Translingual Practice in Response to Global English Hegemony

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The University of Michigan-Flint

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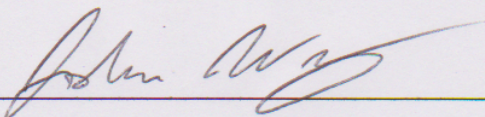
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Abstract

Based on an interview with an international undergraduate student, I examine the theory of translingual practice considering overcoming language differences to achieve a set communicative goal. Differing language ownership causes meaning to arise from negotiation practices based on local situations. The negotiation of power relations relates to the negotiation of semantic meaning. This subject is influenced by pedagogy and the spread of locally-influenced Englishes in the wake of globalization. Implicit in contact zone encounters are issues of power, multiculturalism and language rights. Contact zones of English are inherently power-ridden, so a range of strategies are necessary for effective negotiation of voice and interests. This paper examines the background of translingual practice and analyzes the negotiation strategies used to overcome varying levels of English ownership.

Keywords: Translingual Practice, lingua franca English, second language learning, communities of practice, local language, power relations

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Introduction

The world has entered a new era which acts as a "global village" where people of different national and ethnic heritages exist side-by-side in both real environments and the virtual world of online interactions. This interspersing of vastly differing cultures can create anxiety about loss of hegemonic power in dominant cultures, or work to foster a sense of creative growth through increased cooperation. The concept of cultural democracy works to develop a needs-based curriculum sensitive to the home cultural orientation of students. Instead of reducing, "other cultural forms to one of inferior value, status, and importance," (Darder, 2012, p. 55) cultural democracy suggests that no one culture is superior in comparison to another. Specifically, each student should be taught according to dialect, cognitive ability, and learning style, implying that all have the right to maintain their distinct cultural identities. More knowledge is needed on the strategies people adopt to produce and interpret the modes of communication which transcend the current definition of languages. This communicative practice based on a background of diverse domains has been researched but has not advanced significantly beyond the level of describing forms and features. More insight into the production, reception, and circulation of these learning processes using real-world data as well as the implications for meanings which are co-constructed in spatio-temporal context is necessary.

This topic centers around the ideas of belonging, multiculturalism, and language rights. This is convoluted by the levels of discourse regarding where national language and culture occur: local, national, supranational, and global. Therefore, an even broader basis for discussing these discourses is necessary. The effects of globalization have fundamentally altered the state of these discourses. This is not limited to the United States; there are increasingly complex, increasing demands on immigrants in Europe with respect to being able to demonstrate their

knowledge of the languages and societies of their host countries. (Extra, Guus, Spotti, Massimiliano, & Avermaet, 2009). Any sociocultural system is a complex network of meanings that must be understood in context simultaneously as the members of its society understand it.

Translanguaging practice builds upon cultural democracy and hypothesizes that all communication involves multiple modalities working in concert to achieve a communicative goal; language is thus an artificial construction and no matter the linguistic differences among participants, both listener(s) and speaker operate towards creating a common goal of mutual comprehensibility using all available communication resources including first language (including dialect differentiation), written language, second language, gestures, facial expressions and other non-verbal cues. What enables people to communicate effectively is not so much shared grammar and form, but communicative practices and strategies used to process and negotiate language differences (Canagarajah, 2013). I will examine this theory of translingual practice in respect to an interview which I conducted as a graduate student research assistant at the University of Michigan-Flint with an international student regarding her experience in transitioning to a new and foreign culture, with all of the subsequent issues of power, language ownership and personal growth involved therein.

This student had a limited oral English fluency and was placed in a transitional English-course for international students based on her writing placement test. The communicative goal of the interview was for her to express her feelings regarding the Bridge Program (as the transitional courses are named) at UM-Flint. All international undergraduate students take a short writing test upon matriculation to determine placement within the university's English requirements for graduation; international students can be placed into the first-year English program tract with the domestic student body, or be placed into a Bridge Program focusing upon

English as a Second Language (ESL) proficiency, academic language, and cultural awareness

skills for international students. The student background is found in Table 1. In addition to her

Bridge Program courses, Winnie had previously enrolled in an optional, non-credit bearing

English Language Program prior to taking the writing test intended to improve her ESL

proficiency.

Pseudonym	Age	Gender	Nationality	First Language	University Major	Time in U.S.A.
Winnie	19	F	Chinese	Mandarin	Music Performance	6 months

Table 1

This student comes from a country where English is not the lingua franca of the dominant

culture, yet she studied English on a regular basis in her home country. As a result, the dialect

used in this interview varies in semiotics, grammar, vocabulary, and even pronunciation.

Implicit in this encounter is a delicate negotiation of power, involving differences in gender,

culture, and language ownership. As English is the medium of communication for this

conversation, but each language variation is influenced by local practice, how is translanguaging

practice used in these interviews? As cultural democracy suggests that home culture is a vital

part of identity, how did this student retain her individual cultural identity while communicating

in English? Is there an unequal effect on power relations given the prescription of having these

conversations exclusively in English? What strategies are used to negotiate sites of resistance or

renegotiation in the oral language used?

Literature Review

The pedagogical implications and background comprising translingual practices requires exploration. This domain is in itself a site of complex and interrelated practices which generates useful insights into communicative practices. Pedagogy is a challenging field where the relevance of new communicative practices are hotly contested and vigorously tested to examine their usefulness and practicality. Translingual orientation challenges the notion of bounded languages featuring the norms and standards coming with monolingual orientation which employs neatly patterned grammatical structures in product-oriented teaching. The goal is to develop pedagogies useful to help students communicate alongside, against, and even beyond the dominant norms without disregarding them, while simultaneously taking advantage of the opportunity to modify, appropriate, and renegotiate dominant norms in the process of language acquisition and communication. To do this, one needs an understanding of the pedagogical processes which underlie second language learning.

Communication Theory

Communication theory is a crucial foundation of the learning processes which directly influence communicable behaviors. This subject is largely based upon the field of psychology. In 1960s and 1970s, a dramatic shift in the overall approach to human psychology occurred, moving away from the behaviorist approaches to input and output which had dominance at the time, thereby causing a substantial increase in the study of cognitive processes in academic contexts related to learning processes. Strange as it may seem today, the inner workings of the mind were largely ignored in the research of human behaviors and learning up until this point. Translingual practice is a new link in the chain of research working to better understand the human brain and the multivariate processes of learning through human interactions. These processes take place almost exclusively through communication. "The heart of language is not

'expression' of something antecedent, much less expression of antecedent thought. It is communication; the establishment of cooperation in an activity in which there are partners, and in which the activity of each is modified and regulated by partnership." (Dewey, 1925, p. 477). This partnership begins at infancy with needs-based communication and subsequently builds language skills to gain access to higher-order thinking. Communication theory has been influenced by and improved upon such psychological theories as behaviorism, constructivism, communities of practice, learning styles, hierarchies of needs, and several other theories.

Behaviorism is a theory of learning which focuses on objectively observable behaviors. Because it cannot be observed, this process discounts the effects mental activities have on learning. This leaves behavior theorists to define learning as nothing more than the acquisition of a new behavior. Learning is acquired through conditioning, which is accomplished in one of two ways: classical conditioning is a natural response to an external stimulus, such as a salivating dog as popularized by Ivan Pavlov; behavioral conditioning, also known as operant conditioning, occurs when a response to a stimulus is reinforced, like teaching pigeons to dance with positive reinforcement, attributed to the works of B.F. Skinner. Behaviorism is relatively simple to understand as it relies on directly observable behavior. Thus, behaviorism does describe several universal laws of learning, but has numerous drawbacks-it does not account for all learning given that internal activities of the mind are discounted, nor does it explain some kinds of learning for which there is no reinforcement mechanism, such as young children recognizing new language patterns.

On the other hand, constructivism is a philosophy of learning which relies on the premise that reflecting on personal experiences is how humans construct an understanding of the world in which they live. Numerous writers have contributed to this field, such as Jean Piaget and Lev

Vygotsky. In constructivism, each individual generates their own rules and mental models, which are based on past experiences, in order to make sense of newly encountered experiences. Learning is the process of adjusting one's current mental model (their interpretation of the world about them) to accommodate for new experiences. All learning is a search for meaning; this requires an understanding of the whole as well as the individual parts which construct a concept. The learning process must focus on primary concepts instead of isolated facts. Since all educational processes are inherently interdisciplinary, educators focus on making connections between facts and concepts to foster new understanding, all the while being aware that past experiences shape present perceptions.

Lev Vygotsky was among the first psychologists to use a constructivist approach, finding learning to be primarily a social function. A citizen of the Union of Soviet Socialist Republics, most of Vygotsky's research went largely unnoticed for decades due to a combination of his untimely death at the age of 37 in addition to the Stalin-directed suppression of his research. While Western scientists were hypothesizing that humans are merely reactionary organisms responding to sensory input and behavior reinforcement, Vygotsky's Marxist-influenced beliefs and research exposed that humans cannot concretely learn in isolation. Instead, language is the tool which allows people to organize their thoughts. Language is by nature a social skill. Initially, the tools of language are used to communicate needs and serve social functions, but over time as these tools become internalized, language becomes a gateway to the self. "As language is internalized it imbues individuals with the capacity to construct complex auxiliary stimuli which in turn enables us to control our own mental activity, principally through private and inner speech." (Lantolf, 2006, p. 720). The development of these tools and their internalization leads to higher-order thinking skills. Vygotsky's *Thought and Language* (1964)

illustrated the connection between the development of speech and the subsequent development of cognitive awareness and conceptualization, of which social interaction and communicative processes bear a central component.

In similar constructivist manner, Jean Piaget performed extensive research in cognitive psychology and discovered that from birth onward, children are active participants in their own mental and physical development. He began his studies with his own children, calling this theoretical framework genetic epistemology (Piaget, 1970), which was a study linking physical maturation and development with the growth of knowledge and understanding. Piaget was able to link four physical stages with their corresponding growth and understanding: sensorimotor stage, pre-operational, concrete operational and formal operational. Each stage builds upon the previous and learners possess certain skills universally (barring cognitive degeneration) connecting physical growth with mental maturation.

Abraham Maslow was another psychological researcher interested in the role of mental health in the achievement of human potential. He found that some needs took precedence over others. For example, one who is starving will seek food before shelter. Likewise, one who is dying of thirst puts this need at the forefront. Later, Maslow connected this basic survival hierarchy with research on psychological well-being and arrived at a Hierarchy of Needs (Maslow, 1943). These are arranged into five tiers, beginning with basic survival, building up to the desire to reach one's fullest potential. The lowest tier is labeled physiological needs, and when these have been met, safety needs can be met, followed by love and belonging needs, then esteem needs, and finally self-actualization needs. In order to achieve self-actualization, all underlying desires must be satisfied first. This Hierarchy of Needs is represented as a pyramid with fundamental survival needs at the bottom, and self-actualization needs at the apex. The

upper tiers are associated with the learning process, in order to access the ability for love and belonging as well as the following steps in the hierarchy, culminating at self-actualization, needs must be adequately met to have the proper mindset for knowledge acquisition. In essence, multiple factors influence learning success and one should be aware of such humanist theories when attempting to understand academic or behavioral problems.

An emphasis on innate human needs lead to Control Theory, which hypothesizes that behavior is not caused by response to outside stimuli; instead, an individual's behavior is inspired by that person's wants at any given time: survival, love, power, freedom, or other human needs (Glasser, 1986). Human beings control their behaviors to maximize this needs satisfaction. A person's basic needs shape how and what they learn. Cooperative, active learning techniques enhance the power of that learning; learning occurs through communication of the subject matter, which requires multiple participants striving towards a shared goal. In relation to translingual practice, the cooperative communicative goals which use all available communicative resources work to overcome misunderstandings and form new semiotic meanings in an effort to meet the individual's needs fulfillment during any set interaction.

Furthermore, these needs are influenced by Learning Styles (Sternberg, 1990); this theory is rooted in the classification of psychological types. This approach to learning emphasizes the fact that people perceive and process information in very different ways. This theory is based on research demonstrating that as the result of heredity, upbringing, and current environmental demands, different individuals have a tendency to both perceive and process information differently, which at its root are classified as: concrete/abstract perceivers or active/reflective processors. Concrete perceivers best absorb information through direct experiences, while abstract perceivers learn through ancillary analysis, observation, and thinking. Active processors

make sense of an experience by immediately using the new information, whereas reflective

processors must reflect on it over time. Traditional schooling in the Western world tends to

favor abstract perception and reflective processing. In addition to the processing/perception

divide, a person learns by seeing, hearing, and acting. Knowledge of whether one is a visual,

auditory, or tactile-kinesthetic learner can enable efficient learning by maximizing study time to

suit individual strengths.

Related to Learning Styles, Multiple Intelligence Theory proposed that individuals may

possess distinct, multiple intelligences containing varying aptitudes in each realm (Gardner,

1983). Howard Gardner defined intelligence as a group of abilities that is somewhat autonomous

from other human capacities, featuring a core set of information-processing operations, has a

distinct history in the stages of development passed through, and has plausible roots in

evolutionary history (Gardner, 1983, p. 62-65). These intelligences determine a person's

strengths or weaknesses in the classroom, workplace, and social settings. He identified seven

different intelligences: Verbal-linguistic (the use of words and language), Logical-Mathematical

(the use of numbers and inductive/deductive reasoning), Visual-Spatial (the ability to visualize

objects and spatial dimensions), Bodily-Kinesthetic (control of one's physical motion), Musical-

Rhythmic (the ability to recognize tonal patterns and sounds), Interpersonal (the capacity for

person-to-person communication and relationships) and Intrapersonal (the understanding of inner

states of being, self-reflections and awareness). Just as with learning styles, knowing which

intelligence strengths one possesses bears weight upon learning aptitude and reception to new

knowledge or skills.

Socio-cultural theory postulates that human thought and understanding grow out of social

and cultural history. In other words, people do not develop in isolation and are a product of their

cultural upbringing. "If language has a cognitive habituation, such a cognition is shaped, enabled, and realized in social practice." (Canagarajah, 2007, p. 94). Learning is primarily a social function and people learn best when operating in cooperation with one another in real-world situations. In line with the belief that humans learn through interaction with others, Lev Vygotsky (1978) found that learners are best served when they are active participants in learning, supported by guidance from more skilled peers or a teacher (a "knowledgeable other"). This is known as the Zone of Proximal Development, defined as the range of abilities that learners possess within which they are able to gain new skills. Staying too close to existing knowledge does not provide a challenge, and thus does not constitute concrete learning, just as when straying too far outside of an existing knowledge base the learner lacks the understanding to gain knowledge regardless of expert guidance- the ability to drive a car does not prepare one to fly a helicopter. Vygotsky described the zone of proximal development as, "the distance between the actual development level, as determined by independent problem-solving, and the level of potential development, as determined through problem-solving under adult guidance or in collaboration with more capable peers." (Vygotsky, 1978, p. 86). In other words, cooperative problem-solving scaffolds for future independent problem-solving: what I now know influences what I can successfully learn. People begin at their preferred cultural values and identities but can still engage in collaborative meaning-making. (Canagrajah, 2013). This collaboration in adjusting and creating new meanings based on previous experiences represents the application of an expanding Zone of Proximal Development.

Related to the zone of proximal development is the concept of modelling proposed by Albert Bandura. Any "more knowledgeable other" can be used as a resource to learn about a given topic or skill. This is done through observation, imitation, and the modelling of the desired

behavior. Bandura's social learning theory (1977) can be interpreted as a bridge between behaviorist and cognitive learning theories. There are continuous reciprocal interactions between cognitive, behavioral, and environmental factors, all of which affect learning. People are not only the product of their environment, but that environment is a product of the people. This circular line of thinking can be summarized as, "There is a great range in our use of language; but whatever phase of this range is used is a part of a social process, and it is always that part by means of which we affect ourselves as we affect others and mediate the social situation through this understanding of what we are saying." (Mead, 1934, p. 68). However, certain conditions must be met for effective modelling of desired behavior; Bandura's conditions for learning are attention, retention, reproduction, and motivation. First, the learner must be paying attention; a significant share of cognitive resources must be directed to the behavior or skill which is being modeled and learned. Next, students must be able to retain that to which they have been paying attention. Internalization and personalization are necessary for actual integration of the new knowledge. Students must then be able to reproduce what is modeled. This may take time and practice, given the learner's zone of proximal development in relation to the new skills. Finally, there must be a reason to imitate. Motivation may be internal or external but is necessary for learning to occur. Bandura found that passive learning is only the first step in the process of observation, imitation and modelling. Successful translingual communication uses all of these skills to reshape context during the course of an interaction.

These unconscious psychological processes inform an individual's behavior. How does this relate to the conscious act of learning? Communities of Practice (Lave & Wegner, 1991) views learning as an act of membership in a community which practices its knowledge. Knowledge is inseparable from real-world practice; it is not possible to know without also doing.

In doing, one naturally learns. "The core of the community of practice concept resides in the importance of *doing* and, more particularly, doing things in a way which reinforces membership in that community of practice. It is about local meanings, and individuals' management of their identities." (Davies, 2005, p. 560, original italics). This theory seeks to understand the structures of communities as well as the learning which occurs in them. It is based on the constructivist postulation that learning is a social phenomenon. People organize their learning around the social communities to which they belong. Knowledge is integrated in the life of communities which share values, beliefs, languages, and ways of doing things. Real knowledge is integrated in the doing, social relations, and expertise of these communities of practice. Learning and membership in a community of practice are inseparable; learning is intertwined with community membership- to access the knowledge of a community requires access to the members of a community which hold possession of that knowledge. As learning changes and influences individual identity, relationship to and within the group fluctuates; for instance, in acquiring knowledge, one moves from a student to a knowledgeable expert. The ability to contribute to a community, known as empowerment, creates the potential for learning. The circumstances in which one engages as well as the actions one takes, have consequences for them and their communities, which creates powerful learning environments featuring substantial risk/reward opportunities. So long as the human brain is functioning, it can learn- every brain is an immensely powerful processor. Memory gravitates towards a binary definition: spatial and rote. Knowledge is be best understood when embedded in natural, spatial memory. Learning is enhanced by challenges but inhibited by threats. Learning works best in contextual settings using real-world problems, a common theme in constructivist approaches. Under this theory, knowledge is best acquired in work practices and social relations.

These communities of practice create and maintain membership through social practices at a local level opposed to having global categories imposed upon individuals. This is a delicate procedure as it is unclear in the 21st century, given the ease of instantaneous world-wide communication, exactly where the local becomes global, "meaning may be made locally, but it articulates with more global concerns" (Davies, 2005, p. 564). Individuals have some degree of choice in the extent of their membership within a community. "Western societies are actually in a new era, where among other things, aesthesized multi-modal texts recruit people into 'lifestyle' communities, into 'neo-tribes without socialisation' [sic] where centres [sic] of authority are hard to find and where entry is a matter of the consumers' desire, personal taste, shopping skills, and purchasing power." (Rampton, 1999, p.425). University students are examples of this kind of "neo-tribe" but in this example actively seek to gain socialization skills through integrated learning of the desired subject matter. Learning about the localized social significance of practices, which includes linguistic practice, will occur in response to an individual's admittance as an internal member of that community who is allowed increased participation over time. Without a degree of acceptance, local meaning-making is difficult to discern. Mistakes are bound to occur in the process of communication across bounded languages, and by accepting these mistakes but allowing for a continuation of practices without ridicule or exclusion, translingual communicators slowly gain further access into their desired communities of practice.

