CHAPTER 4 MONOLINGUAL TEACHER CANDIDATES PROMOTING TRANSLINGUALISM: A SELF- STUDY OF TEACHER EDUCATION PRACTICES PROJECT

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CHAPTER 4

MONOLINGUAL TEACHER CANDIDATES PROMOTING TRANSLINGUALISM: A SELF-STUDY OF TEACHER EDUCATION PRACTICES PROJECT

David Schwarzer and Mary Fuchs

Abstract

This chapter is based on a self-study of teacher education practices (S-STEP) project that explored the pedagogical practices of a teacher educator and the impact of such practices on a teacher candidate engaged in the process of becoming a translingual teacher. This S-STEP study includes David, a professor in a teacher education program in the greater New York City metropolitan area, and Mary, a teacher candidate enrolled in the program. The purpose of the study was to discover how different class activities influenced the philosophical and pedagogical views of one teacher candidate in the program. The following are the two research questions of the study:

1. *How did the class experiences that a teacher education professor, David, designed help teacher candidates conceptualize translingual approach to language and literacy development?*

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2. *How did a monolingual teacher candidate, Mary, develop her role as a translingual English teacher through the completion of these experiences?*

The findings of this S-STEP project demonstrate that the Sociocultural Reflection, the Community Study, and the Linguistic Landscape fostered a translingual approach to language and literacy in the classroom. Moreover, the findings suggest that upon the completion of the projects, one teacher education candidate was able to better define translingualism as a phenomenon of study, ideology, and pedagogy.

Since this investigation is based on a S-STEP project of a single teacher educator and a single teacher candidate, more research with larger populations is needed. Practical implications for teacher educators and teacher candidates in other settings are explored.

Keywords: Multilingualism; translingualism; linguistic landscape; culturally responsive teaching; mainstream teacher candidates; second language

Introduction

> The joy is about enabling other peoples' stories to be heard at the same time. You have the story of the orchestra as a professional body. You have the story of the audience as a community. You have the stories of the individuals in the orchestra and in the audience … Now it's about you, the player, telling the story. Now it's a reverse thing: you're telling the story and you're telling the story and even briefly, you become the storyteller, to which the community, the whole community listens to [sic]. And Bernstein enables that. (Itay Talgam, 2009, TED Talks)

In this analogy, the classroom is a concert hall and the teacher is the conductor. Some conductors view their role as giving the orchestra specific directions and tasks to carry out. Itay Talgam observes that others, like Leonard Bernstein, showed musicians the process and the behavior required to produce evocative and emotive sounds. Using his facial expressions, Bernstein demonstrated to the orchestral members how their music was making him feel. But he didn't expect the oboe to sound like the flute or even the bassoon. Nor did he try to persuade the drums to the sound like trumpets or violins. He allowed the musicians to tell their stories in their own way, using their own voices and their own language.

More and more students in our schools are multilingual and transnational, bringing their own voices to our concert halls – the classroom. However, our teacher candidate population remains mostly White, female, monolingual, and middle class (National Center for Education Statistics, 2011a). It is therefore, the role of the teacher educator to prepare teachers for these changing environments. In an analogous way to the orchestra conductor, a monolingual teacher in a multilingual classroom can orchestrate experiences for the learners in which different languages and literacies are explored and fostered under the teacher's leadership. The orchestra conductor may be an expert playing one of the instruments in the band. However, it is up to the conductor to create a safe and harmonious environment in which each instrument is heard and the fluid combinations of instruments are appreciated. Monolingual teachers can also create a safe and harmonious environment in which each one of students' native languages and literacies is heard and where fluid combinations among the languages are appreciated.

The purpose of this chapter is to investigate the activities used by one teacher educator at a large university in the New York City metropolitan area to promote a translingual approach to teaching and learning and their impact on one teacher candidate in the program. Translingualism (in contrast with monolingualism, bilingualism, and multilingualism) is a more fluid interpretation of language and literacy in transnational and multilingual environments. According to Schwarzer, Petron, and Luke (2009), translingualism is the "development of several languages and literacies in a dynamic and fluid way across the life span, while moving back and forth between real and imagined borders and transacting with different cultural identities within a unified self" (p. 210).

Purpose

As a professor in a teacher education preparation program, David has been concerned about his teacher candidates' ideology regarding second language issues in general and their role as educators in multilingual and transnational learning communities in particular. David believes that part of his role is to design meaningful classroom experiences to help his students develop a more sophisticated view of their craft. This reflection impacted the design of this Self-Study Teacher Education Practices (S-STEP) project carried out with one of the teacher candidates in the program.

Following are the research questions that guided this S-STEP project:

1. How did the class experiences that a teacher education professor, David, designed help teacher candidates conceptualize a translingual approach to language and literacy development?
2. How did a monolingual teacher candidate, Mary, develop her role as a translingual English teacher through the completion of these experiences?

