et al., 2016). She set up content-area literacy activities that engaged them with multimodal texts.

Using multimodalities to learn about War World I

At the beginning of a unit about WWI, Ms Kim reviewed her multilingual word wall before introducing a new reading. She pointed out Spanish-English cognates for key vocabulary words (i.e.: *nacionalismo*/nationalism, *imperialismo*/imperialism).

Next, Ms Kim divided the class into small groups to do a "jigsaw reading." Jigsaw reading breaks a text into smaller chunks, giving students the opportunity to work in small groups to help each other to build comprehension.

Each group read a short paragraph from a longer text in English that explained what was going on in different parts of Europe before World War I. The groups then collaboratively wrote down key information from their paragraph on sticky notes in their language of choice (either English or Spanish). Along one wall of the classroom, Ms Kim had set up a blank timeline with the years leading up to World War I. After reading their section of the historical text, each group added their sticky notes to the relevant section of the timeline and shared their thoughts with the class, translanguaging in chronological order.

On the following day, Ms Kim introduced the graphic novel *World War One: 1914-1918*. She explained that it was important to engage students to "make sure that they understand history through the lens of a story". She began by creating a collaborative anchor chart with the class as they observed the first page of the story. The anchor chart was in English and she added drawings and symbols next to each of the elements that they discussed. She guided the discussion to analyze linguistic and non-linguistic elements of the graphic novel. She asked questions such as: How is the page organized? Is the panel order obvious? How do you know the intended order? Are the panels and borders uniform in shape and size, or do they vary? How is the text in each

panel represented to provide different kinds of information (text bubbles for dialogue, boxes for background information, etc.)? Providing a visual representation of the elements ensured that the students could use the images as well as the words to make sense of key terms and elements in the graphic novel.

Graphic stories use images and print text to engage readers and to convey the essential information in the story. Graphic news stories can be used to support struggling readers since the illustrations provide contextual clues to help students understand the meaning of the written narrative. Visual imagery helps students understand difficult and abstract concepts (Dallacqua, 2012). Ms Kim explained that she thought that "It's important to have students feel comfortable with what they know, because then they are more willing to take risks".

Before the students went to work with a partner, she asked volunteers to read the dialogue on the page as a strategy for oral language development. For the remainder of the class, students were given an excerpt from a graphic novel in English. Students first read it independently, annotating their texts in English and Spanish and making connections to the article that they had read the previous day. Then they shared their notes with a partner and were encouraged to read aloud and "act out the dialogue with each other". Some students also chose to act out the dialogue using Spanish, as they were making sense of the content of the text. It is important for emergent bilinguals to be able to rely not only on linguistic signs, but also on images, lines, drawings, and other conventions used in graphic novels. The graphic version of a text allowed students to visualize the setting of the text and to use the illustrations of the characters to read their emotions and understand their actions.

At the end of the week, students went back to the initial timeline that they had created during the first day and chose with a partner one moment that was represented in it to create their own short graphic story. For the piece, students were given the choice to translanguage in their writing.

It is important to note that, in addition to including multimodal texts in her classroom, Ms Kim also incorporated ways of understanding these texts. She created an opportunity to develop students' *multimodal literacies* (Kress, 2003; Jewitt, 2008). It was essential for students to learn to deconstruct how the medium of graphic novels uses a variety of semiotic devices. As the students did their individual note-taking, they drew attention to how the images construct and convey a specific message or story. Starting by analyzing the images in a graphic novel also provided an easy point of entry for students with interrupted formal education, since they were able to deconstruct the images

and make sense of what they saw by communicating orally before writing and drawing their own text.

Engaging students in a multimodal project fostered metacognitive reflection, drew on home language resources, and helped make sense of complex content area texts. In addition, as they created projects that involved text "re-presentation", scaffolded content-area writing encouraged students to use all their linguistic and meaning-making resources.

Final thoughts

This chapter provides a window onto how two content area teachers designed their lessons and final projects to bring the translanguaging *corriente* to the surface. They collaborated with students in adding to the linguistic landscape of the classroom to provide scaffolds for new content. They also designed collaborative work that provided spaces for students to support each other in expanding their language practices. Finally, they both had students create culminating projects that were authentic action-oriented products that offered opportunities for them to use their multimodal repertoires to synthesize and share what they had learned. Both final projects functioned as differentiated assessments, allowing students to demonstrate what they can do with content as well as with language.

While English-only school environments can often be spaces in which multilingual learners feel excluded or invisible, the transformative practices of these two educators leveraged students' full semiotic repertoires to develop their multilingual learning identities.

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