At lower levels of knowledge, learning is merely an act of collection. As learners progress, subject matter becomes more meaningful and internal, eventually leading to new understandings, broad applicability, and critical evaluation. Bloom's Taxonomy (1956) categorized and classified learning into six hierarchies: knowledge, comprehension, application, analysis, synthesis, and evaluation; in order to access the next step in this taxonomy, one must

have demonstrable mastery over the previous. Each step incorporates and builds upon previous steps. These levels are not absolute, and they are best used as a guide in understanding the process of learning and knowledge assimilation. Movement from one level of ability to the next requires learning, practice, and sufficient time to internalize the information. The overarching idea is that a higher-order understanding is the ultimate goal of knowledge acquisition, and learning should be structured to reach that goal over time. Knowledge is the most basic level of understanding; it is simply the retention and recollection of facts and information. Comprehension includes a basic understanding of the information and the ability to translate, interpret, or restate the idea. Demonstrating comprehension requires a thorough grasp of the material. Application involves using the information to problem-solve. This includes the creation of strategies which use the knowledge in ways applicable to different but related situations; one example is using a mathematics formula in word problems featuring different numerical values. Analysis is the ability to separate information from its constituent parts to find the relationship between those parts. Analysis-level understanding is also required to understand and explain metaphorical constructions which draw upon common comparisons. Synthesis involves the ability to create new knowledge based on what is already known. From a linguistics standpoint this involves the ability to create new language and draw novel connections based on known words or phrases. Evaluation was the highest level of Bloom's Taxonomy, it incorporates all previous levels of understanding and adds the ability to critically assess the validity of existing rules, standards, and uses of knowledge. People with an evaluative understanding of a given domain have a level of expertise enabling them to appraise, critique, and confirm or reject the value of an idea, concept, or convention. The higher levels of Bloom's Taxonomy are beyond what one would consider standard understanding. Most users of English,

for example, have an application-level understanding of grammar and feel no need for a deeper analytic, synthetic, or evaluative knowledge.

Roger Säljö's hierarchy (1979) is related to Bloom's taxonomy; this theory views learning as steps building upon one another, but Säljö focused on the student perspective and how learners consider the acquisition of new knowledge. Säljö asked his students to assess their own understanding of what learning entails. The hierarchy of opinions they presented breaks down as follows:

1. Learning brings about an increase in knowledge. This involves the basic acquisition of information.

2. Learning is memorizing and the increased ease of associated recall. This is the storing of information which can be later reproduced.

3. Learning is about acquiring facts and developing skills and methods which can be used as necessary. In other words, this is the ability to use information appropriately.

4. Learning is about making sense of information, extracting meaning, and relating to everyday life or application.

5. Learning is about understanding the world by reinterpreting knowledge. This is understanding through evaluation, reassessment, and using the knowledge in new ways.

Real-world application is a critical step of the learning process in every stage of Säljö's hierarchy. Each level of understanding influences people's perception of what it means to learn, and each level of learning prompts people to seek a deeper, more complete understanding.

These multiple fields of inquiry influence and are influenced by each other. As the human psyche is a complicated process, psychologists and educators are ever-interested in

discovering the ways in which humans learn. Underpinning all learning is an act of communication- knowledge must be passed from one person to another in some form. The psychological processes underlying all learning have adapted over time to better serve students as more insight into the human mind has been discovered. Second language learning, specifically regarding English as a Second Language, requires an understanding of the processes which inform and work effectively in the process of knowledge acquisition. In a recent addition to this, Suresh Canagarajah (2013) challenges the monolingual orientation of English by suggesting that languages are an artificial construction which had to be invented as set definable codes. Thus, true communication occurs across more than one mode. Standards of English are often imagined benchmarks which may fluctuate during actual use, having indirect effect on the communicative process in a contact zone. Linguistic evidence shows language to be highly adaptable and constantly changing (Rose, & Galloway, 2017). Ultimately standardization of a language is never complete because language is the property of the communities which practice it, in which words and phrases are constantly being re-shaped to create new meanings. Because of this constantly shifting English landscape, English learners need to be trained in how to bridge the cultural divides which may occur as a result of vastly differing levels of language ownership.

Power Dynamics of Language

Hegemony is "cultural or social predominance or ascendency; predominance by one group within a society or milieu." This can also mean, "a group or regime which exerts undue influence within a society." (Oxford Dictionary of English, 2009). Cultural hegemony is the idea that the ruling class within a society can manipulate the value system and mores of a society so that their values are presented as the worldview of the overall culture (Gramsci, 1971). This is often be used to show the ways in which governments draw their authority from the consent of

the governed, but Gramscian hegemony is derived from Marxism and more accurately describes the systems of power, control, and resistance to the forces of cultural domination (Giroux, 2000). This cultural domination has a foundation in language; in the United States, one finds drastically differing power relations between the people who speak Standardized American English and those whose dialect uses African American Vernacular English. This is not limited to the US, but all over the world. For example, in Czechia, speakers of the Roma language are marginalized in favor of those that speak the language of the dominant culture, Czech (Eckert, 2017). Some dialects within a language system present themselves as the preferred mode of access, while others are often labeled as "inferior". This process requires an almost concerted effort to marginalize, down-grade, or otherwise de-legitimate alternative constructions. The euphemism 'culture change' is often used to describe the process by which some cultural forms and practices are driven away from the center of popular life as an act of active marginalization (Hall, 1981).

Culturally speaking, hegemony is established through language preferences, notably the imposed lingua franca of the dominant culture, which is the official source of information for the people within the society. "As a practice of power, hegemony operates largely through language." (Mayr, 2008, p.14). An ongoing example is the way that language is being used to diminish African-American traditions in the United States (Bruthiaux, 2010; Rampton, 2008). Yet this discrimination does not limit itself to matters of ethnicity; in terms of second language teaching, English L2 students tend to prefer the accents of native speakers, often viewing them as more proper (Beinhoff, 2016; Gu, 2018; Jenkins, 2006; Kaur, 2014), or that "Given that there are no specific guidelines regarding teachers' accents and policy documents, many teachers are nonetheless being made to feel as if their accents are a hindrance." (Baratta, 2017, p. 417), which

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can marginalize perfectly effective educators based on culturally accepted linguistic preferences. This cultural favoritism towards a preferred dialect has the effect of marginalizing perfectly competent experts if their language use does not fit into a cookie cutter representation of the culturally-approved dominant norms.

The prominent negative effects of cultural hegemony, described by Henry Giroux, are listed as, "(1) selection of culture as deemed socially legitimate; (2) categories used to classify certain cultural content and form as superior and inferior; (3) selection and legitimization of school and classroom relationships; and (4) distribution of and access to different types of culture and knowledge by different social classes." (Arce, 2004, p. 231). The first point raised by Giroux brings up the issue of subcultures. There is no such thing as subculture; if it is a part of the culture, then it is a legitimate form of the overall culture itself. But, by labelling some divisions as subculture, this terminology allows an individual to distance oneself from that "subculture" and declare that this form (such as Hip-hop music) is only applicable within certain, small, isolated communities (Giroux, 2000). This same idea relates to the second point of 'superior' and 'inferior' culture. If hip-hop music is only popular in ethnically diverse, low-socioeconomic status communities, it *must* be inferior to the dominant culture pop music, right? The third and fourth negative effects of hegemony described by Giroux could be the most destructive as they allow inequalities to perpetuate across successive generations. In the context of this social and linguistic stratification, those outside the dominant dialect within a society may find their roles and statuses predetermined. An education system which de-legitimizes aspects of a student's home culture in favor of the dominant discourse effectively marginalizes those students and creates a long-term disconnect with associating with that dominance. "While those who speak less prestigious languages enjoy limited mobility, those who speak the more

prestigious languages can 'jump scales'." (Blommaert, 2010, p.36). African-Americans might be

accused of "acting white" in order to advance their socioeconomic status (Goodwin, 1990;

Smitherman, 2000). It also affects the access and knowledge of culture across different social

classes. Education has the tendency to reproduce the same class structures across borders (Calvo

& Sarkisian, 2015). Thus, language teachers take up responsibility as cultural workers to

incorporate their students into new linguistic and cultural practices (Giroux, 1992). An important

facet of developing translanguaging practice in pedagogy is helping students to make cross-

linguistic connections (Palmer, Martinez, Mateus, & Henderson, 2014). Educational policy

should be in place to counteract cumulative disadvantages and deter the effect from reaching into

subsequent generations. Translingual practice and cultural democracy respects and accounts for

home culture in interactions and educational situations. Acknowledging language norms as

polycentric does not lead to a contestation of power (Cangarajah, 2009); these norms and

statuses differ according to particular communicative tasks or genres, leaving the broader social

hierarchy clearly stratified.

A core concept of translingual theory is that through the use of unique localized versions

of Englishes (which spring up independently from hegemonic control by native English users),

outlying language users can maintain ties to their native culture and present resistance to the

hegemonic power of monolingual orientation. "Culture doesn't have to be filtered away or

finessed to negotiate shared meaning." (Canagarajah, 2013, p. 78). People can still maintain

their distinct heritages without impeding the communicative goals during any particular

interaction. Cultural values are clusters of smaller values and can thus be combined in different

ways to create different effects (Pye, Harrison, & Huntington, 2000). These different clusters

perform in unexpected ways when pulled away from the home culture and transplanted into a

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host culture. The learner can take parts of her home culture and make mental associations with

the newly encountered cultural oddities. These clusters can and often do then take on new

linguistic meanings, or create new words or phrases altogether. It is not particularly challenging

to think of English words which were adopted from other languages, "Consider how 'English'

includes words and grammatical structures from Scandinavian, Latin, French, and other

languages." (Canagarajah, 2013, p.8). Viewing culture as a site of identification can help to gain

a more nuanced understanding of the complicated engagements with cultural discourses in

globalized interactions.

For various reasons, English has become the modern-day language of access to

technological advancement. An ideology of English holding on to prominence among

worldwide communication is at a point where it will retain this position, "power is exercised

from innumerable points, in the interplay of nonegalitarian and mobile relations." (Foucault,

1981, p. 314). The successful marketing of the English language and its ownership (or perceived

ownership) among ruling classes around the world in addition to the dominance of English

writing on the Internet demonstrates the belief that having possession of English skills can

improve material circumstances in non-English speaking nation-states, which by doing so,

further perpetuates this idea. Tradition is important to maintaining this ideology yet has more to

do with how things have been linked together and articulated (Hall, 1982). As Stuart Hall wrote,

"Popular culture, especially, is organised [sic] around the contradiction: the popular forces versus

the power bloc." (p. 239). The existing power bloc suggest that native speakers and their

preferred accents are the best representation of English owners, yet realistically, more users

around the world possess non-native English accents. Instead of viewing education as a *melting-

pot*, where the goal is assimilation within the dominant culture, cultural democracy paired with

translanguaging strategies challenges this assumption and instead seeks to weave these distinct and separate cultures without silencing the bicultural voice. Related to languages, this is the reason that distinct, localized versions of English have sprung up independently across the globe. Initially, English was the gateway to access the more technologically advanced Europe (Canagarajah, 2013), and over time as access and education fluctuated, so did the language. Localized grammar or vocabulary presented populations the opportunity to maintain a hold on their home culture while simultaneously maintaining the ability to communicate in a non-native language.

In a real-world example of maintaining a hold on home culture while learning a new language and culture, Irene Welch (2015) gives an example of the interplay of translanguaging practice in the classroom. In this study, a teacher, "Ms. Norman", introduced a bilingual curriculum to her classroom in which she would give primary instruction to elementary aged students in both English and Spanish. Although this is traditionally defined as bilingual education, the actual incorporation in her classroom more accurately showed translingual practice at work. In one interaction between students, the two languages were interspersed in order to accomplish a communicative goal. "By accepting both languages in the context of her ESL class, Ms. Norman cultivated a welcoming, vibrant learning community that laid the foundation for challenging learning opportunities and positive interactional space for her upper elementary students." (Welch, 2015, p. 80). She would also model bilingual interactions for her students rather than simply responding with a perfunctory "good job." (Welch, 2015, p. 91) and in so doing demonstrate that the ultimate goal is communication using all available resources which one has at hand. This classroom was able to demonstrate that, "…social interactions are generated by real-world circumstances and are created organically from the students, who learn

as they participate and are guided by the values and practices of their communities." (Welch, 2015, p. 81). This constructivist, practice-based approach to learning was effective as her students were then able to personalize and internalize the acquired knowledge. "A translanguaging approach to teaching allows the teacher to draw on his or her full linguistic repertoire and to engage the range of language practices of the children in the classroom. This includes acceptance of what has been called code switching, translating, and vernacular forms of languages, all of which are often devalued in school." (García-Mateus & Palmer, 2017, p. 247). Ultimately, by respecting home culture and teaching each student according to strengths, her students showed marked improvement in aptitude and desire to continue their education (Welch, 2015).

"Ms. Norman" was able to connect with her students despite their different English and Spanish cultures because she was herself a member of both communities. The Sapir-Whorf hypothesis shows that different cultures have different ways of classifying the world (Hall, 1982). Antonio Gramsci provided key insights into the power and working of cultural hegemony as it relates to this difference in classification:

> "Every social stratum has its own 'common sense' and its own 'good sense', which are basically the most widespread conception of life and of men. Every philosophical current leaves behind a sedimentation of 'common sense': this is the document of its historical effectiveness. Common sense is not something rigid and immobile, but is continually transforming itself, enriching itself with scientific ideas and with philosophical opinions which have entered ordinary life." (Gramsci, 1971, p. 326).

These definitions of logic and common sense brought up by Gramsci did not limit themselves to the idea of Western rationalism but also includes pre-scientific thinking and the mystic thought

of ancient times. Thus, meaning itself is a social production based on practices derived from

previous meaning. Things and events do not contain their own single, intrinsic meaning which

can be integrally transferred through language. Rather, language had to recognized as the

medium in which specific meanings are created. This symbolization through language is the

medium by which meanings are produced. The current definition of a word is not only based on

previous meaning but must justify its retention as a regularly constructed meaning. Yet this

changing relationship is still committed within the expected parameters of the dominant culture

discourse.

The principal of cultural humility is also relevant to this discussion. Cultural humility is

the ability to maintain an interpersonal stance that is open to the *other* in relation to aspects of

cultural identity most important to the individual. It focuses on self-humility rather than

achieving a state of knowledge or awareness and has helped to counter ethnocentrism and even

racism. It has provided an important corrective to ideas of unilinear evolution, which presumed

that all societies must pass through the same stages of "progress" until they eventually reached

the near perfections of some version of Western European civilization. Translanguaging

supports the development of cross-linguistic awareness to potentially contribute to constructing

empowered bilingual identities over a long-term, and to potentially address language-related

social justice issues within the context of critical multicultural stories and real classroom

situations. (García-Mateus & Palmer, 2017). Moreover, the insistence on respect for the values

of other people may have done good for human dignity and human rights. Relativists might even

be correct in arguing that the meanings and functions of some practices may remain permanently

beyond the comprehension of outside observers of the foreign culture. Yet these practices

remain forever within the scope of hegemonic forces. Ordinary people are capable of recognizing

the way the realities of working-class life are reorganized, reconstructed, and reshaped by the

way they are represented (Hall, 1982). This is the dialectic of cultural struggle, which is a

constant battlefield of resistance and acceptance, or refusal and capitulation (Hall, 1982). As

language directly influences thought, this struggle with hegemony of languages is a never-ending

conflict between those in power and those who seek to gain control over at least a small segment

of their cultural identity.

Language as a local practice and lingua franca English

What happens as these unequal power relations become reciprocated across international

boundaries in the wake of globalization? How did this dominant discourse of an English global

language ideology market itself as the primary accepted version while limiting alternative or

competing discourses? These questions are critical to understanding how English has

historically presented itself as the lingua franca of certain nation-states, which have then

exercised their hegemonic power in both conscious and unconscious ways to expand this

condition into new arenas.

As a result of decentered production networks brought about by globalization,

multilateral transnational flows of culture, border-crossing diasporic communities, and the

compression of time and space more possibilities are given for local factors to influence

language. "The acquisition of lingua franca English is environmentally situated social practice,

not a separable mastery of knowledge, cognition, or form. This form of acquisition is adaptive,

practice based, and emergent." (Canagarajah, 2007, p. 99). Essentially, English has become so

widespread and highbred that it becomes difficult to describe in terms of core qualities. The

combined stresses of urban life, shifting populations, social upheaval, and increased access to

media and engagement are leading to new language mixtures and possibilities (Pennycook,

2009). Thus, scholars must study the situatedness, diversity, material basis, hybrid nature, and fluidity which constitutes language as well as ideology.

Linguistic meaning is created in relation to diverse symbol systems such as icons, space, color, gesture, or other representational systems in addition to different modalities of communication such as writing, visuals, sound, touch and body (Smotrova & Lantolf, 2013). Lingua franca English is where "The form of this English is negotiated by each set of speakers for their purposes. The speakers are able to monitor each other's language proficiency to determine mutually the appropriate grammar, phonology, lexical range, and pragmatic conventions that would ensure intelligibility." (Canagarajah, 2007, p. 91). This mode of communication shows a great deal of fluidity in its parameters and clearly demonstrates the use of all available semiotic resources to achieve a set communicative goal in non-native English forms. The norms for pragmatic fluency are in reality, context-dependent and should be interpreted with attention to the effects on interlocutors of the actual location of the interaction instead of a basis on form and grammar. Just as in first language communication, the realization depends on many factors such as linguistic background, shared knowledge, assumptions, beliefs, and the relationship between interlocutors. In this respect, what affects variation in lingua franca English is no different then what affects variation in other contexts; but given the difference in linguistic and cultural backgrounds, first-language norms will not necessarily be present. (Pölzl & Seidlhofer, 2006).

Global language ideology refers to the concept of English as the most useful language spoken in the modern world. This idea of one monolithic form of English which transcends political and geographic borders as a consequence of globalization is a form of sociological propaganda. The impression seeks to create a culture of conformity. In the words of Jacques

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Ellul, "It is a long-term propaganda, a self-reproducing propaganda that seeks to obtain stable

behavior, to adapt the individual to his everyday life, to reshape his thoughts and behaviors in

terms of the permanent social setting." (Ellul, 1965). The English language has become a

cultural commodity replete with systems for reproducing itself once established in localized

contexts. English has presented itself as the modern bastion of knowledge and technology and

been equally accepted as such by various cultures around the world. "Culture and commodity

become indistinguishable, and social identities are shaped almost exclusively within the ideology

of consumerism." (Giroux, 2000, p. 67-68). With European colonial expansion beginning in the

16th century and reaching its height in the 19th century according to the Gregorian calendar,

global contacts involved western European and North American dominance. "These fluid codes

(English) have been solidified into a monolithic language, territorialized as the language of a

developed country, defined as cognitively more advanced, and exported to other countries as a

product. The language aspires to serve as a global medium of efficient communication in the

network of communities centered around the technologically more developed Europe."