Significance

Mainstream classrooms in the United States increasingly include large numbers of immigrant students who speak languages in addition to English at home. In 2009 alone, 11.2 million U.S. children spoke a language other than English at home; 8 million of these children spoke Spanish (U.S. National Center for Education Statistics, 2011b). However, our teacher candidate population remains mostly White, female, and middle class (National Center for Education Statistics, 2011). The linguistic resources of communities often go unnoticed by schools and teachers and should be part of teacher education coursework. It is the role of the teacher educator to prepare White middle class teacher candidates to teach mostly multilingual, transnational, and poor children in school districts.

The experiences that most teacher education programs currently provide for teacher candidates look at language and literacy development as a static phenomenon. The S-STEP project described here is based on the premise that teacher educators need to provide more experiences for teacher candidates to adopt a more fluid conceptualization of language and literacy development by engaging in a translingual approach to teaching and learning.

Participants

David is a multilingual and transnational university professor at a large university in the New York Metropolitan area. David was born in Argentina, completed his B.A. and M.A. in Israel and came to the United States to complete his Ph.D. He and his family moved back to Israel for two years and then returned to the United States. His family is multilingual (since Hebrew, English and Spanish are used on a regular basis) and transnational (since the family moves back and forth between Israel and the United States). He teaches a course on sociocultural perspectives on

teaching and learning in a graduate level teacher candidate education program at a large university in the New York metropolitan area. The class is the second class in the professional sequence, and as part of the NCATE accreditation process, it requires all professors teaching a section of the class to conduct a Community Study of a school district in the area.

Mary is a monolingual secondary English teacher candidate who was living in Harrison, New Jersey at the time of the study – a multilingual and transnational community 10 miles from New York City. Mary was a teacher candidate in the program and subsequently became David's graduate assistant.

Course Design

The course David teaches centers on the characteristics of schooling, teaching, and learning for students from diverse social, linguistic, and cultural backgrounds. Students in David's class were seeking certification in secondary education in 17 different content areas ranging from English to science and physical education to music. The students in David's class were required to complete three major assignments for the class: a Sociocultural Reflection, a Community Study, and a Linguistic Landscape.

Sociocultural Reflection

As part of the Sociocultural Reflection Project students reflected on their own schooling experiences and compared them to the experiences of students in other schools. Students were then asked to critically reflect on their assumptions and beliefs about their personal experiences. Moreover, they were required to reflect and write on the impact of the increasing linguistic, social, and cultural diversity in K-12 schools in general and in their content areas in particular. Students reflected on issues such as their own privilege (or lack of it); and their own race, ethnicity, or sexual orientation and how it affected their schooling experiences.

Community Study

The Community Study assignment involved an in-depth investigation of a diverse community and its schools. Specifically, this investigation focused

on a racially/ethnically diverse and economically impoverished district from among those formerly designated as Abbott districts. These districts are the product of approximately 30 years of frequent and controversial dialogue, litigation, and 13 decisions of the New Jersey Supreme Court. There are about 30 school districts that have received the Abbott designation in the state's history – a title that brings with it a considerable amount of financial support. In New Jersey, teacher candidates traditionally view former Abbott districts as urban districts with large emergent bilingual populations and high poverty rates.

The purpose of the Community Study assignment is to help students: (a) develop a framework for understanding the relationship between schools, communities, and society; (b) promote the skills needed to familiarize students with diverse communities and their residents; and (c) envision ways in which teacher candidates can help their future students see connections between their in- and out-of-school experiences. David decided to require students to complete two visits in their target community. The first visit was open-ended. There was not a clear agenda other than getting acquainted with the community and spending some time there. The second visit was much more focused since students were looking for the phenomenon of translingualism in the target community.

This Community Study assignment required students to participate in a variety of activities: to spend time in the community they choose to study, to speak with people that lived or worked there, and to review and interpret online data available about the community through different sources including the U.S. Census Bureau, School Report Cards published by the New Jersey Department of Education, and local educational agencies or organizations. The final section of this assignment required students to develop one culturally responsive learning activity using the resources they researched for the project.

Linguistic Landscape

The purpose of this assignment is to document how written languages reside in the community. Students research how languages and literacy in different languages are present in the print environment of the community, by taking 20–25 digital pictures of multilingual artifacts. As students in the class take these pictures, they start to reflect on the unconventional ways in which languages intersect in the public space. Students then organize and analyze their pictures, in order to find a common thread among them. The

purpose of this project is to see how schools are (or are not) reflecting the realities of languages used by its members in the community. Moreover, this assignment is designed to promote students' reflections on translingualism as an important construct for their teaching in multilingual and transnational learning communities in the United States.