(Canagrajah, 2013, p. 24). In so doing, a self-perpetuating system has been activated which

reproduces English (though locally influenced) in non-native spheres as both the language of

power and the language providing access to that power.

The concept of predominant World Englishes follows a 'three circles model" (Kachru,

1986) defined according to the historical spread and social function of the differing varieties and

their usage. The first, the Inner Circle, is what constitutes the owners of the language who use

English as their first and often only language. Examples of Inner Circle nation-states include

England, the United States, or Australia; this is the version which is treated as having been

spread out to non-native speaking communities and often the preferred mode from which non-

native speakers study. Next, is the Outer Circle, which is made up of the post-colonial

communities which adopted English as a second language for intra-national uses. These

communities have developed their own norms over time in relation to their own cultural

background and values and can thus be described as "norm-developing." Examples of these

norm-developing countries include places like Nigeria, Jamaica, or India. Finally, the Expanding

Circle refers to nation-states which did not live under British colonization but are using English

as a foreign language for contact with the globalized world. These nation-states are any place

around the world not using English for communication within their borders, such as China,

Ukraine, or Saudi Arabia. As these places are not assumed to have internal use of the language,

they are labeled "norm dependent." The dependent norms which they are supposed to adopt are

the standards of the Inner Circle. However, the construction of Kachru's model ignores many

existing and evolving forms of English. Within each community, diverse varieties of English

exist; for example, one can think of the subcultural and social varieties in the Outer Circle or

immigrant second language varieties in the Inner Circle. Translingual practices exist within

Inner Circle communities as well when diverse ethnic or migrant communities negotiate English

in relation to their dialects or native languages. Additionally, there are also multilingual users

who boast of English as their most proficient language among a repertoire of several languages.

Therefore, studying lingua franca English from a position centered around native-speaking

communities is misleading. (Canagarajah, 2013). Even today, references to bilingual education

in the American education system often represents remedial courses aimed at acculturalization to

close the language gap between mother language (or dialect) and Standardized American English

(Eckert, 2017; Gordon, 2010; Welch 2015). Other language varieties also exist at transnational

levels, speculating communities of other scale levels, such as Asian Englishes or Chinese

Englishes (Bolton, 2003; Kirkpatrick, 2010). Furthermore, empirical evidence has shown that multilingual speakers and Expanding Circle Englishes do not necessarily adopt Inner Circle norms for communication (House, 2003; Jenkins, 2000; Kandiah, 1998); this is a testament to the reach of globalization that no community is devoid of contact with English, yet each is still able to retain elements of home culture.

Like every social institution, Global Englishes' hegemony is shaped by the historic, economic and social conditions within which it is embedded, "every act of language is an act that is grounded in historical connections between current statements and prior ones – connections that are related to the social order and are thus not random but ordered." (Blommaert, 2010, p. 138). Practice is a combination of thought and action; everyday practices like cooking, reading, or even the way a person walks are key to understanding social and cultural relations as practice (Schatzki, 2017). "It is not the system that guarantees meaning but the practices in social activity." (Canagarajah, 2010, p. 32). Over time, these individual practices become enmeshed into cultural practices.

Compounding these practices is the fact that English has consistently boasted of the greatest number of second language students for many consecutive years. "The World Englishes paradigm is presented as politically naïve, tied to a view of English as a 'neutral' language, a view that (wittingly or otherwise), serves the ends of global capitalism." (Bolton, 2005, p.75). This is a naïve statement as, "No community if homogeneous. While the 'community' itself embeds a lot of diversity (not only in cultural terms but also in terms of gender, class, region, and lifestyle choice), it is open to interactions with other communities all the time." (Canagarajah, 2013, p. 57). Adding to this ideology are the forces of globalization itself, namely multinational corporations in which employees communicate in English, the cultural products of Hollywood,

and the perceived superiority of English speaking universities in non-native speaking countries.

"Language, discourse, and practice are always too complex to be all about themselves."

(Pennycook, 2009, p. 30). Researchers tend to examine the negative aspect of this ideology: that

it is pushing a false narrative of one monolithic form of English that all students should speak;

yet in the interview I conducted, the concept of global English was regarded as a positive. In my

own interactions while living abroad, the feeling was similar- people want to be proficient in

English, ideally learning form and grammar from a native speaker, in order to improve their

material circumstances through communication with the world outside of their communities.

Though the form and function of the language changes based on local setting (Pennycook, 2009),

English is often perceived as the best available tool to provide a neutral basis for communication.

The social setting of English has changed from a few select countries to nearly anyplace on the

globe; when tourists from several different nation-states meet and communicate with one another

in English or when non-native speakers use English for their online interactions, this serves to

perpetuate the hegemonic ideology.

Accepting the previous assertion that language is at its core a social practice, it then

becomes clear that language form does not govern the speakers of the language, but instead it is

the speakers who negotiate with the myriad possible language forms that they wish to use and for

what purposes. This demonstrates that language is always a work in progress, in a constant state

of agitation, and that based on this, we cannot understand language without taking particular

language practices in their respective locations into account (Pennycook, 2009). More

succinctly, Pennycook stated the following:

"The most common way in which language locality is conceived in linguistics operates

more or less along the following lines: languages are lexicogrammatical systems held in

place by a core which defines what they are. Languages are defined by their coherence

as a system rather than by locality or by the speakers. Locality comes into play on the

one hand in very broad geographic terms as part of the naming of languages. Different

social, cultural, and geographical contexts lead to variations from that core, and may be

accorded the status of varieties in their own right (dialects, sociolects, and so forth)."

(p. 130).

Different local contexts feature different variations of a language; even native speakers of

English who live near the University of Michigan-Flint can differ greatly in their dialects based

on whether one lives in the city or the surrounding suburban areas. This also allows one to think

of the global spread of English defined by its grammar and lexicon to spread and change in

different contexts. "When we think in terms of locality, we should not be concerned with either

smallness or proximity." (Pennycook, 2009, p. 54). The local is not just here, now, small, fixed,

traditional, non-global, in a particular place, but is rather a part of spatial practices that have both

a physicality and a sense of assemblage, movement, and transformation. There is not one point of

origin for Global Englishes, rather there are multiple, co-present, global origins. Variation

among English dialects are not due to the spread of English, but because they share different

histories; the form of English used in a community has always been locally influenced.

Understanding that language as a local practice is a form of language repetition which

creates difference requires a need to consider alternative ways of thinking about time, space,

difference, and repetition. Repetition and change can be similar to devolution where minor

changes over time leads to dramatic changes overall. "Conventionally, this involves a marked

breaking of rules and norms of language, including a deliberate play with its forms and its

potential for meaning." (Carter, 2004, p. 9). Translingual perspective threats diversity as the

norm in the study of English. It also serves as a means to open up spaces to co-construct identity and negotiate meaning (García-Mateus & Palmer, 2017). "Popular culture is not only a site of enormous contradiction but also the site of negotiation for kids, one of the few places where they can speak for themselves, produce alternative public spheres, and represent their own interests." (Giroux, 2000, p. 13). This diversity as normal is not something limited to a "clashing of cultures" which occurs within translingual interactions, it also occurs generationally as youth challenge the assumptions of previous generations and seek to formulate their own unique identities.

Meaning-making derives from a local orientation, but it is unclear at what point the local becomes global and vice versa. "It is critical to understand the variable nature of language, the complexity of social and geographical dialects, the meaning of style-shifting and code-switching in one's language usage, on the one hand, and interconnections between ways of performing and behaving, cognitive processing, and the child's communicative abilities on the other hand." (Eckert, 2017, p. 48). At what point do face-to-face communities become those of imagination, such as internet forums? "Meaning may be made locally, but it articulates with more global concerns." (Davies, 2005, p. 564). In this use of meaning-making and the variable nature of languages, "any use of English therefore may not necessarily be tied to a past history of English use, but may rather be to perform English anew, to be involved in a major radical act of semiotic reconstruction and reconstitution." (Kandiah, 1998, p. 100). Thus, we may not necessarily always wish to draw distinct boundaries between the local and the global from a sociolinguistics perspective; new meaning are often wholly constructed. At the same time, the system of English is constantly changing and sometimes the interjection of one new word is enough to upset the functionality of the system. "In order to understand others, we have to understand what they

remember from the past, what they imagine and project unto the future, and how they position themselves in the present." (Kramsch, 2006, p. 251). Then, new vocabulary must be negotiated in context to renegotiate shared meaning through localized recontextualization.

Language practice moves away from the idea of language as a system and focuses on the social activity which language constructs and the underlying culture, "We may want to look at the diversity of meanings rather than the diversity of languages. This raises questions about how languages relate to the physical world, suggesting that rather than adapting to the world, languages are part of human endeavors to create new worlds." (Pennycook, 2009, p. 15). So, this use of repeated language, such as in poetry or dialogue, is part of the creative process; yet, repeated language is generally taken to be a repetition of the same thing. Thus, it is not about how repetition does the same thing, but how repetition is an act of difference, relocalization, or renewal when taken in different contexts. Language as a local practice changes just as much as it stays the same. Languages are constantly evolving, and sameness must justify itself; difference is the norm. Rather than trying to sort out the local from the derived, we need to consider what language users do with English, how they understand the relationship to their own condition, and what new meanings are generated by use. "Languages are not entities that exist outside human relations and interactions, but are embedded in ecologies of local practice." (Pennycook, 2009, p. 105). Languages do not adapt, people do and change the language as a result. This involves choices about what language serves their needs; this is accomplished through hegemonic forces or sociological propaganda.

Looking at language as a local practice and lingua franca English shows that it developed as part of social and local activity and that both the locality and the language emerged from activities engaged within. Upon accepting that language is a social practice, it is clear that

language form does not dictate to the speakers of the language, but rather the speakers who negotiate with possible forms for a particular purpose. The most common way that language in context is conceived suggests that languages are defined by their coherence as a system. "Even NNS's (non-native speakers) must, and do, subscribe to a set of 'common' procedures and methods to produce and understand talk in ELF (English as lingua franca). For if this were not the case, communication in ELF would never take place." (Kaur, 2009, p. 36). Locality comes into account as a part of the naming of languages, where location is a mappable construct. Global Englishes are not what they are because English has spread and adapted, but because the different varieties have different histories (Bruthiaux, 2006). Understanding the dominant discourse of English as a global language offers important insights into the ways in which English is locally mobilized as a semiotic resource. Language is social, habitual, performative, and variable. "When we think of language in relation to our educational landscapes the linguistic landscaping of local language practices becomes highly significant in relation to the movement of people and languages." (Pennycook, 2009, p. 141). Discourse, genre, and style in relation to terms of practice, direct our attention to the different ways in which we achieve social life via language. We construct our reality through discursive practices, form temporary regularities to achieve things through generic practices, and perform social meetings with different effects through stylistic practices. The marketing of English as the best representation of a language of power and access created an unequal power relation between the owners of English and those who seek ownership as a result of the forces of globalization (Seidlhofer, 2009). The successful market presentation of this ideology has exercised its power to the point that it has become a self-perpetuating system.

Translanguaging Strategies

Translingual Practice in Response to Global English Hegemony

How does a translingual orientation differ from one that is monolingual, bilingual, or multilingual? As hypothesized, communication rises above individual languages by transcending words; this involves negotiating diverse semiotic resources and ecological affordances (Canagarajah, 2013). Languages are constantly in contact with each other and as a result, mutually affect one another. This labelling of *languages* is an ideological act of establishing a certain set of codes in relation to identities and interests. This act is misleading given the fluid nature of word meanings. In everyday communication, users treat all available codes as a repertoire and do not create differences according to preordained labels. Consequently, there are no separate competencies for separate languages but instead people possess an integrated proficiency dissimilar from the traditional understanding of multilingual competence. The notion of standard language is another ideological construction which accommodates considerable hybridity; even when speaking in one language, communication occurs in relation to other diverse environmental cues; no community or mode of communication is exclusively homogenous. As a result, languages and the diverse codes they represent complement each other during any act of communication. The influences of one language on another can be enabling, creative, and offer possibilities to retain an individual's unique home culture and personalized voice.

Users negotiate the diverse semiotic resources present in their repertoire, and the appropriate situational context at one set point in time to produce an interaction which is rhetorically most appropriate for that individual communicative situation (Swaffar, 2006). Translingual practice applies to the strategies of engaging with these diverse codes, knowing that the shape and form of the final product will vary with the contextually-based expectations of interlocutors. This paradigm does not disregard established norms and convention as defined by

the dominant institutions of social groupings; these standards and norms are negotiated in relation to translingual repertoires and practices. These negotiations themselves are subsequently able to lead to subtle variations of the established norms which can gradually lead to changes in the system itself, a byproduct of the innate hybridity of language (Lantolf, 2006; Meierkord, 2004).

Conversation analysis and pragmatics have contributed to the exploration of translingual negotiation strategies. Conversation analysis (Firth, 1996) cultivates a perspective from within social groups which is based on conversational interactions. This reflects how the conversation is structured and how meaning is shaped by the participants' own diverse backgrounds. Thus, meaning-making and communicative success is a collaborative activity in which the interlocutors take equal responsibility to shape denotation within that interaction. The ability to understand co-constructed meanings challenges biases about meaning and forms heretofore considered normative (Goodwin, 1990). However, these patterns appear to favor a sense of unity in practices and negotiation strategies which belies underlying cultural or identity differences. Meanwhile in linguistic terms, pragmatics focuses on the speech acts themselves and pays attention to information and the meaning in interactions. By treating the way such speech acts are shaped by social and cultural backgrounds, more importance is given to semiodiversity, representing a diversity of meanings (Halliday, 2002). As a result, pragmatics pays greater attention to language performance, showing that macro-contextual features play a critical role in communication. Interlocutors can move beyond their native cultures to reconstruct new spaces or create an autonomous third culture for the negotiation of meaning; for example, a shared community and culture for lingua franca English users creates an atmosphere unique in the adoption of effective pragmatic strategies (House, 2003). Both conversational analysis and

pragmatics envision a combination of norms and values to account for the success of

communication strategies. Yet in translingual English, difference is negotiable and this

difference as the norm serves as one of many resources for communicative success. One must

attend to the progression of talk to consider how meaning is shaped in the negotiation process.

In regard to such widespread language diversity, meaning arises from negotiation

practices in local situations, not a shared grammatical system or form (Canagarajah, 2013).

Patterns and norms need to be situated in their ecological context to gain appropriate meaning

(Pennycook, 2009; Swaffar, 2006). These diverse communication resources are appropriated by

people for their set purposes to categorize meaning and gain form in situated contexts for

specific interlocutors during the social practice of communication. "Language and semiotic

resources make meaning in the context of diverse modalities working together, including oral,

written, and visual modes." (Canagarajah, 2013, p. 7). This is all entrenched in the social and

physical environment of a place in a set period in time, which aligns with contextual features

such as participants, objects, and the setting to create meaning, all of which express diverse

power relations, suggesting that contact zone communication displays more careful monitoring

and sensitivity to the negotiation of language differences. Ultimately, languages mesh in

transformative ways to generate new meanings and grammar. Meaning-making is a social

practice which engages holistically with ecological and contextual affordances (Canagarajah,

2013; Giroux, 2000; Pennycook, 2010).

Negotiation during translingual communication generally involve four macro-strategies –

envoicing, recontextualization, interactional, and entextualization (Canagarajah, 2013).

Envoicing strategies are used to help shape the extent and nature of the hybrid communication.

A consideration of voice plays a significant role as this is used to appropriate mobile semiotic

resources tailored to one's speech and writing patterns, which are influenced by home culture.

The recontextualization strategies set the stage for the communication and make adjustments as

necessary for appropriate communication. Interactional strategies negotiate and manage the

meaning making activity. Finally, contextualization strategies configure codes and the spatial

dimension of the text and talk to facilitate and respond to these ongoing, real-time negotiations.

Naturally, these strategies are interconnected; for example, recontextualization can influence

envoicing and vice versa in order to frame semiotic choices for successful comprehension.

The envoicing strategy refers to modes of representing one's identity and location in both

talk and text. Language users wish to be fully understood while maintaining all of their social

and cultural particularities at the same time. The presentation of one's unique voice is

everything in communication, as it allows a use of language resources which present the

intention and history of that individual (Bakhtin, 1986). The negotiation of meaning during a

communicative act is thus a direct representation of one's identity. Additionally, the

performative nature of language requires communicating complex rhetorical meanings through

language, which might exceed formal language proficiency when communicating in a second

language. Translingual practice involves establishing different levels of relationships with

differing individuals and social groups as well as working to accomplish diverse material or

symbolic outcomes. This involves a complex decision about what mix of language resources to

mesh, and where and when to do so when envoicing in communication. These decisions are

often compounded by contact zones, where users must be mindful of what resources other

interlocutors bring with them, being aware of the context for intelligibility and communicative

success. Speakers may accentuate their differences by shifting away from otherwise uniform

uses or shared norms; the preferred use of conventions is often consciously designed to

distinguish participants from one another (Goldoni, 2017). This demonstrates that achieving

intelligibility in communication does not involve a sacrifice of one's peculiarities; envoicing

strategies provide interlocutors with identity and voice. In short, envoicing is a complex

patterning of features for situated social and linguistic acts.

Encased within this envoicing domain are divergence strategies. A divergence strategy,

such as laughter or a deliberate pause in speech, can allow a way to save face or buy time to

negotiate a lack of uptake. "In ELF situations, all participants are equally likely to employ

laughter simultaneously as a 'symptom' of 'non-understanding' and as a face-saving device."

(Pitzl, 2010, p.41). Additionally, laughter may be used multifunctionally to repair a lack of

uptake. If addressing gender differences, it could be used to give an impression of feminine

passivity when involved in a process of negotiation related to communicative goals (such as

asking for a favor) or to mask quiet assertiveness and insistence on obtaining individual

objectives. These and other types of divergence devices may be strategic in use for negotiation

purposes or the representation of personality, a critical component of voice.

Recontextualization strategy involves the framing of talk and text in ways conducive to

comprehension on the part of the listener. In communication, there could be ambiguity as to

what vocabulary or grammar is appropriately situated. These choices must be carefully and

quickly chosen so that meaning can be successfully negotiated. Generally, these choices are

continually renegotiated during the progression of a conversation or literary event. While power

relations of language bear impact on recontextualization, all participants must be comfortable

with difference of form and grammar. In other words, an egalitarian footing must be adopted to

acknowledge both interlocutors' differing norms. "It would seem that by pointing out and

acknowledging cultural differences, participants try to create a temporary in-group of (fellow)

non-natives, whose common ground is the fact that they differ culturally." (Planken, 2005, p.

397). Nor is this process limited to translingual interactions; talk must be framed in relation to

the relevant contexts and the communicative norms and conventions appropriate to such a

footing; dialectical differences can also affect comprehension in recontextualization. These cues

are not necessarily exclusively limited to talk, but can be influenced by body language, such as

the furrowing of a brow to indicate incomprehension. The space constructed for talk is one in

which there is a collaboratively constructed acceptance of differences, where people work

together to find common ground in their differences.

The social activity of co-constructing meanings by adopting reciprocal and collaborative

dynamic strategies is represented by interactional strategies. This also includes the process of

identity negotiation, reinforcing the interrelatedness of negotiation strategies. It should be noted

that these negotiations are not necessarily the same strategies used by each participant. These are

largely strategies of alignment in which interlocutors reciprocally adopt the strategies which

complement or resist those used by the other(s) for negotiation of meaning or social objectives.

Sharing a multilingual framing contributes to openness to negotiation for all participants. The

language resources an individual brings are matched with people, situations, objects, and

communicative ecologies for meaning-making. "Intelligibility is not dependent on form alone.

There are other contextual factors such as the topic, the task, and the familiarity of interlocutors

that can help them deal with their language differences." (Canagarajah, 2013, p. 95).

Multilinguals can adopt very complex strategies which belie their ability to accomplish

successful negotiation of meaning (Kaur, 2009; Pitzl, 2010). These strategies are both

anticipatory as well as reactive in addition to initiated by the other and self-initiated. Listener-

initiated strategies include: lexical anticipation, lexical suggestion, lexical correction, don't give

up, request repetition, request clarification, let-it-pass, listen to the message, participant

paraphrase, and participant prompt; speaker-initiated strategies include: spell out the word,

repeat the phrase, be explicit, paraphrase, and avoid local or idiomatic references (Kirkpatrick,

2010, p. 141). Both explicit and indirect cues form the development of these strategies.

Strategic and instantaneous decisions on how to reciprocate to the other interlocutor

influence why speakers will choose one scheme over another. One advantage in utilizing a

diversity of strategies focusing on the varying dimensions of communication is that each

adjustment signifies different types and levels of meaning. These interactional strategies

complement one another not only in the process of meaning-making, but in in terms of linguistic

and social considerations; they help to negotiate identities and power, convey performative

meanings, negotiate disagreements, or influence opinions. "It is not sharedness but reciprocity

that is key. Interlocutors should come up with strategies that respond to the moves of the

interlocutor to negotiate meanings." (Canagarajah, 2013, p. 83). Though language norms may

differ among participants, the shared interactional strategies explain communicative success or

failure in lingua franca English (Kaur, 2014; Kirkpatrick, 2010). This may not be a focus on

agreement or language harmony, but a demonstration of solidarity among participants to

collaborate negotiation (House, 2003); by accentuating that differences in voice are of interest to

the interlocutors, it demonstrates areas of intentional disagreement or resistance which must be

successfully communicated. Contact zones of English are inherently power-ridden, so a range of

divergence strategies are necessary for effective negotiation of voice and interests.

Simultaneously, it is possible to be supportive in conversational procedures but resistant in the

message. While the local cultural ways of interacting in English are present in interactional

strategies, they paradoxically serve to negotiate differences and ensure intelligibility at contact

zones.

The final strategy in translingual interactions is entextualization. This strategy addresses

the spatiotemporal production processes of talk and text for intelligibility and voice. Speakers

and writers manage their productive processes by manipulating the various dimensions of the

text. These decisions are naturally influenced by the considerations of voice and context

previously mentioned. In addition to demonstrating agency, choices reveal the unfolding

rhetorical and social intentions during communication. For example, as writers edit, omit, and

revise their lexical and syntactic choices, intentions and purposes are revealed. In speech, such

strategies are realized differently, occurring in real-time and relying on the monitoring of speech

and expressions to entextualize intentions with greater care, control, and creativity. This could

be done to test the uptake of interlocutors, preparing them for unconventional choices in order to

elicit particular responses. New uses of language must be interpreted for meaning in the context

of other ecological resources. Individuals retain characteristics of their own English varieties,

facilitating communication with entextualization strategies such as segmentation and

regularization (Meierkord, 2004). Less competent "expanding circle" users are still able to

communicate effectively in their localized forms by incorporating entextualization strategies in

talk and text. Monitoring speech, showing sensitivity to language diversity, and carefully

selecting chunks of language help to modify and simplify language use in entextualization.

As a result of these four interconnected macro-strategies, the focus on translingual

communication is derived from the conversational analysis and the pragmatic strategies that

people use to negotiate differences to achieve intelligibility. These strategies facilitate

communicative success helping to further the practice-based models in other English studies

(Arce, 2004; Bruthaiux, 2010; Darder, 2012). Significantly, the labels and identities created

through situated uses in particular contexts allow labelled languages and language varieties to

become an important form of identity for the owners of those languages and dialects. Practices

are fundamental and generative (Bourdieu, 1977; Canagarajah, 2013), which creates a sense of

empowerment and an affirmative function for social groups in their practices. As the same time,

these language constructions are open to reconstitution and relabeling. A translingual orientation

can motivate groups to rethink other language constructs such as sole language ownership,

proficiency, and language purity. In this vein, misunderstandings are a productive and

generative part of a continuum where negotiation strategies help those misunderstandings evolve

into new comprehension. The negotiation of power relations is often connected with the

negotiation of semantic meaning. Momentary breakdown in form, vocabulary, or grammar can

call forth creative strategies to construct meaning with a sensitivity to process and procedures.

Using these four macro-strategies in translingual negotiations allow the creation of new values or

meanings for existing words through co-constructed situational norms while facilitating effective

communication across language differences.

Discussion

Using interview data collected under a previous study (Wentz, Touchstone, & Feuerherm,

under review), I examined an interview with an international undergraduate student from China.

I chose to focus on this data set as that the contrasting levels of English fluency provide the best

available example of translingual practice; my personal knowledge of her first language,

Mandarin, gives additional insight into the local influences on her English uses and form. Using

a Grounded Theory Approach (Glaser & Strauss, 1967), the data was thematically coded

according to envoicing, recontextualization, interactional, and entextualization strategies. The analysis of our conversation follows.

This student, represented by the pseudonym Winnie, is a first-year student at UM-Flint. She was born and raised in China, where she studied ESL for more than 10 years in her regular schooling and an additional language training center. Before applying to this university, she studied English for nearly 6 hours a day in preparation for the IELTS (International English Language Testing System). She had been living in the US for approximately 6 months, which was her first experience living abroad. Winnie speaks Mandarin Chinese as her native language and is studying Music Performance. I interviewed her twice, with the goal of better understanding her experiences in the Bridge Program and how they helped her transition to a new culture as well as what parts of the curriculum she felt could use improvement.

In review, envoicing strategies allow an individual to communicate while simultaneously retaining elements of home culture by personalizing identity through locally formed talk without negatively impacting the communication goals. Winnie demonstrated her voice in lines 52-54 when describing her English preparation: "When I was in China, I went to training school. They…we will memorize a lot of sentence. Everyday. And, many vocabularies. And then the teacher will teach us how to connect them each other. And, yeah, I thinks that's it." This utterance lacks the traditional use of a/an/the articles in addition to showing a unique grammar and form. As I have studied a bit of Mandarin, I am aware that verb conjugation can be problematic as it does not occur in her L1, as well as the omission of definite articles from where they would be found in Standardized American English. Pluralizing the word "vocabulary" shows that she wishes to express a wide range of syntactic uses for her knowledge but lacks the ability to do so succinctly in her second language. This rhetorical tendency to simplify

expressions in grammatical peculiarities provides a link to her entextualization strategy as well. Her use of past tense in breaking the form of "will teach" is not a breakdown in communication, but a demonstration of English uses localized to Chinese languages; verbs are not conjugated so one must use contextual clues to establish past or future tense. Winnie's voice being influenced by non-conjugation of verbs shows again in line 107, "Yeah, I have," where this would be a direct translation of how she would respond to a "Do you have…?" question in her native language.

The breakdown in English norms do not affect the communicative goals of this conversation. For example, in lines 216-219 Winnie says, "Cause when I was in China, I have to memorize a lot of sentence and words. Then the teacher told us a question, then we will use the sentence and word to write the essay. Here, is, like, teacher will give us a question, then we have to write the essay by ourselves. I think the way the wrote the essay is more easier than I was in China." Past tense nonstandard grammatical uses are ignored by the listener as this in no way affects the intelligibility of her utterance, nor does the oddly phrased "more easier" in any way detract from her message, in fact, Winnie may be providing emphasis to her statement. I fully understood her meaning as the lexical choices she chose to represent herself were crucial to our communicative goals, but grammar was ancillary unless it conflicted with intelligibility. Additionally, one must think about her choices in changing "teacher told us a question" with "teacher will give us a question." It is as if she is communicating that in China, Winnie was expected to provide rote answers whereas in the US, she was expected to think for herself and respond with original, personalized responses.

Additionally, a lack of uptake as an envoicing strategy is not necessarily a communication breakdown; it can be used as an intentional divergence strategy. In my

interview, such stalling tactics occur right from the outset as Winnie and I both take extended pauses and frequent our speech with "um" (lines 2-3, 10) or "uh" (line 3), she also uses "yeah" (lines 44, 54, 67, 136, 155, 166, 195, 198, 207, 211, 223, 244, 276, 289, 299, 308, and 313) to indicate that Winnie considers this representation as a conclusion to her answer; "Yeah" indicates a full-stop to her answers. In context, this came out as, "Sometimes easy because the way they speak it's easy so I can understand. Yeah." (line 243-244). This sentence has the added effect of showing related interactional strategies as when she interacts with native speakers, once they are familiar with her limited grasp of English in comparison to themselves, her native speaking classmates will adopt different norms to achieve communicability. In the course of these interviews, particularly in our second interactions, I interpreted her "yeah" as a sign that she had completed her answer and was ready for the next question, providing an interactional footing for the give-and-take in questions and responses.

Related to this lack of uptake is something known as the "let-it-pass" principle (Firth, 1996). In it, if one isolated piece of vocabulary is misunderstood or totally lost to the listener but does not affect intelligibility, they will allow it to slide. It features in both of our speaking patterns, Winnie spoke unintelligibly on line 97, but it did not affect her communicative meaning; several of my utterances were passed in her listening. However, the negative effects of this were found when I specifically asked Winne about what she did when she encountered unfamiliar vocabulary during her writing placement and she would, "Skip the word." (line 198) which had the effect that, "Maybe I will go the wrong way. Cause when I wrote that essay, I don't know that word and maybe I think I wrote the wrong essay I think maybe cause I don't know some words." (lines 200-201). In that case, a lack of asking for clarification hindered her

communicative goals. The let-it-pass principle should be effectively used when meaning is not

relevant to the overall goal but requires definition if integral to the conversation.

Additionally, recontextualization occurs constantly throughout contact zone

communication as the respective interlopers must shape their form and content to maximize

uptake on the part of the listener. In this interview, this strategy is mostly used by me. From

near the beginning, I am able to see that my normal way of speaking could be misinterpreted or

completely lost to the listener's English perception, "Was this in the public… in your school

system." (line 18). Based on the short conversation we had already had and my own personal

knowledge of China, I was aware that the method in which I began that question needed

adaptation for successful uptake on her part. It was also necessary on my part to be as specific as

possible in directing questions to avoid room for ambiguity, "Specifically, I am interested in the

U.S. academic culture,…reflective writing, office hours, meeting with your professors, working

with other students, academic honesty, plagiarism, learner-centered classrooms, and UM-Flint's

academic and social resources" (lines 70-73) but this barrage of extraneous details in

recontextualizing my question resulted in a communication misfire as Winnie ultimately

responded with an off-topic introduction and had to recontextualize the negotiation of meaning

herself with, "…and, what is the questions?" (line 75) due to the extraneous vocabulary with

which she may have been unfamiliar. As a native speaking user of English, I attempted to suit

my questions to what I perceived as her level of comprehension, but the varying power structures

within our vastly different ownership of the language caused these types of misunderstandings to

occur frequently. Winnie would often use her previously learned style of memorizing sentences

to reply with a preconceived phrase she wished to deliver. This did not always address the topic

at hand, or if she did not catch the intent of my question as in, "How are these games helpful to

your English fluency?" (line 37) to which she responded by simply describing a game in her ESL course instead of the more comprehensive and instructional value related to the purpose of playing games during lessons. This early in our interaction I was unsure of her ability to give a full, comprehensive answer, so I let-it-pass and began a new line of questioning.

A strategy which I used during the interview was recontextualization (though I was unaware of using this strategy at the time). There are several instances where I rephrased questions in similar, related, but different vocabulary uses in order to maximize Winnie's understanding. For example, "Can you tell me a little bit about what your writing process was like before coming to the university? How did you prepare to write papers?" (lines 50-51). This process of asking the same question in more than one way, often complex and simple paired together, gives the listener a fully comprehensible question as well as providing further examples of additional vocabulary if operating at a lower level of language ownership, ideally intended to help the other participant expand their Zone of Proximal Development.

The interview also includes interactional strategies to negotiate and manage meaning-making. This is largely a strategy of alignment, matching the language resources of each participant with the people, situations, objects, and communicative ecologies in collaborative creating understanding. With disparate levels of English fluency between Winnie and myself, comprehension checks occurred often. In line 40, Winnie had to check her vocabulary, "If the, uh, thumb?" to continue in her narrative about the classroom games. I also had to ensure that my questions were properly understood by repeating myself in slightly different ways to maximize uptake. For example, "What about writing that the teacher taught you was the most useful? What do you think taught you the most?" (lines 61-62), or on lines 20-21 I rephrased my line of questioning to be as exact as possible in order to elicit the best response with no room for

misunderstanding, "Did you study online? Did you go to a training center like English First? Was it all of them put together?" which still resulted in a slight misunderstanding, however the let-it-pass principle was applied as Winnie provided an acceptable response despite the fact that she did ultimately combine all of the English learning resources I mentioned.

The interactional strategies are also used to build rapport. Neither Winnie nor I had met each other prior to this initial meeting, and at the second interview had only spoken once before. To build trust required demonstration of shared experiences, with a backdrop of humor to lighten any tension she might feel at this one-on-one interaction being recorded by a native speaker of English. After the recording was shut off in the first interview, I demonstrated my limited knowledge of Mandarin with a short phrase, then at the beginning of the second interview, again with no recording, I greeted her with a standard Chinese introduction of, "Did you eat yet?" after saying good morning, which is roughly equivalent to Americans asking "How are you?" generally used to say hello but not expecting any more than a superficial response in answer.

Entextualization strategies feature prominently when writing. However, there is evidence that this strategy also works well in oral communication given that it addresses the spatiotemporal production of text and talk for voice and intelligibility. In the interview with Winnie, this strategy is least used among all four. It does appear when she addressed the changes to her writing procedure in the U.S., "Before, I don't know what is reflection. When I wrote down an essay about reflection, I didn't do good because I don't know how to write then. I asked my teacher here, and she, she told me I have to write my personal ideas. Then, it's really different because when I was in China, the writing is not like, is not always our personal ideas. And, the teacher here taught me some, how to use, how to write the sentence correctly." (lines 63-67). So, the geographical change and adjustment to new localized norms in addition to expert

instruction has given this translingual user the ability to alter her writing in order to personalize her use of voice to convey narratives in her writing.

When asking about what has changed for her personally, a lack of uptake on my part required Winnie to re-word and thus adjust her entextualization of how her thinking changed from living in China to living in the U.S. Ultimately, this was an intentional perceived lack of uptake on my part in an effort to draw out new thoughts, but mis-fired in having Winnie repeat again her prior unfamiliarity with writing reflectionally, providing a preconceived set response, which is typical of her local English use in China: "Cause when I was in China, I have to memorize a lot of sentence and words. Then the teacher told us a question, then we will use the sentence and word to write the essay. Here, is, like, teacher will give us a question, then we have to write the essay by ourselves. I think the way we wrote the essay is more easier then I was in China." (lines 216-219). She learned by memorizing set phrases in her home country which fits her identity and comfortable mode of communication, so whenever she feels it appropriately fits, will speak in well-rehearsed phrases to avoid potential loss of face during any communication misfires.

These strategies work in concert to ensure that interlocutors in a given communicative act can collaborate in meaning-making for comprehension. Despite disparity in English fluency as well as the power relations which inevitably result when one participant has greater "ownership" of the given method of communication, when properly utilized working together to accomplish a communicative goal, the strategies of envoicing, recontextualization, interactional, and entextualization are powerful tools which effectively work to achieve that end when combined in communicative acts.

Conclusion

Translingual Practice in Response to Global English Hegemony

New forms of communication, empowered by technology and travel, suppress time and space differences. This can intensify intra-community contact, demonstrating that international economy, politics, and industrial production are all intertwined, requiring collaboration between diverse and distant communities. Local dominance in communication practices has opened up to trans-local influences with or without the necessity of travel. These developments interconnect lives and motivate individuals to search for meaningful forms of co-existence.

In this interview, English is the medium for communication, but local practices exist in the language uses of each interlocutor. Translanguaging practice is used during the act of communication to respect and maintain present a personalized voice for both individual's home culture and identity. This demonstrated localized Chinese effects on the non-native speaker's version of English, as well the American version for the native English speaker's. As a result, the power relationship showed an unequal ownership of the language where the native speaker was able to shift and recontextualize meanings, but the user of a second language sometimes struggled with comprehension and at times needed to ask for clarification, sometimes missing the intent of the line of questioning. The strategies both participants used worked to overcome cultural and linguistic differences while each maintained their own identity and representation of voice.

Based on this interview and regarding the relevant research, the application of translingual practice and the strategies associated with their use in contact zone situations demonstrate that in applying this theory towards communication, individuals are able to maintain distinct cultural backgrounds while working collaboratively towards a communicative goal. The community of practice which envelops language users is constantly expanding, contracting, and being re-shaped by those participants. By collaboratively establishing norms and standards

during communication, interlopers jointly share the responsibility of communicability despite differences in power and language ownership at contact zone interactions. This is a process, achieved and co-constructed through mutually responsive practices which negotiate the shifting, fluid, and hybrid values to achieve a sense of community across whichever boundaries fit that contextual situation.

However, this study examines the power relations and English use during one conversation at one set point in time. As such, the development of translingual negotiation strategies are but a snapshot of that use at that time. Future research can focus on real-world analysis of translingual practice, particularly when the interlocutors are each speaking in a different language to better examine just how well these strategies work when there is no shared vocabulary, grammar, or form.

Acknowledgements

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Appendix 1

1   Interviewer: So, can you tell me a little about yourself?

2   Subject: My name is "Winnie". I'm from China. Um, I'm music performance major. Yeah,

3   umm I'm vocalist. Here uh. That's it.

4   I: A vocalist, OK. How long have you been in USA?

5   S: How long…6 months.

6   I: About 6 months. OK, good. How old are you?

7   S: I'm 18 years old.

8   I: 18. What is your first language?

9   S: Chinese.

10   I: Um, can you be more specific? Do you speak Mandarin, do you speak Cantonese, do you

11   speak Shanghaiese?