Literature Review

In this section, we elaborate on the concept of translingualism and contrast it with bilingualism and multilingualism. Translingualism is a more fluid conceptualization of language and literacy development. The first scholar to publish about a trans-language learner is Jonietz (1994) who writes about the students in the international school settings she was working in:

> If the traditional terms are not really applicable, is there a more appropriate term? Is it possible that these learners are 'trans-language learners' (TLL)? 'Trans-language learner' is a term which describes an individual who moves from a maternal/native language to competence in an additional environmental/instructional language and culture. (p. 43)

Jonietz explains that "trans-language" does not mean a traditional bilingual/multilingual student; rather, a trans-language learner moves between two or more languages based on the reality of their present situation. For example, a trans-language learner might be a student at an American international school in Portugal who was born in a Spanish-speaking country to a Hebrew-speaking father and an Italian-speaking mother. Therefore, the movement among languages and literacies in this student's life is much more fluid than a traditional bilingual or multilingual student.

Shell and Sollors (1998) further explain this view of translingualism as a hybrid tongue, as a crossing between language boundaries, and the movements between existing languages in the introduction to *The Multilingual Anthology of American Literature: A Reader of Original Texts with English Translations*:

> The collection presents new views of multilingualism as a historical phenomenon and as an ongoing way of life. It does so by taking seriously the task of examining the history of discrete language groups and their literary productions, as well as by crossing language boundaries (in a comparative work centering on shared themes or genres) and paying attention to the many superimpositions of existing languages onto one another (in code-switching, bilingual puns, and in 'hybrid tongues'); by investigating newly invented languages; and by reflecting on the effects of multilingualism on English writing in the United States. (pp. 9–10)

Kellman in his anthology (2003) further explains the concept of translingualism as a fluid movement from one's mother tongue to a second language. He particularly focuses on authors who became famous for their literary work in their second language. Kellman refers to translingual authors as "those who write in more than one language or in a language other than their primary one" (p. ix). Kellman also states that "by expressing themselves in multiple verbal systems, they [translingual writers] flaunt their freedom from the constrains of the culture into which they happen to be born" (p. ix).

Pennycook (2006) uses the concept of translingualism from an activist perspective and as a possible goal for language education in general. He explains how the movements between languages and cultural understandings may craft an important space in all classrooms.

> As educators we need to understand that the spaces and cultures our students inhabit are to be found not so much in predefinitions of cultural and linguistic background, as in the transcultural flows with which our students engage. By seeing language education as a practice of translingual activism, we open up an important space for both to oppose the incursion of homogenous discourses and to look for multiple sources of cultural renewal. (p. 114)

Pantano (2005) helps us understand that in our present mobile, multicultural, multilingual society "translingualism is a phenomenon that is destined to become the norm in this age of globalization and increased migration, and its cultural importance is enormous" (p. 97).

The differences between bilingualism, multilingualism, and translingualism still need to be addressed. Although translingualism has been used in the literature reviewed here it has not been clearly defined in a way that it is clearly differentiated from the others (see Cutter, 2005 for more information on this topic).

Most recently, Canagarajah (2013a, 2013b) has expanded on and contributed to the conceptualization of translingualism. He states:

> I must emphasize that the neologism of 'translingualism' is indeed needed. Existing terms such as *multilingual* or *plurilingual* keep languages somewhat separated … the term translingual enables a consideration of communicative competence as not restricted to predefined meanings of individual languages, but the ability to merge different language resources in situated interactions for new meaning construction. (pp. 1–2)

As explained above, the definition of translingual education used in this chapter is one developed by one of the authors and his colleagues as:

> The development of several languages and literacies in a dynamic and fluid way across the life span while moving back and forth between real and imagined borders and

> transacting with different cultural identities within a unified self. (Schwarzer et al. 2009, p. 210)

Methodology

This chapter describes the S-STEP project in which David and Mary reflect on their practice. David's reflection centers on the activities he provided to students in his classes in order to promote a translingual approach to teaching and learning. Mary's reflection centers on her Sociocultural Reflection and Community Study that was completed as part of her prerequisite education course, and her Linguistic Landscape projects that she conducted as part of her ongoing exploration of the translingual approach.

According to Pinnegar, Hamilton, and Fitzgerald (2010) there are three phases to the S-STEP project: the Authority Experience, the so-what question, and when the study turns back on itself. In the Authority Experience phase, the research is grounded in the teacher's own experiences and understandings of the phenomenon being studied. In the second phase, the so-what question, it is important to clearly articulate not only what was learned from the inquiry project based on the teacher's own practice, but how these insights are significant and valuable for the teacher education field. The third and final phase is the most useful to practitioners in the field reading the account because it provides empirical evidence in support of the author's understanding of the phenomenon studied.