12   S: I speak Mandarin.

13   I: OK, good. What is your university status? Are you a first-year student? Sophomore? Junior?

14   Senior?

15   S: First-year student. This my first semester.

16   I: OK, um. Back in China, can you tell me a little bit about um your English studies?

17   S: I've been study, uh, I've been studying English for more than 10 years. Umm.

18 I: Was this in the public… in your school system?

19 S: Yeah.

20 I: Did you study online? Did you go to a training center, like English First? Was it all of them

21 put together?

22 S: No, not all of them. I study in my school and also training school.

23 I: OK. OK, good. So, you are in the Bridge program for first-year students. Is that correct?

24 S: Yes.

25 I: Yes. Can you tell me a little bit about your experiences?

26 S: My experience. Ah, at first I think it is really good opportunity to study English here for first

27 semester. Cause my English really bad. Really bad. When I came here, I cannot understand

28 what they said. And some word I don't know. It's not as fluent as now. Now is better but my I

29 still need to improve my English.

30 I: So do I. Hmhm.

31 S: So, for writing. Ha. Yeah, I think the teacher here is really good. And um they taught us a lot

32 grammar and grammar and how to speak English and sometime we do some game. That's really

33 fun. Interesting, I think. It's. I think it's good for us to learn English because when we do know

34 writing some game I, um,

35 I: It's OK. Take your time.

36 S: Um….

37 I: Um, how are these games helpful to your English fluency?

38   S: When we play the game, there are some, like, sentence. Before we play the game, the teacher

39   will wrote down some sentence on the blackboard. Then, we can…um… there was a game like

40   throw a ball to another, to another person. If the uh, thumb?

41   I: Thumb.

42   S: Yeah, thumb. If the thumb touch. There are a lot of parts on the ball. If your thumb touch

43   any parts of them and then you can answer them. And there are a lot of sentence on the

44   blackboard; then you can use the sentence to answer where your thumb touch. Yeah.

45   I: OK

46   S: And, it's really interesting.

47   I: Do you feel that before you came here you could have done the university work without this

48   writing program?

49   S: No, I don't think so.

50   I: OK, can you tell me a little bit about what your writing process was like before coming to the

51   university? How did you prepare to write papers?

52   S: When I was in China, I went to training school. They…we will memorize a lot of sentence.

53   Everyday. And, many vocabularies. And then the teacher will teach us how to connect them

54   each other.   And, yeah, I thinks that's it.

55   I: OK, and after going through the first-year writing program, how has your writing process

56   changed? Now, what do you do to write papers?

57   S: Now I think before I came here I have to translate some sentence cause I don't know how to

58   connect them. When I came here, I think it's easier for me to don't use translating. And

59   sometimes I can easily to find the grammar mistake. And yeah, I think the teacher here taught us

60   a lot.

61   I: What about writing that the teacher taught you was the most useful? What do you think taught

62   you the most?

63   S: It's like um, we are writing reflection. Before, I don't know what is reflection. When I wrote

64   down an essay about reflection, I didn't do good because I don't know how to write then. I

65   asked my teacher here, and she, she told me I have to write my personal ideas. Then, it's really

66   different because when I was in China, the writing is not like, is not always our personal ideas.

67   And, the teacher here taught me some, how to use, how to write the sentence correctly. Yeah.

68   I: OK, now, I want to kinda switch gears; this is going to deal with a little bit of culture shock

69   and how you adjusted to a new life here. Can you tell me a little bit about your experiences with

70   the university culture here at UM-Flint? Where are my specifics? Specifically, I am interested

71   in the U.S. academic culture, which you mentioned a little bit with reflective writing, office

72   hours, meeting with your professors, working with other students, academic honesty, plagiarism,

73   learner-centered classrooms, and UM-Flint's academic and social resources.

74   S: First, I am busy. Cause though I am music student here, I have to do a lot of practice and,

75   what is the questions?

76   I: I want to know about university culture. How well did the Bridge program help you adjust to

77   the UM-Flint culture?

78   S: Maybe I just focus on practice in a.

79   I: OK, before you came to USA, do you think you were comfortable with for example, academic

80   honesty and plagiarism?

81   S: I, I don't think I, I can do good cause my spoken English is really bad.

82   I: It's not that bad.

83   S: Yeah, I now is better.

84   I: OK, um, when you are in a classroom, not with the writing program, a regular classroom; here

85   in USA we do learner-centered classrooms. So, the students are as responsible for classroom

86   discussions as the professor. When that happens, do you feel comfortable participating?

87   S: Maybe not. Cause I think maybe there will be some communicate problem. Cause I think I

88   need a writing teacher to help me um to help me how to write a good essay and the way teacher

89   speak is slow and I can understand what she said and she will teach us some really useful things.

90   I: How about the university's resources for students or international students? Do you have any

91   experiences with these? The library, the library's writing center, the international center next

92   door, these different things at the university?

93   S: I think it's also help us a lot. Cause the writing center, I just went there a few times. So I

94   think they, cause we have to write the essay but they cannot teach us how to use the sentence

95   correctly. I think, uh no, I mean, when we write the sentence, we have to know how to…I think

96   the writing center can just help us connect the aviers(correct the errors?) and some grammar

97   mistake, but they cannot teach us how to use [cromron] (grammar?).

98   I: OK. How about social resources here at university? Making friends and things like that.

99   S: I don't know.

100   I: Clubs?

101   S: Ah, yes, I just joined a club. It's really cool. And then, I knew about the, no, knew some

102   friends here. I think it's good.

103   I: So, about, also about social resources, would include housing. Do you live in UM-Flint

104   housing?

105   S: Yeah, I live in Riverfront.

106   I: OK, do you have a roommate?

107   S: Yeah, I have.

108   I: Is your roommate also an international student?

109   S: One is international student and the other 2 is local here.

110   I: OK, so um, on a scale of 1-10, how friendly are you with your roommates, 1 being we don't

111   like each other at all, 10 being we're best friends, we do everything together.

112   S: 1-10?

113   I: 1-10

114   S: I think. So, 10 is the best?

115   I: 10 is the best.

116   S: I think maybe 9 I think.

117   I: Ok, good. Is your 1 international roommate also from China?

118   S: No, she is from Europe.

119   I: Europe, OK. Good. Um, I really just have 1 more question, which you kind of already

120   answered. What was most useful about the Bridge program, and/or the first-year writing

121   program? What did you learn the most? What did you gain the most? What was most useful?

122   S: What was the first program?

123   I: The bridge program, the first-year writing program, they're the same thing, just different

124   names.

125   S: I don't know about what's…

126   I: The writing placement program; what is the most useful things you've been learning?

127   S: Learning how to connect the sentence and how, how to write different essays. And how to use

128   grammarly, grammar correctly.

129   I: Yes

130   S: And, yeah…

131   I: And what was not useful?

132   S: Not useful?

133   I: Not useful.

134   S: I think there's no useful, unuseful. Yeah.

135   I: OK, is there anything else you would like to say?

136   S: I like to say. Here is good. Yeah.

137   I: OK

138   S: I like here. I like writing room teacher.

139   I: OK, good. And, that covers it. So, thank you very much.

140   Interviewer: Thank you for coming back. Could you please spell your name? How do I write

141   your name?

142   Subject: [redacted, spells legal name].

143   I: OK, thank you. What English courses are you currently taking?

144   S: LIN 101.

145   I: OK. Have you taken any courses in the past?

146   S: Yeah, I, I was taking, now before I enter this university, I was in the ELP.

147   I: OK, the English Language Program.

148   S: Yeah.

149   I: Good. Could please describe your English testing experiences in China?

150   S: In China? I took IELTS before.

151   I: IELTS?

152   S: Yeah.

153   I: And what was that like?

154   S: For me, it's hard. It's really hard. And when I was in high school, my English was really bad,

155   so bad. Yeah.

156   I: OK. Only the IELTS?

157   S: Yeah only the IELTS.

158   I: OK. About how much time every week did you spend studying English when you were living

159   in China?

160   S: Before I took IELTS, I almost, no, I studied everyday. English. Studied English everyday.

161   I: About how much?

162   S: How much?

163   I: Five hours a week, ten hours a week?

164   S: No, that's too little. It's like 6 hours of a day.

165   I: 6 hours a day? Wow.

166   S: Yeah. Because I needs score, so…yeah.

167   I: OK, can you please describe your university testing experiences in China? What tests did you

168   need to be accepted at UM-Flint, here?

169   S: Test? I don't know.

170   I: Here, the students need to take either an SAT test or an ACT test.

171   S: I just took IELTS, then get in here.

172   I: OK. What were the requirements to be accepted here?

173   S: They need 5.5. Yeah. And then my score is 6, so I get in.

174   I: OK, that was all? Just an IELTS of 5.5 or higher.

175   S: Mhmmm.

176   I: OK. Could you please compare the writing placement test you took upon arrival, the first

177   writing placement test at UM-Flint to your IELTS testing experience?

178   S: Cause before I took this placement, I didn't prepare, so. I was in China, then I came back,

179   then I took the placement directly, then I didn't prepare.

180   I: So, I mean, how do they compare? How was our writing placement test compared to the

181   IELTS?

182   S: I think, I think IELTS is more harder.

183   I: Can you explain? Why?

184   S: Wow. Cause there, there are two essays I have to write. One is describe the chart, one is… I

185   don't know what, …uh, describe, maybe it's like family or economic or social or something like

186   this. And, I forgot the, I forgot actually. I think IELTS is more harder cause I think the most

187   hardest one is describe the chart, it's very difficult.

188   I: And that was the IELTS?

189   S: Yeah.

190   I: And what was easier about the placement test here? What happened in this placement test?

191   Do you remember any of the tasks for example? What you had to do?

192   S: I had to read the, the maybe I think the placement is more harder cause I have to read the, um,

193   it's like whole page long, and actually some word I don't know. Then, yeah, I think, I think this

194   one is more harder than IELTS. Cause IELTS they just give you two questions. And actually

195   when you, when you wrote the essays it's also hard. Cause my English is not good. Yeah.

196   I: OK, so can I ask a little bit about your process? When you were taking the writing placement

197   test and you were reading words you don't know, what did you do?

198   S: Skip the word. Then, yeah.

199   I: So how did that, how do you think that affected your placement?

200   S: Maybe I will go the wrong way. Cause when I wrote that essay, I don't know that word and

201   maybe I think I wrote the wrong essay I think maybe cause I don't know some words.

202   I: OK. Now I'm going to ask a little bit of detail about what has changed over your time at UM-

203   Flint. So, let's start with your overall English. How has your English changed during your time

204   here at university?

205   S: Before I came here, my spoken English is really bad, cause when I came here I don't

206   understand what they said and I, that's so awkward. I think it changed cause I, I need to speak

207   all the time. Speak English all the time. So. Yeah.

208   I: OK, how about your writing? How has your first year at university changed your writing?

209   S: I think I don't have to use translator to write the essay. Because before I came here, I need to

210   translate like, every sentence. Maybe almost, I have to translate. And now think I don't have to

211   translate then I can write a sentence. Maybe not perfect, but yeah.

212   I: OK. And, how has the first-year writing program, or linguistics 101, helped change your

213   learning? How you learn?

214   S: I think the way we, I write essay is different cause I think it's different.

215   I: OK, what is different?

216   S: Cause when I was in China, I have to memorize a lot of sentence and words. Then the teacher

217   told us a question, then we will use the sentence and word to write the essay. Here, is, like,

218   teacher will give us a question, then we have to write the essay by ourselves. I think the way we

219   wrote the essay is more easier then I was in China.

220   I: OK, and how has the first-year writing program changed your thinking?

221   S: Thinking? I think, I think here is more easier. Cause when I prepare for IELTS, it's really

222   difficult. And here, I think, when I write the essay here, just my thought, that's just my, yeah,

223   my thought, yeah.

224   I: I don't know if I understand. Is there another way to say that?

225   S: My thinking is, cause here I have to write my own ideas, yeah. When I was in China, my

226   teacher will tell me some sentence structure and how to write this kind of essay. Yeah, it's kind

227   of, I mean, for example, we have to write family, then we have to memorize a lot of about

228   families, words and sentence structure or another like if we write social, about social, then my

229   teacher will told me, told us about some social sentence structure and words.

230   I: OK. Is that all?

231   S: I think so.

232   I: OK, this next one should have a big change. How has your native speaker interactions, talking

233   to people who speak English as a first language, changed?

234   S: I think the way they talk, cause sometimes it's hard. Sometimes I, I don't know the words,

235   maybe, and sometimes they can explain it to me, and I think, yeah. Sometimes it's difficult,

236   sometimes it's easier.

237   I: So, what makes it sometimes difficult, sometimes easy?

238   S: Sometimes difficult.

239   I: Is it person to person, or topic to topic.?

240   S: Maybe topic to topic. Uh, no. Person to person I think, sometimes they will say some word, I

241   don't know, maybe from like idiom?

242   I: Yes, idioms are difficult.

243   S: Difficult, I don't know. Sometimes easy because the way they speak it's easy so I can

244   understand. Yeah.

245   I: OK. Good. How has the first-year writing program changed your use of academic resources?

246   S: Cause here I think, cause teacher will ask us some. Teacher will ask us some question and we

247   have to talk about our own ideas, but when I was in China, we don't usually speak our own

248   ideas- the teacher will told us the answer, then we have to memorize them. I think changed a lot.

249   I: Can you tell me a little bit more? What changed a lot?

250   S: Cause I, before I came here, I don't have to think about them questions, answer. When I came

251   here I have to think about the answer of the question. I think that changed a lot.

252   I: OK, alright, good. How has the first-year writing program changed your English learning

253   motivation? Your desire, how much English you want to know?

254   S: I think I need to know more, cause sometime I don't have time to learn English here, cause

255   when I took this class, I have to learn English because I have to write the essay. I think I need to

256   learn more, cause when I talk to the people, sometimes I don't know what they talking about.

257   It's so awkward and I want to talk with them. So I need to learn more, and I think, yeah. I think

258   that's my motivation.

259   I: OK. Now I'm going to ask you some before and after questions. Could you please describe

260   your English learning effort, how much you would try, before coming here?

261   S: I think I will study English like four hour a week. It's much less than before.

262   I: OK. What about now? How much effort do you put into learning English?

263   S: Four hours a week now.

264   I: So it's the same?

265   S: No, I was talking about here, when I came here, I usually study English like four hours a

266   week. When I was in China, I studied English like six hour a day cause I have to do IELTS

267   exam.

268   I: So, is it fair to say you put more effort into learning English in a foreign country than you do

269   now?

270   S: No, I think I put less effort into learning English here.

271   I: Let's talk about enjoyment. Could you please describe your English learning enjoyment in

272   China?

273   S: I think because my English is so bad before, then I think it's really pitiful.

274   I: Pitiful.

275   S: Yeah, to learn English. But I long for study in America, so it's, it's not big problem for me.

276   Cause, yeah.

277   I: OK. What is your English learning enjoyment like now, at UM-Flint?

278   S: Cause I like to talk with people, so I think I love learning English. But though I put less effort

279   than before, I still learning. Cause I always talk with the people, so I think maybe it's the same,

280   it's just the way is different. Before, I always memorize the words and the sentence and now I,

281   though I don't usually memorize those words and sentence, but I can talk more frequently than

282   before. And actually my IELTS on my speaking is really low, like four. Yeah, I know it's bad.

283   It's the worst score in my IELTS.

284   I: OK. One more before and after question and it's about your English learning investment.

285   S: Investment?

286   I: Mhmm. Did you feel you would have a great benefit from learning English in China?

287   S: I think I was in China, cause I have to write the very hard essay, so I have to memorize a lot of

288   words and sentence. But I, when I be here I just write some easy essay. I think it's more easier.

289   Cause sometimes I don't usually use the hard word in my essay now. Yeah.

290   I: OK. And what about now? Describe your English investment at UM. Do you feel that you

291   will have a long-term benefit, over your lifetime for having a mastery of English and studying in

292   the U.S.A?

293   S: Yeah, I think, I think yes. Cause now I have to, no, I need to think of my own ideas in my

294   essay, though I did use some hard word. I think it's really different. When I wrote my essay

295   before, when I was in China, there's no any my ideas. Teacher taught us what we have to wrote,

296   then we just wrote the essay, but here it's like when I, teacher here taught us we have to read the

297   whole, like, the passage. Teacher told us we have to read the whole passage, then we will think

298   of the why they wrote this book, why, what happened, then we have to write our own experience

299   and, yes, I think yeah.

300   I: OK. Good. Just a few more questions. You mentioned several times, this time and before,

301   about memorizing sentences in the training center. I'm curious what that means. What kind of

302   sentences were you memorizing? Was it like, a conversation?

303   S: It's not conversation. I think, we will memorizing the hard sentence.

304   I: Can you give me an example?

305   S: Example? Here, do I have to read them?

306   I: Just one.

307   S: With the development of society, so it's urgent and necessary to, this, there is a blank, then if

308   every member is willing to contribute himself to the society it will be better and better. Yeah.

309   I: OK. Then, when you were memorizing those things, did you then have the opportunity to

310   practice speaking them with a teacher?

311   S: No.

312   I: No, never? Did you have an opportunity to otherwise use what you were learning?

313   S: When I was learning those sentence, I have to use them in my essay. Yeah, that's, yes.

314   I: OK. And the first time we spoke, I asked you about the writing center in the library. And you

315   told me that somethings they can help you with, and somethings they cannot help you with.

316   Could I get some specific examples about what they can help and what they cannot help?

317   S: I think they can help me to organize the ideas. They can't, I don't know. What's the library?

318   I: The writing center in the library, helping to write papers.

319   S: I went there before, um, I think it's kind of bad experience cause I went there and asked, I

320   asked one person but she told me some, her own ideas about my essay, but because it's the last

321   day to submit them, the essay, then, no, um, essay? I kind of forgot.

322   I: OK, no problem. You can forget. One more question and it's about social life.

323   S: Social?

324   I: Yes, how often do you leave UM-Flint campus and go out into the rest of the world?

325   S: I think I spent most of my time on campus, cause I don't have time, no I don't have car. Then

326   sometimes I will go out with my friend, then just I think we went out just around the city, yeah.

327   I: About how often, like once a month, once a week?

328   S: Once a week.

329   I: Once a week, ok, pretty good. Alright. Anything else?

330   S: No.

331   I: OK, thank you very much.

Abstract

Based on an interview with an international undergraduate student, I examine the theory of translingual practice considering overcoming language differences to achieve a set communicative goal. Differing language ownership causes meaning to arise from negotiation practices based on local situations. The negotiation of power relations relates to the negotiation of semantic meaning. This subject is influenced by pedagogy and the spread of locally-influenced Englishes in the wake of globalization. Implicit in contact zone encounters are issues of power, multiculturalism and language rights. Contact zones of English are inherently power-ridden, so a range of strategies are necessary for effective negotiation of voice and interests. This paper examines the background of translingual practice and analyzes the negotiation strategies used to overcome varying levels of English ownership.

Keywords: Translingual Practice, lingua franca English, second language learning, communities of practice, local language, power relations

Introduction

The world has entered a new era which acts as a "global village" where people of different national and ethnic heritages exist side-by-side in both real environments and the virtual world of online interactions. This interspersing of vastly differing cultures can create anxiety about loss of hegemonic power in dominant cultures, or work to foster a sense of creative growth through increased cooperation. The concept of cultural democracy works to develop a needs-based curriculum sensitive to the home cultural orientation of students. Instead of reducing, "other cultural forms to one of inferior value, status, and importance," (Darder, 2012, p. 55) cultural democracy suggests that no one culture is superior in comparison to another. Specifically, each student should be taught according to dialect, cognitive ability, and learning style, implying that all have the right to maintain their distinct cultural identities. More knowledge is needed on the strategies people adopt to produce and interpret the modes of communication which transcend the current definition of languages. This communicative practice based on a background of diverse domains has been researched but has not advanced significantly beyond the level of describing forms and features. More insight into the production, reception, and circulation of these learning processes using real-world data as well as the implications for meanings which are co-constructed in spatio-temporal context is necessary.

This topic centers around the ideas of belonging, multiculturalism, and language rights. This is convoluted by the levels of discourse regarding where national language and culture occur: local, national, supranational, and global. Therefore, an even broader basis for discussing these discourses is necessary. The effects of globalization have fundamentally altered the state of these discourses. This is not limited to the United States; there are increasingly complex, increasing demands on immigrants in Europe with respect to being able to demonstrate their

knowledge of the languages and societies of their host countries. (Extra, Guus, Spotti, Massimiliano, & Avermaet, 2009). Any sociocultural system is a complex network of meanings that must be understood in context simultaneously as the members of its society understand it.

Translanguaging practice builds upon cultural democracy and hypothesizes that all communication involves multiple modalities working in concert to achieve a communicative goal; language is thus an artificial construction and no matter the linguistic differences among participants, both listener(s) and speaker operate towards creating a common goal of mutual comprehensibility using all available communication resources including first language (including dialect differentiation), written language, second language, gestures, facial expressions and other non-verbal cues. What enables people to communicate effectively is not so much shared grammar and form, but communicative practices and strategies used to process and negotiate language differences (Canagarajah, 2013). I will examine this theory of translingual practice in respect to an interview which I conducted as a graduate student research assistant at the University of Michigan-Flint with an international student regarding her experience in transitioning to a new and foreign culture, with all of the subsequent issues of power, language ownership and personal growth involved therein.

This student had a limited oral English fluency and was placed in a transitional English-course for international students based on her writing placement test.   The communicative goal of the interview was for her to express her feelings regarding the Bridge Program (as the transitional courses are named) at UM-Flint. All international undergraduate students take a short writing test upon matriculation to determine placement within the university's English requirements for graduation; international students can be placed into the first-year English program tract with the domestic student body, or be placed into a Bridge Program focusing upon

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English as a Second Language (ESL) proficiency, academic language, and cultural awareness

skills for international students. The student background is found in Table 1. In addition to her

Bridge Program courses, Winnie had previously enrolled in an optional, non-credit bearing

English Language Program prior to taking the writing test intended to improve her ESL

proficiency.

Pseudonym	Age	Gender	Nationality	First Language	University Major	Time in U.S.A.
Winnie	19	F	Chinese	Mandarin	Music Performance	6 months

Table 1

This student comes from a country where English is not the lingua franca of the dominant

culture, yet she studied English on a regular basis in her home country. As a result, the dialect

used in this interview varies in semiotics, grammar, vocabulary, and even pronunciation.

Implicit in this encounter is a delicate negotiation of power, involving differences in gender,

culture, and language ownership. As English is the medium of communication for this

conversation, but each language variation is influenced by local practice, how is translanguaging

practice used in these interviews? As cultural democracy suggests that home culture is a vital

part of identity, how did this student retain her individual cultural identity while communicating

in English? Is there an unequal effect on power relations given the prescription of having these

conversations exclusively in English? What strategies are used to negotiate sites of resistance or

renegotiation in the oral language used?

Literature Review

The pedagogical implications and background comprising translingual practices requires exploration. This domain is in itself a site of complex and interrelated practices which generates useful insights into communicative practices. Pedagogy is a challenging field where the relevance of new communicative practices are hotly contested and vigorously tested to examine their usefulness and practicality. Translingual orientation challenges the notion of bounded languages featuring the norms and standards coming with monolingual orientation which employs neatly patterned grammatical structures in product-oriented teaching. The goal is to develop pedagogies useful to help students communicate alongside, against, and even beyond the dominant norms without disregarding them, while simultaneously taking advantage of the opportunity to modify, appropriate, and renegotiate dominant norms in the process of language acquisition and communication. To do this, one needs an understanding of the pedagogical processes which underlie second language learning.

<u>Communication Theory</u>

Communication theory is a crucial foundation of the learning processes which directly influence communicable behaviors. This subject is largely based upon the field of psychology. In 1960s and 1970s, a dramatic shift in the overall approach to human psychology occurred, moving away from the behaviorist approaches to input and output which had dominance at the time, thereby causing a substantial increase in the study of cognitive processes in academic contexts related to learning processes. Strange as it may seem today, the inner workings of the mind were largely ignored in the research of human behaviors and learning up until this point. Translingual practice is a new link in the chain of research working to better understand the human brain and the multivariate processes of learning through human interactions. These processes take place almost exclusively through communication. "The heart of language is not

'expression' of something antecedent, much less expression of antecedent thought. It is communication; the establishment of cooperation in an activity in which there are partners, and in which the activity of each is modified and regulated by partnership." (Dewey, 1925, p. 477). This partnership begins at infancy with needs-based communication and subsequently builds language skills to gain access to higher-order thinking. Communication theory has been influenced by and improved upon such psychological theories as behaviorism, constructivism, communities of practice, learning styles, hierarchies of needs, and several other theories.

Behaviorism is a theory of learning which focuses on objectively observable behaviors. Because it cannot be observed, this process discounts the effects mental activities have on learning. This leaves behavior theorists to define learning as nothing more than the acquisition of a new behavior. Learning is acquired through conditioning, which is accomplished in one of two ways: classical conditioning is a natural response to an external stimulus, such as a salivating dog as popularized by Ivan Pavlov; behavioral conditioning, also known as operant conditioning, occurs when a response to a stimulus is reinforced, like teaching pigeons to dance with positive reinforcement, attributed to the works of B.F. Skinner. Behaviorism is relatively simple to understand as it relies on directly observable behavior. Thus, behaviorism does describe several universal laws of learning, but has numerous drawbacks-it does not account for all learning given that internal activities of the mind are discounted, nor does it explain some kinds of learning for which there is no reinforcement mechanism, such as young children recognizing new language patterns.

On the other hand, constructivism is a philosophy of learning which relies on the premise that reflecting on personal experiences is how humans construct an understanding of the world in which they live. Numerous writers have contributed to this field, such as Jean Piaget and Lev

Vygotsky. In constructivism, each individual generates their own rules and mental models, which are based on past experiences, in order to make sense of newly encountered experiences. Learning is the process of adjusting one's current mental model (their interpretation of the world about them) to accommodate for new experiences. All learning is a search for meaning; this requires an understanding of the whole as well as the individual parts which construct a concept. The learning process must focus on primary concepts instead of isolated facts. Since all educational processes are inherently interdisciplinary, educators focus on making connections between facts and concepts to foster new understanding, all the while being aware that past experiences shape present perceptions.

Lev Vygotsky was among the first psychologists to use a constructivist approach, finding learning to be primarily a social function. A citizen of the Union of Soviet Socialist Republics, most of Vygotsky's research went largely unnoticed for decades due to a combination of his untimely death at the age of 37 in addition to the Stalin-directed suppression of his research. While Western scientists were hypothesizing that humans are merely reactionary organisms responding to sensory input and behavior reinforcement, Vygotsky's Marxist-influenced beliefs and research exposed that humans cannot concretely learn in isolation. Instead, language is the tool which allows people to organize their thoughts. Language is by nature a social skill. Initially, the tools of language are used to communicate needs and serve social functions, but over time as these tools become internalized, language becomes a gateway to the self. "As language is internalized it imbues individuals with the capacity to construct complex auxiliary stimuli which in turn enables us to control our own mental activity, principally through private and inner speech." (Lantolf, 2006, p. 720). The development of these tools and their internalization leads to higher-order thinking skills. Vygotsky's *Thought and Language* (1964)

illustrated the connection between the development of speech and the subsequent development of cognitive awareness and conceptualization, of which social interaction and communicative processes bear a central component.

In similar constructivist manner, Jean Piaget performed extensive research in cognitive psychology and discovered that from birth onward, children are active participants in their own mental and physical development. He began his studies with his own children, calling this theoretical framework genetic epistemology (Piaget, 1970), which was a study linking physical maturation and development with the growth of knowledge and understanding. Piaget was able to link four physical stages with their corresponding growth and understanding: sensorimotor stage, pre-operational, concrete operational and formal operational. Each stage builds upon the previous and learners possess certain skills universally (barring cognitive degeneration) connecting physical growth with mental maturation.

Abraham Maslow was another psychological researcher interested in the role of mental health in the achievement of human potential. He found that some needs took precedence over others. For example, one who is starving will seek food before shelter. Likewise, one who is dying of thirst puts this need at the forefront. Later, Maslow connected this basic survival hierarchy with research on psychological well-being and arrived at a Hierarchy of Needs (Maslow, 1943). These are arranged into five tiers, beginning with basic survival, building up to the desire to reach one's fullest potential. The lowest tier is labeled physiological needs, and when these have been met, safety needs can be met, followed by love and belonging needs, then esteem needs, and finally self-actualization needs. In order to achieve self-actualization, all underlying desires must be satisfied first. This Hierarchy of Needs is represented as a pyramid with fundamental survival needs at the bottom, and self-actualization needs at the apex. The

upper tiers are associated with the learning process, in order to access the ability for love and belonging as well as the following steps in the hierarchy, culminating at self-actualization, needs must be adequately met to have the proper mindset for knowledge acquisition. In essence, multiple factors influence learning success and one should be aware of such humanist theories when attempting to understand academic or behavioral problems.

An emphasis on innate human needs lead to Control Theory, which hypothesizes that behavior is not caused by response to outside stimuli; instead, an individual's behavior is inspired by that person's wants at any given time: survival, love, power, freedom, or other human needs (Glasser, 1986). Human beings control their behaviors to maximize this needs satisfaction. A person's basic needs shape how and what they learn. Cooperative, active learning techniques enhance the power of that learning; learning occurs through communication of the subject matter, which requires multiple participants striving towards a shared goal. In relation to translingual practice, the cooperative communicative goals which use all available communicative resources work to overcome misunderstandings and form new semiotic meanings in an effort to meet the individual's needs fulfillment during any set interaction.

Furthermore, these needs are influenced by Learning Styles (Sternberg, 1990); this theory is rooted in the classification of psychological types. This approach to learning emphasizes the fact that people perceive and process information in very different ways. This theory is based on research demonstrating that as the result of heredity, upbringing, and current environmental demands, different individuals have a tendency to both perceive and process information differently, which at its root are classified as: concrete/abstract perceivers or active/reflective processors. Concrete perceivers best absorb information through direct experiences, while abstract perceivers learn through ancillary analysis, observation, and thinking. Active processors

make sense of an experience by immediately using the new information, whereas reflective processors must reflect on it over time. Traditional schooling in the Western world tends to favor abstract perception and reflective processing. In addition to the processing/perception divide, a person learns by seeing, hearing, and acting. Knowledge of whether one is a visual, auditory, or tactile-kinesthetic learner can enable efficient learning by maximizing study time to suit individual strengths.

Related to Learning Styles, Multiple Intelligence Theory proposed that individuals may possess distinct, multiple intelligences containing varying aptitudes in each realm (Gardner, 1983). Howard Gardner defined intelligence as a group of abilities that is somewhat autonomous from other human capacities, featuring a core set of information-processing operations, has a distinct history in the stages of development passed through, and has plausible roots in evolutionary history (Gardner, 1983, p. 62-65). These intelligences determine a person's strengths or weaknesses in the classroom, workplace, and social settings. He identified seven different intelligences: Verbal-linguistic (the use of words and language), Logical-Mathematical (the use of numbers and inductive/deductive reasoning), Visual-Spatial (the ability to visualize objects and spatial dimensions), Bodily-Kinesthetic (control of one's physical motion), Musical-Rhythmic (the ability to recognize tonal patterns and sounds), Interpersonal (the capacity for person-to-person communication and relationships) and Intrapersonal (the understanding of inner states of being, self-reflections and awareness). Just as with learning styles, knowing which intelligence strengths one possesses bears weight upon learning aptitude and reception to new knowledge or skills.

Socio-cultural theory postulates that human thought and understanding grow out of social and cultural history. In other words, people do not develop in isolation and are a product of their

cultural upbringing. "If language has a cognitive habituation, such a cognition is shaped, enabled, and realized in social practice." (Canagarajah, 2007, p. 94). Learning is primarily a social function and people learn best when operating in cooperation with one another in real-world situations. In line with the belief that humans learn through interaction with others, Lev Vygotsky (1978) found that learners are best served when they are active participants in learning, supported by guidance from more skilled peers or a teacher (a "knowledgeable other"). This is known as the Zone of Proximal Development, defined as the range of abilities that learners possess within which they are able to gain new skills. Staying too close to existing knowledge does not provide a challenge, and thus does not constitute concrete learning, just as when straying too far outside of an existing knowledge base the learner lacks the understanding to gain knowledge regardless of expert guidance- the ability to drive a car does not prepare one to fly a helicopter. Vygotsky described the zone of proximal development as, "the distance between the actual development level, as determined by independent problem-solving, and the level of potential development, as determined through problem-solving under adult guidance or in collaboration with more capable peers." (Vygotsky, 1978, p. 86). In other words, cooperative problem-solving scaffolds for future independent problem-solving: what I now know influences what I can successfully learn. People begin at their preferred cultural values and identities but can still engage in collaborative meaning-making. (Canagrajah, 2013). This collaboration in adjusting and creating new meanings based on previous experiences represents the application of an expanding Zone of Proximal Development.

Related to the zone of proximal development is the concept of modelling proposed by Albert Bandura. Any "more knowledgeable other" can be used as a resource to learn about a given topic or skill. This is done through observation, imitation, and the modelling of the desired

behavior. Bandura's social learning theory (1977) can be interpreted as a bridge between behaviorist and cognitive learning theories. There are continuous reciprocal interactions between cognitive, behavioral, and environmental factors, all of which affect learning. People are not only the product of their environment, but that environment is a product of the people. This circular line of thinking can be summarized as, "There is a great range in our use of language; but whatever phase of this range is used is a part of a social process, and it is always that part by means of which we affect ourselves as we affect others and mediate the social situation through this understanding of what we are saying." (Mead, 1934, p. 68). However, certain conditions must be met for effective modelling of desired behavior; Bandura's conditions for learning are attention, retention, reproduction, and motivation. First, the learner must be paying attention; a significant share of cognitive resources must be directed to the behavior or skill which is being modeled and learned. Next, students must be able to retain that to which they have been paying attention. Internalization and personalization are necessary for actual integration of the new knowledge. Students must then be able to reproduce what is modeled. This may take time and practice, given the learner's zone of proximal development in relation to the new skills. Finally, there must be a reason to imitate. Motivation may be internal or external but is necessary for learning to occur. Bandura found that passive learning is only the first step in the process of observation, imitation and modelling. Successful translingual communication uses all of these skills to reshape context during the course of an interaction.

These unconscious psychological processes inform an individual's behavior. How does this relate to the conscious act of learning? Communities of Practice (Lave & Wegner, 1991) views learning as an act of membership in a community which practices its knowledge. Knowledge is inseparable from real-world practice; it is not possible to know without also doing.

In doing, one naturally learns. "The core of the community of practice concept resides in the importance of *doing* and, more particularly, doing things in a way which reinforces membership in that community of practice. It is about local meanings, and individuals' management of their identities." (Davies, 2005, p. 560, original italics). This theory seeks to understand the structures of communities as well as the learning which occurs in them. It is based on the constructivist postulation that learning is a social phenomenon. People organize their learning around the social communities to which they belong. Knowledge is integrated in the life of communities which share values, beliefs, languages, and ways of doing things. Real knowledge is integrated in the doing, social relations, and expertise of these communities of practice. Learning and membership in a community of practice are inseparable; learning is intertwined with community membership- to access the knowledge of a community requires access to the members of a community which hold possession of that knowledge. As learning changes and influences individual identity, relationship to and within the group fluctuates; for instance, in acquiring knowledge, one moves from a student to a knowledgeable expert. The ability to contribute to a community, known as empowerment, creates the potential for learning. The circumstances in which one engages as well as the actions one takes, have consequences for them and their communities, which creates powerful learning environments featuring substantial risk/reward opportunities. So long as the human brain is functioning, it can learn- every brain is an immensely powerful processor. Memory gravitates towards a binary definition: spatial and rote. Knowledge is be best understood when embedded in natural, spatial memory. Learning is enhanced by challenges but inhibited by threats. Learning works best in contextual settings using real-world problems, a common theme in constructivist approaches. Under this theory, knowledge is best acquired in work practices and social relations.

These communities of practice create and maintain membership through social practices at a local level opposed to having global categories imposed upon individuals. This is a delicate procedure as it is unclear in the 21st century, given the ease of instantaneous world-wide communication, exactly where the local becomes global, "meaning may be made locally, but it articulates with more global concerns" (Davies, 2005, p. 564). Individuals have some degree of choice in the extent of their membership within a community. "Western societies are actually in a new era, where among other things, aesthesized multi-modal texts recruit people into 'lifestyle' communities, into 'neo-tribes without socialisation' [sic] where centres [sic] of authority are hard to find and where entry is a matter of the consumers' desire, personal taste, shopping skills, and purchasing power." (Rampton, 1999, p.425). University students are examples of this kind of "neo-tribe" but in this example actively seek to gain socialization skills through integrated learning of the desired subject matter. Learning about the localized social significance of practices, which includes linguistic practice, will occur in response to an individual's admittance as an internal member of that community who is allowed increased participation over time. Without a degree of acceptance, local meaning-making is difficult to discern. Mistakes are bound to occur in the process of communication across bounded languages, and by accepting these mistakes but allowing for a continuation of practices without ridicule or exclusion, translingual communicators slowly gain further access into their desired communities of practice.