According to LaBoskey (2004), there are five characteristics of any S-STEP project:

1. They are self-initiated and focused – the researcher is studying himself/herself therefore the dichotomy between the researcher and the informants are central to the inquiry.
2. Improvement Aimed – the inquiry project is conducted to improve the personal practice of the researcher while contributing to impact the field.
3. Interactive – the inquiry project requires collaboration and dialogue with others in different formats and capacities (practitioners, researchers, research texts, etc.).
4. Multiple, Primarily Qualitative, Methods – the researcher utilizes whatever methods will provide the best evidence for understanding the practices that are being studied.

5. Exemplar-Based Validation – the validity of the study is largely based on the researcher's own expertise in the field studied and when other researchers and practitioners incorporate the insights gained into their own practice.

Finally, according to Pinnegar and Hamilton (2009), an S-STEP is designed around four sets of questions: what concerns the researcher as a practitioner; who to involve in the project; what methods to use; and the theories/pedagogies/philosophies that will guide the research. The S-STEP project described in this chapter followed this framework.

The researcher was concerned that the pre-service teachers in the teacher education program had life experiences that are very different from the experiences of the students they will teach. Therefore, David asked himself, "What are some educational practices that will impact students' ideologies about learning and teaching in multilingual and transnational learning environments?" He wanted to see if the projects he designed for his class could help teacher candidates reflect, change their attitudes, and implement translingual practices into their own teaching.

David chose to work with Mary as a co-researcher because of her understanding of translingualism and her close work with him as a graduate assistant. Data was collected through a variety of sources and included anecdotal records of Mary and David's weekly meetings for three semesters; all email exchanges between Mary and David regarding their experiences in the class, as a curriculum developer, and as a student in the program; and participant observation notes from Mary and David's presentations at several regional and national forums. A selective analysis of the emergent themes from the data guided Mary's ongoing reflection on her transformation as a translingual educator.

Data Collection and Analysis

Data for this S-STEP project was collected throughout the three semesters of collaboration between Mary and David. According to Luke (2004), the current climate in U.S. schools demands a transcultural and cosmopolitan teacher who is able to "to shunt between the local and the global, to explicate and engage with the broad flows of knowledge and information, technologies and populations, artifacts, and practices that characterize the present historical moment" (p. 1438). For this reason, all written

communications and artifacts produced as part of the collaboration, such as email, notes from meetings, PowerPoint presentations, and drafts and comments on students' work, were used as part of this S-STEP project. According to Owocki and Goodman (2001), through observing and recording what informants do on a regular basis, researchers also develop new understandings of their ways of thinking and learning. This theory was particularly relevant to the S-STEP project and evidenced in our almost daily reflection on our practice.

Findings

Research Question #1

This section will report on each of the research questions. The first research question is, "How did the class experiences that a teacher education professor, David designed help teacher candidates conceptualize a translingual approach to language and literacy development?" The three experiences were a Sociocultural Reflection, a Community Study, and a Linguistic Landscape. Based on David's analysis of Mary's three projects, and his conversations and email exchanges with her, it appears that David was able to help students conceptualize translingualism in three distinct ways: translingualism as a phenomenon of study, translingualism as an ideology, and translingualism as a pedagogy.

Translingualism as a Phenomenon of Study. David found that the Sociocultural Reflection was very instrumental in revealing that students such as Mary viewed language and literacies in different communities as a rigid and clear-cut phenomenon. Mary thought that the signs in a community would either be in English or in Spanish, and that the languages would be separated or presented in a sequence. However, after visiting the target community as part of the Community Study, Mary started noticing and commenting on how languages in a multilingual and transnational environment behave in very fluid ways. The Linguistic Landscape provided opportunities for her to further analyze the fluidity of language choices in the community she studied. Fig. 1 shows one picture she took.

The picture in Fig. 1 displays a combination of words and phrases from Spanish and English. The store offers a variety of services: it is a travel agency and bank, which the owners have signified with English words like

Fig. 1. Harrison Storefront. *Source*: © 2014 Google.

"travel" and "money transfer." The store also advertises access to the Internet with Spanish words and phrases like "internet café" and "cyber café." Other phrases like "fax, copias & P.O. Box," are a mixture of English and Spanish. Most importantly, the storeowner purposely created this as a permanent sign by affixing adhesive letters to glass and ordering a printed plexi-glass sign. We are assuming that the design of a permanent marquee, or a sign that was designed to stay for a while in a community, might have been carefully reviewed. It may not be unusual to imagine that a number of people were engaged in the approval process to make sure that the sign was correct.