At lower levels of knowledge, learning is merely an act of collection. As learners progress, subject matter becomes more meaningful and internal, eventually leading to new understandings, broad applicability, and critical evaluation. Bloom's Taxonomy (1956) categorized and classified learning into six hierarchies: knowledge, comprehension, application, analysis, synthesis, and evaluation; in order to access the next step in this taxonomy, one must

have demonstrable mastery over the previous. Each step incorporates and builds upon previous steps. These levels are not absolute, and they are best used as a guide in understanding the process of learning and knowledge assimilation. Movement from one level of ability to the next requires learning, practice, and sufficient time to internalize the information. The overarching idea is that a higher-order understanding is the ultimate goal of knowledge acquisition, and learning should be structured to reach that goal over time. Knowledge is the most basic level of understanding; it is simply the retention and recollection of facts and information. Comprehension includes a basic understanding of the information and the ability to translate, interpret, or restate the idea. Demonstrating comprehension requires a thorough grasp of the material. Application involves using the information to problem-solve. This includes the creation of strategies which use the knowledge in ways applicable to different but related situations; one example is using a mathematics formula in word problems featuring different numerical values. Analysis is the ability to separate information from its constituent parts to find the relationship between those parts. Analysis-level understanding is also required to understand and explain metaphorical constructions which draw upon common comparisons. Synthesis involves the ability to create new knowledge based on what is already known. From a linguistics standpoint this involves the ability to create new language and draw novel connections based on known words or phrases. Evaluation was the highest level of Bloom's Taxonomy, it incorporates all previous levels of understanding and adds the ability to critically assess the validity of existing rules, standards, and uses of knowledge. People with an evaluative understanding of a given domain have a level of expertise enabling them to appraise, critique, and confirm or reject the value of an idea, concept, or convention. The higher levels of Bloom's Taxonomy are beyond what one would consider standard understanding. Most users of English,

for example, have an application-level understanding of grammar and feel no need for a deeper

analytic, synthetic, or evaluative knowledge.

Roger Säljö's hierarchy (1979) is related to Bloom's taxonomy; this theory views

learning as steps building upon one another, but Säljö focused on the student perspective and

how learners consider the acquisition of new knowledge. Säljö asked his students to assess their

own understanding of what learning entails. The hierarchy of opinions they presented breaks

down as follows:

1. Learning brings about an increase in knowledge. This involves the basic acquisition of
   information.

2. Learning is memorizing and the increased ease of associated recall. This is the storing of
   information which can be later reproduced.

3. Learning is about acquiring facts and developing skills and methods which can be used as
   necessary. In other words, this is the ability to use information appropriately.

4. Learning is about making sense of information, extracting meaning, and relating to
   everyday life or application.

5. Learning is about understanding the world by reinterpreting knowledge. This is
   understanding through evaluation, reassessment, and using the knowledge in new ways.

Real-world application is a critical step of the learning process in every stage of Säljö's

hierarchy. Each level of understanding influences people's perception of what it means to learn,

and each level of learning prompts people to seek a deeper, more complete understanding.

These multiple fields of inquiry influence and are influenced by each other. As the

human psyche is a complicated process, psychologists and educators are ever-interested in

discovering the ways in which humans learn. Underpinning all learning is an act of communication- knowledge must be passed from one person to another in some form. The psychological processes underlying all learning have adapted over time to better serve students as more insight into the human mind has been discovered. Second language learning, specifically regarding English as a Second Language, requires an understanding of the processes which inform and work effectively in the process of knowledge acquisition. In a recent addition to this, Suresh Canagarajah (2013) challenges the monolingual orientation of English by suggesting that languages are an artificial construction which had to be invented as set definable codes. Thus, true communication occurs across more than one mode. Standards of English are often imagined benchmarks which may fluctuate during actual use, having indirect effect on the communicative process in a contact zone. Linguistic evidence shows language to be highly adaptable and constantly changing (Rose, & Galloway, 2017). Ultimately standardization of a language is never complete because language is the property of the communities which practice it, in which words and phrases are constantly being re-shaped to create new meanings. Because of this constantly shifting English landscape, English learners need to be trained in how to bridge the cultural divides which may occur as a result of vastly differing levels of language ownership.

Power Dynamics of Language

Hegemony is "cultural or social predominance or ascendency; predominance by one group within a society or milieu." This can also mean, "a group or regime which exerts undue influence within a society." (Oxford Dictionary of English, 2009). Cultural hegemony is the idea that the ruling class within a society can manipulate the value system and mores of a society so that their values are presented as the worldview of the overall culture (Gramsci, 1971). This is often be used to show the ways in which governments draw their authority from the consent of

the governed, but Gramscian hegemony is derived from Marxism and more accurately describes the systems of power, control, and resistance to the forces of cultural domination (Giroux, 2000). This cultural domination has a foundation in language; in the United States, one finds drastically differing power relations between the people who speak Standardized American English and those whose dialect uses African American Vernacular English. This is not limited to the US, but all over the world. For example, in Czechia, speakers of the Roma language are marginalized in favor of those that speak the language of the dominant culture, Czech (Eckert, 2017). Some dialects within a language system present themselves as the preferred mode of access, while others are often labeled as "inferior". This process requires an almost concerted effort to marginalize, down-grade, or otherwise de-legitimate alternative constructions. The euphemism 'culture change' is often used to describe the process by which some cultural forms and practices are driven away from the center of popular life as an act of active marginalization (Hall, 1981).

Culturally speaking, hegemony is established through language preferences, notably the imposed lingua franca of the dominant culture, which is the official source of information for the people within the society. "As a practice of power, hegemony operates largely through language." (Mayr, 2008, p.14). An ongoing example is the way that language is being used to diminish African-American traditions in the United States (Bruthiaux, 2010; Rampton, 2008). Yet this discrimination does not limit itself to matters of ethnicity; in terms of second language teaching, English L2 students tend to prefer the accents of native speakers, often viewing them as more proper (Beinhoff, 2016; Gu, 2018; Jenkins, 2006; Kaur, 2014), or that "Given that there are no specific guidelines regarding teachers' accents and policy documents, many teachers are nonetheless being made to feel as if their accents are a hindrance." (Baratta, 2017, p. 417), which

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can marginalize perfectly effective educators based on culturally accepted linguistic preferences. This cultural favoritism towards a preferred dialect has the effect of marginalizing perfectly competent experts if their language use does not fit into a cookie cutter representation of the culturally-approved dominant norms.

The prominent negative effects of cultural hegemony, described by Henry Giroux, are listed as, "(1) selection of culture as deemed socially legitimate; (2) categories used to classify certain cultural content and form as superior and inferior; (3) selection and legitimization of school and classroom relationships; and (4) distribution of and access to different types of culture and knowledge by different social classes." (Arce, 2004, p. 231). The first point raised by Giroux brings up the issue of subcultures. There is no such thing as subculture; if it is a part of the culture, then it is a legitimate form of the overall culture itself. But, by labelling some divisions as subculture, this terminology allows an individual to distance oneself from that "subculture" and declare that this form (such as Hip-hop music) is only applicable within certain, small, isolated communities (Giroux, 2000). This same idea relates to the second point of 'superior' and 'inferior' culture. If hip-hop music is only popular in ethnically diverse, low-socioeconomic status communities, it *must* be inferior to the dominant culture pop music, right? The third and fourth negative effects of hegemony described by Giroux could be the most destructive as they allow inequalities to perpetuate across successive generations. In the context of this social and linguistic stratification, those outside the dominant dialect within a society may find their roles and statuses predetermined. An education system which de-legitimizes aspects of a student's home culture in favor of the dominant discourse effectively marginalizes those students and creates a long-term disconnect with associating with that dominance. "While those who speak less prestigious languages enjoy limited mobility, those who speak the more

prestigious languages can 'jump scales'." (Blommaert, 2010, p.36). African-Americans might be accused of "acting white" in order to advance their socioeconomic status (Goodwin, 1990; Smitherman, 2000). It also affects the access and knowledge of culture across different social classes. Education has the tendency to reproduce the same class structures across borders (Calvo & Sarkisian, 2015). Thus, language teachers take up responsibility as cultural workers to incorporate their students into new linguistic and cultural practices (Giroux, 1992). An important facet of developing translanguaging practice in pedagogy is helping students to make cross-linguistic connections (Palmer, Martinez, Mateus, & Henderson, 2014). Educational policy should be in place to counteract cumulative disadvantages and deter the effect from reaching into subsequent generations. Translingual practice and cultural democracy respects and accounts for home culture in interactions and educational situations. Acknowledging language norms as polycentric does not lead to a contestation of power (Cangarajah, 2009); these norms and statuses differ according to particular communicative tasks or genres, leaving the broader social hierarchy clearly stratified.

A core concept of translingual theory is that through the use of unique localized versions of Englishes (which spring up independently from hegemonic control by native English users), outlying language users can maintain ties to their native culture and present resistance to the hegemonic power of monolingual orientation. "Culture doesn't have to be filtered away or finessed to negotiate shared meaning." (Canagarajah, 2013, p. 78). People can still maintain their distinct heritages without impeding the communicative goals during any particular interaction. Cultural values are clusters of smaller values and can thus be combined in different ways to create different effects (Pye, Harrison, & Huntington, 2000). These different clusters perform in unexpected ways when pulled away from the home culture and transplanted into a

host culture. The learner can take parts of her home culture and make mental associations with

the newly encountered cultural oddities. These clusters can and often do then take on new

linguistic meanings, or create new words or phrases altogether. It is not particularly challenging

to think of English words which were adopted from other languages, "Consider how 'English'

includes words and grammatical structures from Scandinavian, Latin, French, and other

languages." (Canagarajah, 2013, p.8). Viewing culture as a site of identification can help to gain

a more nuanced understanding of the complicated engagements with cultural discourses in

globalized interactions.

For various reasons, English has become the modern-day language of access to

technological advancement. An ideology of English holding on to prominence among

worldwide communication is at a point where it will retain this position, "power is exercised

from innumerable points, in the interplay of nonegalitarian and mobile relations." (Foucault,

1981, p. 314). The successful marketing of the English language and its ownership (or perceived

ownership) among ruling classes around the world in addition to the dominance of English

writing on the Internet demonstrates the belief that having possession of English skills can

improve material circumstances in non-English speaking nation-states, which by doing so,

further perpetuates this idea. Tradition is important to maintaining this ideology yet has more to

do with how things have been linked together and articulated (Hall, 1982). As Stuart Hall wrote,

"Popular culture, especially, is organised [sic] around the contradiction: the popular forces versus

the power bloc." (p. 239). The existing power bloc suggest that native speakers and their

preferred accents are the best representation of English owners, yet realistically, more users

around the world possess non-native English accents. Instead of viewing education as a *melting-

pot*, where the goal is assimilation within the dominant culture, cultural democracy paired with

translanguaging strategies challenges this assumption and instead seeks to weave these distinct

and separate cultures without silencing the bicultural voice. Related to languages, this is the

reason that distinct, localized versions of English have sprung up independently across the globe.

Initially, English was the gateway to access the more technologically advanced Europe

(Canagarajah, 2013), and over time as access and education fluctuated, so did the language.

Localized grammar or vocabulary presented populations the opportunity to maintain a hold on

their home culture while simultaneously maintaining the ability to communicate in a non-native

language.

In a real-world example of maintaining a hold on home culture while learning a new

language and culture, Irene Welch (2015) gives an example of the interplay of translanguaging

practice in the classroom. In this study, a teacher, "Ms. Norman", introduced a bilingual

curriculum to her classroom in which she would give primary instruction to elementary aged

students in both English and Spanish. Although this is traditionally defined as bilingual

education, the actual incorporation in her classroom more accurately showed translingual

practice at work. In one interaction between students, the two languages were interspersed in

order to accomplish a communicative goal. "By accepting both languages in the context of her

ESL class, Ms. Norman cultivated a welcoming, vibrant learning community that laid the

foundation for challenging learning opportunities and positive interactional space for her upper

elementary students." (Welch, 2015, p. 80). She would also model bilingual interactions for her

students rather than simply responding with a perfunctory "good job." (Welch, 2015, p. 91) and

in so doing demonstrate that the ultimate goal is communication using all available resources

which one has at hand. This classroom was able to demonstrate that, "…social interactions are

generated by real-world circumstances and are created organically from the students, who learn

as they participate and are guided by the values and practices of their communities." (Welch, 2015, p. 81). This constructivist, practice-based approach to learning was effective as her students were then able to personalize and internalize the acquired knowledge. "A translanguaging approach to teaching allows the teacher to draw on his or her full linguistic repertoire and to engage the range of language practices of the children in the classroom. This includes acceptance of what has been called code switching, translating, and vernacular forms of languages, all of which are often devalued in school." (García-Mateus & Palmer, 2017, p. 247). Ultimately, by respecting home culture and teaching each student according to strengths, her students showed marked improvement in aptitude and desire to continue their education (Welch, 2015).

"Ms. Norman" was able to connect with her students despite their different English and Spanish cultures because she was herself a member of both communities. The Sapir-Whorf hypothesis shows that different cultures have different ways of classifying the world (Hall, 1982). Antonio Gramsci provided key insights into the power and working of cultural hegemony as it relates to this difference in classification:

> "Every social stratum has its own 'common sense' and its own 'good sense', which are basically the most widespread conception of life and of men. Every philosophical current leaves behind a sedimentation of 'common sense': this is the document of its historical effectiveness. Common sense is not something rigid and immobile, but is continually transforming itself, enriching itself with scientific ideas and with philosophical opinions which have entered ordinary life." (Gramsci, 1971, p. 326).

These definitions of logic and common sense brought up by Gramsci did not limit themselves to the idea of Western rationalism but also includes pre-scientific thinking and the mystic thought

of ancient times. Thus, meaning itself is a social production based on practices derived from

previous meaning. Things and events do not contain their own single, intrinsic meaning which

can be integrally transferred through language. Rather, language had to recognized as the

medium in which specific meanings are created. This symbolization through language is the

medium by which meanings are produced. The current definition of a word is not only based on

previous meaning but must justify its retention as a regularly constructed meaning. Yet this

changing relationship is still committed within the expected parameters of the dominant culture

discourse.

The principal of cultural humility is also relevant to this discussion. Cultural humility is

the ability to maintain an interpersonal stance that is open to the *other* in relation to aspects of

cultural identity most important to the individual. It focuses on self-humility rather than

achieving a state of knowledge or awareness and has helped to counter ethnocentrism and even

racism. It has provided an important corrective to ideas of unilinear evolution, which presumed

that all societies must pass through the same stages of "progress" until they eventually reached

the near perfections of some version of Western European civilization. Translanguaging

supports the development of cross-linguistic awareness to potentially contribute to constructing

empowered bilingual identities over a long-term, and to potentially address language-related

social justice issues within the context of critical multicultural stories and real classroom

situations. (García-Mateus & Palmer, 2017). Moreover, the insistence on respect for the values

of other people may have done good for human dignity and human rights. Relativists might even

be correct in arguing that the meanings and functions of some practices may remain permanently

beyond the comprehension of outside observers of the foreign culture. Yet these practices

remain forever within the scope of hegemonic forces. Ordinary people are capable of recognizing

the way the realities of working-class life are reorganized, reconstructed, and reshaped by the

way they are represented (Hall, 1982). This is the dialectic of cultural struggle, which is a

constant battlefield of resistance and acceptance, or refusal and capitulation (Hall, 1982). As

language directly influences thought, this struggle with hegemony of languages is a never-ending

conflict between those in power and those who seek to gain control over at least a small segment

of their cultural identity.

Language as a local practice and lingua franca English

What happens as these unequal power relations become reciprocated across international

boundaries in the wake of globalization? How did this dominant discourse of an English global

language ideology market itself as the primary accepted version while limiting alternative or

competing discourses? These questions are critical to understanding how English has

historically presented itself as the lingua franca of certain nation-states, which have then

exercised their hegemonic power in both conscious and unconscious ways to expand this

condition into new arenas.

As a result of decentered production networks brought about by globalization,

multilateral transnational flows of culture, border-crossing diasporic communities, and the

compression of time and space more possibilities are given for local factors to influence

language. "The acquisition of lingua franca English is environmentally situated social practice,

not a separable mastery of knowledge, cognition, or form. This form of acquisition is adaptive,

practice based, and emergent." (Canagarajah, 2007, p. 99). Essentially, English has become so

widespread and highbred that it becomes difficult to describe in terms of core qualities. The

combined stresses of urban life, shifting populations, social upheaval, and increased access to

media and engagement are leading to new language mixtures and possibilities (Pennycook,

2009). Thus, scholars must study the situatedness, diversity, material basis, hybrid nature, and fluidity which constitutes language as well as ideology.

Linguistic meaning is created in relation to diverse symbol systems such as icons, space, color, gesture, or other representational systems in addition to different modalities of communication such as writing, visuals, sound, touch and body (Smotrova & Lantolf, 2013). Lingua franca English is where "The form of this English is negotiated by each set of speakers for their purposes. The speakers are able to monitor each other's language proficiency to determine mutually the appropriate grammar, phonology, lexical range, and pragmatic conventions that would ensure intelligibility." (Canagarajah, 2007, p. 91). This mode of communication shows a great deal of fluidity in its parameters and clearly demonstrates the use of all available semiotic resources to achieve a set communicative goal in non-native English forms. The norms for pragmatic fluency are in reality, context-dependent and should be interpreted with attention to the effects on interlocutors of the actual location of the interaction instead of a basis on form and grammar. Just as in first language communication, the realization depends on many factors such as linguistic background, shared knowledge, assumptions, beliefs, and the relationship between interlocutors. In this respect, what affects variation in lingua franca English is no different then what affects variation in other contexts; but given the difference in linguistic and cultural backgrounds, first-language norms will not necessarily be present. (Pölzl & Seidlhofer, 2006).

Global language ideology refers to the concept of English as the most useful language spoken in the modern world. This idea of one monolithic form of English which transcends political and geographic borders as a consequence of globalization is a form of sociological propaganda. The impression seeks to create a culture of conformity. In the words of Jacques

Ellul, "It is a long-term propaganda, a self-reproducing propaganda that seeks to obtain stable behavior, to adapt the individual to his everyday life, to reshape his thoughts and behaviors in terms of the permanent social setting." (Ellul, 1965). The English language has become a cultural commodity replete with systems for reproducing itself once established in localized contexts. English has presented itself as the modern bastion of knowledge and technology and been equally accepted as such by various cultures around the world. "Culture and commodity become indistinguishable, and social identities are shaped almost exclusively within the ideology of consumerism." (Giroux, 2000, p. 67-68). With European colonial expansion beginning in the 16th century and reaching its height in the 19th century according to the Gregorian calendar, global contacts involved western European and North American dominance. "These fluid codes (English) have been solidified into a monolithic language, territorialized as the language of a developed country, defined as cognitively more advanced, and exported to other countries as a product. The language aspires to serve as a global medium of efficient communication in the network of communities centered around the technologically more developed Europe." (Canagrajah, 2013, p. 24). In so doing, a self-perpetuating system has been activated which reproduces English (though locally influenced) in non-native spheres as both the language of power and the language providing access to that power.