It is interesting to analyze the "foto passaporte" section of the sign – the word "foto" is the Spanish form of "photo" while the linguistic form of "passaporte" is what we call a translingual version. It moves back and forth between the English version (passport) and the Spanish one (pasaporte) and creates an original version (passaporte). During one of our presentations Mary mentioned: "Now I understand that languages are not neatly separated in Harrison, they intersect with each other in many interesting ways. I am wondering how can I use these resources from the Linguistic Landscape into my English classroom."

In conclusion, the Community Study and the Linguistic Landscape projects that David instituted in his class promoted the understanding of translingualism as a phenomenon of study. Mary, for example, witnessed how different languages and literacies intermingle in real life situations. The assignments also helped Mary think about possible uses of these resources in content area instruction.

Translingualism as an Ideology. Worden (2013) in the conclusion section of Canagarajah's volume about translingualism states:

> The introduction to this volume starts with the question: what does "trans" do to language? In one sense, the answer is, nothing … A new term, a new approach, do nothing about this … But if we change the question slightly by asking … what it does to us as literacy scholars and teachers? What happens then? (p. 235)

Reflecting on how translingualism impacts teachers and teaching and based on the conversations David and Mary had during the three semesters, it appears that the Sociocultural Reflection helped students reflect on their ideologies about English as the main language of instruction. The chapter helped students ask, "What are our unmarked and sometimes unresearched ideologies about the best ways to help our students develop their emergent language and literacy in different languages?"

During the first experiences David provided in his class, students seemed to view English as the only key for students' success. Even foreign language, ESL, and bilingual teacher candidates often held a monolingual view of language and literacy development. They believed that their students would be confused if language and literacy experiences in their class were fluid and merging. They believed that complete separation between languages is needed. Mary's early comments reveal some of these same perceptions about language separation: "I think that all the signs are either in English or in Spanish – but they are never mixed … That will be too confusing for the reader, wouldn't it?" (notes from weekly meeting).

However, after visiting the community as part of the Community Study, students started noticing and commenting on how languages and literacy in different languages seemed to be a common phenomenon when they visited churches, libraries, restaurants, and other public places. Then, the careful analysis required by the Linguistic Landscape forced students to think about how these rich linguistic resources were available in the community.

Some of the findings show that Mary started to develop a translingual ideology as she conducted the Linguistic Landscape of Harrison (where she was living at the time). Drawing from the music metaphor discussed earlier, Mary might compare the translingualism approach to leading an orchestra. Although she only knows how to play one instrument, (speak one language, English, fluently), she can craft spaces in her class where different instruments can play together (all other languages spoken and written in her class). However, Talgam's metaphor could be pushed further for the purposes of this discussion. Whereas an orchestra director has pre-assigned roles that can be played only in one particular version, the jazz band leader allows musicians a space for improvisation – a space where their instrument can flourish while it works in harmonious ways with others. Therefore, a teacher with a translingual ideology, like a jazz band leader, allows students to experiment with their languages and literacies while creating an overarching structure that is conducive to learning.

In conclusion, the three experiences David instituted in his class promoted the understanding of translingualism as an ideology. Mary started reflecting on her own un-marked ideologies about the separation of languages. Originally, she thought it would be important to keep languages separate to prevent confusion. After completing the projects, she started to adopt a translingual ideology in which languages and literacies are explored and used as resources during content area instruction.

Translingualism as a Pedagogy. Reflecting on the conversations David and Mary have had during this S-STEP project, it appears that the different experiences teacher candidates completed helped them to develop a translingual lens to reflect on their pedagogical beliefs in general and their beliefs about language and literacy in particular. As they wrote their Sociocultural Reflection, teacher candidates commented on special language and literacy experiences that their teachers had provided for them. Some vividly remembered a translation project for their Spanish class, and some remembered a meaningful project interviewing World War II veterans for their Social Studies class.

The Community Study helped students reflect on how landmarks and other resources that are unique to the community can serve as material for student learning and engagement. Teacher candidates begin to realize that, for example, the civil war cemetery that is part of their community might serve as a very useful tool for their Social Studies curriculum. They also started to realize that some of those unique resources might include languages and literacies.

While conducting the Linguistic Landscape of Harrison, it is evident that Mary began to make pedagogical connections between the language and literacies in the community and her content area, English. As part of a joint presentation for a conference, Mary constructed a unit plan in which she used community members as well as other linguistic resources readily available in Harrison as a way to include students' native tongues in a fluid way into her curriculum.

In conclusion, the three assignments helped Mary and other students develop an understanding of translingualism as a pedagogy. In the Sociocultural Reflection, Mary reflected on her own pedagogical views in light of her own experiences as a student in high school classrooms in which language and literacy seldom were at its center. After conducting a Community Study, Mary started to see how community-specific landmarks and other resources could be used to engage students as they studied different content areas. The Linguistic Landscape helped Mary develop a clear sense of how languages and literacies that reside in the community in a fluid and unique way can inform any teacher's curriculum.

Mary's experience is typical. Comments from former teacher candidates, such as, "Every time I go to any federal office I pay attention to all the signs in languages other than English;" emails with pictures of translingual signs; and even articles about multilingualism in NYC sent to David to use in his class are commonplace.

Research Question #2

The second research question addressed in this study was, "How did a monolingual teacher candidate, Mary, develop her role as a translingual English teacher through the completion of these experiences?"

A careful analysis of Mary's class assignments shows that the Linguistic Landscape was the one that promoted the most reflection on her view of language and literacy as a fluid phenomenon with implications for teaching and learning. According to Gutierrez, Baquedano-Lopez, and Tejeda (1999), conversations between teachers and students in the classroom are part of a negotiated third space of discourse where social norms in language can be upheld or redefined. Through discussion of her written assignments, her visits to the community, and her reflections, Mary was able to enter into a third space with David where she could reflect on her linguistic experiences in schools and change her perspective as a translingual educator.

Sociocultural Reflection: Mary's Experiences. The Sociocultural Reflection assignment was instrumental in starting a deeper reflection about some aspects of Mary's sociocultural upbringing. Mary had become critical of her schooling experiences at a young age but had not deeply questioned how her experiences were different from those of other teacher candidates. She was different from her peers in that she had pursued study abroad opportunities, was intrigued by diversity from a very young age, and as a teacher candidate, became puzzled by its implications for both general and special education settings. Her understanding of social justice and democracy as a political issue that should be pursued in both policy arenas and pedagogical ones always drove her search towards greater insight.

During class discussions about the chapter, Mary realized her schooling experiences, and therefore many of her sociocultural experiences, were different than her peers, despite the fact that many of them grew up in Northern New Jersey, just a few towns away. Through conversations with David, Mary started to reinterpret her Sociocultural Reflection as evidence of a translingual ideology. As a child, she had gone to schools that provided some interaction with other languages in addition to discussions of diversity. Her reflections on the phenomena of translingualism in light of those schooling experiences, and the attitude and approach she had adopted as a result of learning alongside students from different language backgrounds, helped her understand how she was now changing her ideology as a practitioner. She realized she wanted to provide students with more opportunities for third spaces within her classroom so that one language would not be preferred over another. Mary began to see for herself how language and literacies could be used in addition to race and socioeconomic status to segregate students in the classroom. In this regard, the Sociocultural Reflection helped to cement Mary's adoption of a translingual ideology.

A Community Study of Harrison. In the Sociocultural Reflection, Mary reflected on her childhood schooling experiences in the town she grew up in. In the Community Study, Mary analyzed the data from schools she had not attended and in a community she had just moved to, Harrison, NJ. She knew Harrison was diverse, but as a result of her data analysis, she could now better understand the complexities of schooling there: many children were first and second generation immigrants and spoke different languages at home and school. Therefore, the evidence or phenomenon of

translingualism, due to the sheer number of students with different language backgrounds, could not be ignored.

Mary became more intrigued by the Community Study data and its effect on teaching as ideology and lesson planning as methodology. She began to ask questions about how students in Harrison saw their world and whether their experiences, walking to school, talking to friends and family, and the languages they used to express themselves, were supported and/or appreciated in school.

Mary had previously compared her own schooling experiences with her teacher candidate peers in the Sociocultural Reflection. In the Community Study, she reflected on how student experiences in Harrison may have also differed from those of her teacher candidate peers. In conversations with other teacher candidates, Mary questioned whether her peers had the same insights into language use in communities and how students might feel, learning in a monolingual English classroom. The questions Mary asked in conversations with David focused on how the schooling experiences of White monolingual teachers different from translingual students in monolingual settings. She wondered how monolingual teachers could support the layers of language and literacies in the translingual classroom. These questions led her to complete the Linguistic Landscape project as part of her exploration of translingualism. As part of the reflection on the Community Study, Mary routinely discussed with David her concerns about implementing translingual pedagogies in the classroom as a monolingual teacher. In the following semesters, while David was administering a similar assignment to students in his class, Mary and David discussed several practical ways in which some of the theoretical insights they were discussing could become part of an English class in a local high school.

Mary's Linguistic Landscape. A careful analysis of the weekly conversations between Mary and David showed that Mary's initial perceptions about language artifacts were quite conventional at the outset of the S-STEP project. Mary did notice environmental print in languages other than English in her community. However, she rarely analyzed its content and other features that were more fluid in nature.

Mary's access to students in Harrison was limited as a monolingual teacher candidate. But she did have access to public spaces and linguistic objects. Through weekly conversations, David encouraged Mary to take a closer look at languages in her neighborhood. Mary was starting to understand the nature of languages and literacy in her neighborhood as a more

translingual phenomenon. Mary reported that she "started to pay more and more attention to the signs she regularly saw in her community, written in Chinese, Spanish, Portuguese, Polish, and English." Mary was surprised by David's comments such as: "Which language appeared first or on top …?" "What language(s) were preferred over the others …?" "Was each language given the same amount of space on a sign or were some languages used more than others …?" As a result of David's questioning, Mary decided to engage in a more in-depth analysis of the signs in her neighborhood by taking pictures of linguistic objects – signs displayed in store windows, parks, and above commercial establishments (Ben-Rafael, Shoami, Amara, & Hecht, 2006).

Mary was particularly struck by one sign advertised in a restaurant window on a paper printout, "Seafood Arroz Chaufa," which was an amalgamation of Chinese, Peruvian, and American traditions. Chaufa is a fried rice dish created in Peru by Chinese immigrants who were looking for ingredients to cook their traditional foods. Through conversations about the sign and its language, David helped Mary to elucidate the fluidity of the language choices (e.g., the sign could have said "Seafood Fried Rice" or "Arroz Chaufa con Mariscos"). The actual sign made translingualism evident: "Chaufa" for Peruvian residents and "Arroz Chaufa" for other Spanish-speaking individuals who may have heard of Peruvian-Chinese fusion food. Most interestingly, perhaps, is the inclusion of English word *seafood*. David and Mary asked, "Why did the owner, who presumably made this sign, include the word in English? Why not Chinese or Spanish?"

Mary could not know for certain why individuals chose to arrange languages in a particular order in their store signs. But she continued to be intrigued by the phenomena of translingualism in Harrison. As evidenced in conversations with David, Mary persistently asked how individuals decide which languages to use and how the signs were designed and made in order to convey the intended message to their audience. Mary and David discussed two types of signs in her Linguistic Landscape: public signs issued by government officials or entities and private signs, made by individuals, associations, or firms acting more or less autonomously in the limits authorized by official regulations (Ben-Rafael et al., 2006). Mary and David also considered the materials used to create signs. Some were temporary signs, such as computer printouts, and others were permanent signs made with adhesive lettering, printed on awnings, billboards, or metal.

These considerations led Mary to additional questions: "What significance does this have for residents of Harrison? What about for secondary school students walking around their neighborhood? For teachers

preparing to engage students in their lessons? And for teacher trainers, hoping to encourage teacher candidates to gain insight about a community with rich and storied backgrounds?" Thus, the process of conducting the Linguistic Landscape gave Mary the idea of designing activities that had the potential to create a third space in her own future practice where both Mary and her students could move between languages without creating a hierarchy of language and power.

Through an analysis of Mary's Linguistic Landscape, it is clear that she developed a more sophisticated view of language and literacies as they are portrayed in the public domain. She documented examples of translingualism in the community and began to formulate a more concrete approach to teaching through a translingual ideology that was specific to the community she would be teaching in. In other words, she realized that the unique Linguistic Landscape of Harrison would not necessarily translate to nearby Newark or Jersey City. Each community brought with it a new set of data, cultural history, traditions, and languages. To her, this no longer meant teaching all students as if they were monolingual or bilingual, just as she previously understood she could not teach all students as if they shared her exact ethnic, racial, or socioeconomic experiences. Instead, Mary began to understand her role as an orchestra conductor in the classroom with students who were capable of playing multiple instruments with varied tones, pitches, and notes. Her role as a monolingual teacher would be to orchestrate experiences in which students' native languages and literacies could thrive in a fluid third space that she had crafted for them. Her final steps as a teacher candidate would require her to consider the practical applications for her newfound insights.

The Linguistic Landscape yields the most powerful and intentional reflection on the role of the mainstream teacher in her role as the orchestrator of a translingual learning community. Mary became intrigued with Linguistic Landscapes as a way to research the language resources available for teachers in the different communities. She completed a Linguistic Landscape of her town. She documented English, Spanish, Portuguese, and Chinese environmental print as they appeared in the community. Finally, she used these funds of knowledge as a catalyst for the development of a unit plan that could be used in her future secondary English class.

In conclusion, Mary's reflection on all class projects reveals that each one of the projects created a distinct a third space where she reflected on her role as a translingual teacher. The Sociocultural Reflection helped Mary refine her understanding of translingualism as an ideology; the Community Study impacted her understanding of translingualism as a

pedagogy and finally the Linguistic Landscape cemented her understanding of translingualism as a phenomenon of study.

Conclusions and Practical Implications

Throughout the research, David continued to reflect on his responsibility as a teacher educator committed to preparing teacher candidates who could create translingual experiences within their own classrooms. He determined that teacher educators, like himself, could provide teacher candidates with meaningful experiences to foster their reflection on their role in translingual classrooms. Courses such as the one David teaches are designed to help teacher candidates reflect on their socioeconomic, ethnic, cultural, and religious experiences. Yet, there are many opportunities in the course curriculum for teacher candidates to design lesson plans or develop alternative projects or assignments where students could include their own languages or linguistic experiences.

Fig. 2 summarizes the new insights gained through this S-STEP project about translingualism as a pedagogy that David's teacher candidates explore in his class.

When discussing language and literacy development within the different compartmentalized views in a literacy development class, a biliteracy development class, an ESL literacy development class, a foreign language

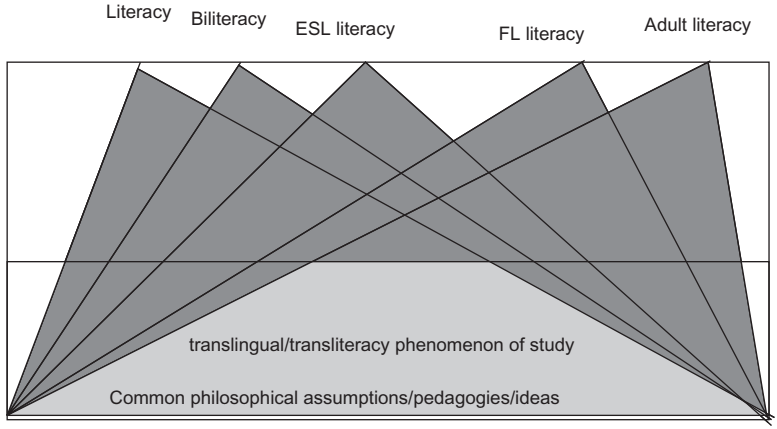

Fig. 2. The Multiple Representations of Transliteracy Development.

literacy development class, or an adult literacy class, teacher candidates may only see the top of the iceberg. Each one of its peaks is quite different and isolated from the other which demonstrates why teacher candidates learn about language and literacy in different contexts.

However, a translingual pedagogy asserts that underneath the distinct peaks of the iceberg, there are common underlying pedagogical principles that are shared by conscientious teachers interested in fostering a fluid view of language and literacy in their multilingual and transnational learning communities. Defining the pedagogical underlying principles shared across distinct areas of expertise is crucial to the success of schooling in the twenty-first century.

The findings of the current study suggest that the Sociocultural Reflection, the Community Study, and the Linguistic Landscape are worthwhile experiences for teacher educators to assign in order to foster a translingual approach to language and literacy in the classroom. Moreover, the findings show that upon the completion of the projects, teacher candidates were able to better define translingualism as a phenomenon of study, an ideology, and a pedagogy.

A translingual approach to teaching and learning will allow students to tell their stories in their own way, using their own voices and in their own languages. It is the role of every teacher to craft such a meaningful space, as an orchestra or jazz band conductor, in the class where students can flourish and develop. This S-STEP project reflects a two-year partnership for David and Mary. We are hoping more teacher candidates and teacher educators will join us in this important and rewarding endeavor.

Limitations of the Study

This study has limitations. Since the investigation is based on a S-STEP project of a single professor and a single teacher candidate in a particular context and geographical region, the results might not be replicated in other situations. Since Mary is trained as an English teacher, more research conducted by other content area teachers interested in promoting a translingual approach to teaching and learning is needed. Additional studies by teacher educators in different contexts throughout the world, as well as in different content areas, promoting a translingual approach to teaching and learning, and using S-STEP or other methods of inquiry, should be carried out to see if the findings of this study can be generalized.

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Appendix: Linguistic Landscapes

Purpose

Document the Linguistic Landscape of the community you are researching by taking 20–25 digital pictures of multilingual artifacts representing the languages in the community. Organize and analyze pictures trying to find a common thread among them. Remember, the purpose of this project is to see how schools and communities relate (or do not relate to each other …).

Format

Introduction. Explain in detail what is a Linguistic Landscape and why should teachers and schools be aware of this issue.

Data collection and analysis. Contextualize where the pictures were taken and why you believe multiple languages were used for each artifact. Analyze data in accordance to the twist you are trying to incorporate in your final project.

Conclusion. *(These are options – you do not need to do them all)*

- Provide practical implications and detail curricular changes for teachers/ classrooms in the particular communities you visited in general and in your content area in particular.
- Suggest to teachers what they can do with such artifacts in their classrooms.
- Explain why incorporating such artifacts in the classrooms are important for linguistically diverse children.
- Choose a particular grade and describe in detail three (3) practical changes for this classroom based on your findings.

Possible Places to Gather Data

Restaurants (look at menus, signs, paintings, wall decorations, etc.).
Government offices, Association offices, & Organizations

Important Note: Please keep in mind that you may need to secure permission to take pictures in some places. Ask before you take a picture!