The concept of predominant World Englishes follows a 'three circles model" (Kachru, 1986) defined according to the historical spread and social function of the differing varieties and their usage. The first, the Inner Circle, is what constitutes the owners of the language who use English as their first and often only language. Examples of Inner Circle nation-states include England, the United States, or Australia; this is the version which is treated as having been spread out to non-native speaking communities and often the preferred mode from which non-

native speakers study. Next, is the Outer Circle, which is made up of the post-colonial

communities which adopted English as a second language for intra-national uses. These

communities have developed their own norms over time in relation to their own cultural

background and values and can thus be described as "norm-developing." Examples of these

norm-developing countries include places like Nigeria, Jamaica, or India. Finally, the Expanding

Circle refers to nation-states which did not live under British colonization but are using English

as a foreign language for contact with the globalized world. These nation-states are any place

around the world not using English for communication within their borders, such as China,

Ukraine, or Saudi Arabia. As these places are not assumed to have internal use of the language,

they are labeled "norm dependent." The dependent norms which they are supposed to adopt are

the standards of the Inner Circle. However, the construction of Kachru's model ignores many

existing and evolving forms of English. Within each community, diverse varieties of English

exist; for example, one can think of the subcultural and social varieties in the Outer Circle or

immigrant second language varieties in the Inner Circle. Translingual practices exist within

Inner Circle communities as well when diverse ethnic or migrant communities negotiate English

in relation to their dialects or native languages. Additionally, there are also multilingual users

who boast of English as their most proficient language among a repertoire of several languages.

Therefore, studying lingua franca English from a position centered around native-speaking

communities is misleading. (Canagarajah, 2013). Even today, references to bilingual education

in the American education system often represents remedial courses aimed at acculturalization to

close the language gap between mother language (or dialect) and Standardized American English

(Eckert, 2017; Gordon, 2010; Welch 2015). Other language varieties also exist at transnational

levels, speculating communities of other scale levels, such as Asian Englishes or Chinese

Englishes (Bolton, 2003; Kirkpatrick, 2010). Furthermore, empirical evidence has shown that multilingual speakers and Expanding Circle Englishes do not necessarily adopt Inner Circle norms for communication (House, 2003; Jenkins, 2000; Kandiah, 1998); this is a testament to the reach of globalization that no community is devoid of contact with English, yet each is still able to retain elements of home culture.

Like every social institution, Global Englishes' hegemony is shaped by the historic, economic and social conditions within which it is embedded, "every act of language is an act that is grounded in historical connections between current statements and prior ones – connections that are related to the social order and are thus not random but ordered." (Blommaert, 2010, p. 138). Practice is a combination of thought and action; everyday practices like cooking, reading, or even the way a person walks are key to understanding social and cultural relations as practice (Schatzki, 2017). "It is not the system that guarantees meaning but the practices in social activity." (Canagarajah, 2010, p. 32). Over time, these individual practices become enmeshed into cultural practices.

Compounding these practices is the fact that English has consistently boasted of the greatest number of second language students for many consecutive years. "The World Englishes paradigm is presented as politically naïve, tied to a view of English as a 'neutral' language, a view that (wittingly or otherwise), serves the ends of global capitalism." (Bolton, 2005, p.75). This is a naïve statement as, "No community if homogeneous. While the 'community' itself embeds a lot of diversity (not only in cultural terms but also in terms of gender, class, region, and lifestyle choice), it is open to interactions with other communities all the time." (Canagarajah, 2013, p. 57). Adding to this ideology are the forces of globalization itself, namely multinational corporations in which employees communicate in English, the cultural products of Hollywood,

and the perceived superiority of English speaking universities in non-native speaking countries.

"Language, discourse, and practice are always too complex to be all about themselves."

(Pennycook, 2009, p. 30). Researchers tend to examine the negative aspect of this ideology: that

it is pushing a false narrative of one monolithic form of English that all students should speak;

yet in the interview I conducted, the concept of global English was regarded as a positive. In my

own interactions while living abroad, the feeling was similar- people want to be proficient in

English, ideally learning form and grammar from a native speaker, in order to improve their

material circumstances through communication with the world outside of their communities.

Though the form and function of the language changes based on local setting (Pennycook, 2009),

English is often perceived as the best available tool to provide a neutral basis for communication.

The social setting of English has changed from a few select countries to nearly anyplace on the

globe; when tourists from several different nation-states meet and communicate with one another

in English or when non-native speakers use English for their online interactions, this serves to

perpetuate the hegemonic ideology.

Accepting the previous assertion that language is at its core a social practice, it then

becomes clear that language form does not govern the speakers of the language, but instead it is

the speakers who negotiate with the myriad possible language forms that they wish to use and for

what purposes. This demonstrates that language is always a work in progress, in a constant state

of agitation, and that based on this, we cannot understand language without taking particular

language practices in their respective locations into account (Pennycook, 2009). More

succinctly, Pennycook stated the following:

"The most common way in which language locality is conceived in linguistics operates

more or less along the following lines: languages are lexicogrammatical systems held in

place by a core which defines what they are. Languages are defined by their coherence

as a system rather than by locality or by the speakers. Locality comes into play on the

one hand in very broad geographic terms as part of the naming of languages. Different

social, cultural, and geographical contexts lead to variations from that core, and may be

accorded the status of varieties in their own right (dialects, sociolects, and so forth)."

(p. 130).

Different local contexts feature different variations of a language; even native speakers of

English who live near the University of Michigan-Flint can differ greatly in their dialects based

on whether one lives in the city or the surrounding suburban areas. This also allows one to think

of the global spread of English defined by its grammar and lexicon to spread and change in

different contexts. "When we think in terms of locality, we should not be concerned with either

smallness or proximity." (Pennycook, 2009, p. 54). The local is not just here, now, small, fixed,

traditional, non-global, in a particular place, but is rather a part of spatial practices that have both

a physicality and a sense of assemblage, movement, and transformation. There is not one point of

origin for Global Englishes, rather there are multiple, co-present, global origins. Variation

among English dialects are not due to the spread of English, but because they share different

histories; the form of English used in a community has always been locally influenced.

Understanding that language as a local practice is a form of language repetition which

creates difference requires a need to consider alternative ways of thinking about time, space,

difference, and repetition. Repetition and change can be similar to devolution where minor

changes over time leads to dramatic changes overall. "Conventionally, this involves a marked

breaking of rules and norms of language, including a deliberate play with its forms and its

potential for meaning." (Carter, 2004, p. 9). Translingual perspective threats diversity as the

norm in the study of English. It also serves as a means to open up spaces to co-construct identity and negotiate meaning (García-Mateus & Palmer, 2017). "Popular culture is not only a site of enormous contradiction but also the site of negotiation for kids, one of the few places where they can speak for themselves, produce alternative public spheres, and represent their own interests." (Giroux, 2000, p. 13). This diversity as normal is not something limited to a "clashing of cultures" which occurs within translingual interactions, it also occurs generationally as youth challenge the assumptions of previous generations and seek to formulate their own unique identities.

Meaning-making derives from a local orientation, but it is unclear at what point the local becomes global and vice versa. "It is critical to understand the variable nature of language, the complexity of social and geographical dialects, the meaning of style-shifting and code-switching in one's language usage, on the one hand, and interconnections between ways of performing and behaving, cognitive processing, and the child's communicative abilities on the other hand." (Eckert, 2017, p. 48). At what point do face-to-face communities become those of imagination, such as internet forums? "Meaning may be made locally, but it articulates with more global concerns." (Davies, 2005, p. 564). In this use of meaning-making and the variable nature of languages, "any use of English therefore may not necessarily be tied to a past history of English use, but may rather be to perform English anew, to be involved in a major radical act of semiotic reconstruction and reconstitution." (Kandiah, 1998, p. 100). Thus, we may not necessarily always wish to draw distinct boundaries between the local and the global from a sociolinguistics perspective; new meaning are often wholly constructed. At the same time, the system of English is constantly changing and sometimes the interjection of one new word is enough to upset the functionality of the system. "In order to understand others, we have to understand what they

remember from the past, what they imagine and project unto the future, and how they position

themselves in the present." (Kramsch, 2006, p. 251). Then, new vocabulary must be negotiated

in context to renegotiate shared meaning through localized recontextualization.

Language practice moves away from the idea of language as a system and focuses on

the social activity which language constructs and the underlying culture, "We may want to look

at the diversity of meanings rather than the diversity of languages. This raises questions about

how languages relate to the physical world, suggesting that rather than adapting to the world,

languages are part of human endeavors to create new worlds." (Pennycook, 2009, p. 15). So, this

use of repeated language, such as in poetry or dialogue, is part of the creative process; yet,

repeated language is generally taken to be a repetition of the same thing. Thus, it is not about

how repetition does the same thing, but how repetition is an act of difference, relocalization, or

renewal when taken in different contexts. Language as a local practice changes just as much as it

stays the same. Languages are constantly evolving, and sameness must justify itself; difference

is the norm. Rather than trying to sort out the local from the derived, we need to consider what

language users do with English, how they understand the relationship to their own condition, and

what new meanings are generated by use. "Languages are not entities that exist outside human

relations and interactions, but are embedded in ecologies of local practice." (Pennycook, 2009, p.

105). Languages do not adapt, people do and change the language as a result. This involves

choices about what language serves their needs; this is accomplished through hegemonic forces

or sociological propaganda.

Looking at language as a local practice and lingua franca English shows that it developed

as part of social and local activity and that both the locality and the language emerged from

activities engaged within. Upon accepting that language is a social practice, it is clear that

language form does not dictate to the speakers of the language, but rather the speakers who negotiate with possible forms for a particular purpose. The most common way that language in context is conceived suggests that languages are defined by their coherence as a system. "Even NNS's (non-native speakers) must, and do, subscribe to a set of 'common' procedures and methods to produce and understand talk in ELF (English as lingua franca). For if this were not the case, communication in ELF would never take place." (Kaur, 2009, p. 36). Locality comes into account as a part of the naming of languages, where location is a mappable construct. Global Englishes are not what they are because English has spread and adapted, but because the different varieties have different histories (Bruthiaux, 2006). Understanding the dominant discourse of English as a global language offers important insights into the ways in which English is locally mobilized as a semiotic resource. Language is social, habitual, performative, and variable. "When we think of language in relation to our educational landscapes the linguistic landscaping of local language practices becomes highly significant in relation to the movement of people and languages." (Pennycook, 2009, p. 141). Discourse, genre, and style in relation to terms of practice, direct our attention to the different ways in which we achieve social life via language. We construct our reality through discursive practices, form temporary regularities to achieve things through generic practices, and perform social meetings with different effects through stylistic practices. The marketing of English as the best representation of a language of power and access created an unequal power relation between the owners of English and those who seek ownership as a result of the forces of globalization (Seidlhofer, 2009). The successful market presentation of this ideology has exercised its power to the point that it has become a self-perpetuating system.

Translanguaging Strategies

How does a translingual orientation differ from one that is monolingual, bilingual, or multilingual? As hypothesized, communication rises above individual languages by transcending words; this involves negotiating diverse semiotic resources and ecological affordances (Canagarajah, 2013). Languages are constantly in contact with each other and as a result, mutually affect one another. This labelling of *languages* is an ideological act of establishing a certain set of codes in relation to identities and interests. This act is misleading given the fluid nature of word meanings. In everyday communication, users treat all available codes as a repertoire and do not create differences according to preordained labels. Consequently, there are no separate competencies for separate languages but instead people possess an integrated proficiency dissimilar from the traditional understanding of multilingual competence. The notion of standard language is another ideological construction which accommodates considerable hybridity; even when speaking in one language, communication occurs in relation to other diverse environmental cues; no community or mode of communication is exclusively homogenous. As a result, languages and the diverse codes they represent complement each other during any act of communication. The influences of one language on another can be enabling, creative, and offer possibilities to retain an individual's unique home culture and personalized voice.

Users negotiate the diverse semiotic resources present in their repertoire, and the appropriate situational context at one set point in time to produce an interaction which is rhetorically most appropriate for that individual communicative situation (Swaffar, 2006). Translingual practice applies to the strategies of engaging with these diverse codes, knowing that the shape and form of the final product will vary with the contextually-based expectations of interlocutors. This paradigm does not disregard established norms and convention as defined by

the dominant institutions of social groupings; these standards and norms are negotiated in

relation to translingual repertoires and practices. These negotiations themselves are subsequently

able to lead to subtle variations of the established norms which can gradually lead to changes in

the system itself, a byproduct of the innate hybridity of language (Lantolf, 2006; Meierkord,

2004).

Conversation analysis and pragmatics have contributed to the exploration of translingual

negotiation strategies. Conversation analysis (Firth, 1996) cultivates a perspective from within

social groups which is based on conversational interactions. This reflects how the conversation

is structured and how meaning is shaped by the participants' own diverse backgrounds. Thus,

meaning-making and communicative success is a collaborative activity in which the interlocutors

take equal responsibility to shape denotation within that interaction. The ability to understand

co-constructed meanings challenges biases about meaning and forms heretofore considered

normative (Goodwin, 1990). However, these patterns appear to favor a sense of unity in

practices and negotiation strategies which belies underlying cultural or identity differences.

Meanwhile in linguistic terms, pragmatics focuses on the speech acts themselves and pays

attention to information and the meaning in interactions. By treating the way such speech acts

are shaped by social and cultural backgrounds, more importance is given to semiodiversity,

representing a diversity of meanings (Halliday, 2002). As a result, pragmatics pays greater

attention to language performance, showing that macro-contextual features play a critical role in

communication. Interlocutors can move beyond their native cultures to reconstruct new spaces

or create an autonomous third culture for the negotiation of meaning; for example, a shared

community and culture for lingua franca English users creates an atmosphere unique in the

adoption of effective pragmatic strategies (House, 2003). Both conversational analysis and

pragmatics envision a combination of norms and values to account for the success of

communication strategies. Yet in translingual English, difference is negotiable and this

difference as the norm serves as one of many resources for communicative success. One must

attend to the progression of talk to consider how meaning is shaped in the negotiation process.

In regard to such widespread language diversity, meaning arises from negotiation

practices in local situations, not a shared grammatical system or form (Canagarajah, 2013).

Patterns and norms need to be situated in their ecological context to gain appropriate meaning

(Pennycook, 2009; Swaffar, 2006). These diverse communication resources are appropriated by

people for their set purposes to categorize meaning and gain form in situated contexts for

specific interlocutors during the social practice of communication. "Language and semiotic

resources make meaning in the context of diverse modalities working together, including oral,

written, and visual modes." (Canagarajah, 2013, p. 7). This is all entrenched in the social and

physical environment of a place in a set period in time, which aligns with contextual features

such as participants, objects, and the setting to create meaning, all of which express diverse

power relations, suggesting that contact zone communication displays more careful monitoring

and sensitivity to the negotiation of language differences. Ultimately, languages mesh in

transformative ways to generate new meanings and grammar. Meaning-making is a social

practice which engages holistically with ecological and contextual affordances (Canagarajah,

2013; Giroux, 2000; Pennycook, 2010).

Negotiation during translingual communication generally involve four macro-strategies –

envoicing, recontextualization, interactional, and entextualization (Canagarajah, 2013).

Envoicing strategies are used to help shape the extent and nature of the hybrid communication.

A consideration of voice plays a significant role as this is used to appropriate mobile semiotic

resources tailored to one's speech and writing patterns, which are influenced by home culture.

The recontextualization strategies set the stage for the communication and make adjustments as

necessary for appropriate communication. Interactional strategies negotiate and manage the

meaning making activity. Finally, contextualization strategies configure codes and the spatial

dimension of the text and talk to facilitate and respond to these ongoing, real-time negotiations.

Naturally, these strategies are interconnected; for example, recontextualization can influence

envoicing and vice versa in order to frame semiotic choices for successful comprehension.

The envoicing strategy refers to modes of representing one's identity and location in both

talk and text. Language users wish to be fully understood while maintaining all of their social

and cultural particularities at the same time. The presentation of one's unique voice is

everything in communication, as it allows a use of language resources which present the

intention and history of that individual (Bakhtin, 1986). The negotiation of meaning during a

communicative act is thus a direct representation of one's identity. Additionally, the

performative nature of language requires communicating complex rhetorical meanings through

language, which might exceed formal language proficiency when communicating in a second

language. Translingual practice involves establishing different levels of relationships with

differing individuals and social groups as well as working to accomplish diverse material or

symbolic outcomes. This involves a complex decision about what mix of language resources to

mesh, and where and when to do so when envoicing in communication. These decisions are

often compounded by contact zones, where users must be mindful of what resources other

interlocutors bring with them, being aware of the context for intelligibility and communicative

success. Speakers may accentuate their differences by shifting away from otherwise uniform

uses or shared norms; the preferred use of conventions is often consciously designed to

distinguish participants from one another (Goldoni, 2017). This demonstrates that achieving

intelligibility in communication does not involve a sacrifice of one's peculiarities; envoicing

strategies provide interlocutors with identity and voice. In short, envoicing is a complex

patterning of features for situated social and linguistic acts.

Encased within this envoicing domain are divergence strategies. A divergence strategy,

such as laughter or a deliberate pause in speech, can allow a way to save face or buy time to

negotiate a lack of uptake. "In ELF situations, all participants are equally likely to employ

laughter simultaneously as a 'symptom' of 'non-understanding' and as a face-saving device."

(Pitzl, 2010, p.41). Additionally, laughter may be used multifunctionally to repair a lack of

uptake. If addressing gender differences, it could be used to give an impression of feminine

passivity when involved in a process of negotiation related to communicative goals (such as

asking for a favor) or to mask quiet assertiveness and insistence on obtaining individual

objectives. These and other types of divergence devices may be strategic in use for negotiation

purposes or the representation of personality, a critical component of voice.

Recontextualization strategy involves the framing of talk and text in ways conducive to

comprehension on the part of the listener. In communication, there could be ambiguity as to

what vocabulary or grammar is appropriately situated. These choices must be carefully and

quickly chosen so that meaning can be successfully negotiated. Generally, these choices are

continually renegotiated during the progression of a conversation or literary event. While power

relations of language bear impact on recontextualization, all participants must be comfortable

with difference of form and grammar. In other words, an egalitarian footing must be adopted to

acknowledge both interlocutors' differing norms. "It would seem that by pointing out and

acknowledging cultural differences, participants try to create a temporary in-group of (fellow)

non-natives, whose common ground is the fact that they differ culturally." (Planken, 2005, p. 397). Nor is this process limited to translingual interactions; talk must be framed in relation to the relevant contexts and the communicative norms and conventions appropriate to such a footing; dialectical differences can also affect comprehension in recontextualization. These cues are not necessarily exclusively limited to talk, but can be influenced by body language, such as the furrowing of a brow to indicate incomprehension. The space constructed for talk is one in which there is a collaboratively constructed acceptance of differences, where people work together to find common ground in their differences.

The social activity of co-constructing meanings by adopting reciprocal and collaborative dynamic strategies is represented by interactional strategies. This also includes the process of identity negotiation, reinforcing the interrelatedness of negotiation strategies. It should be noted that these negotiations are not necessarily the same strategies used by each participant. These are largely strategies of alignment in which interlocutors reciprocally adopt the strategies which complement or resist those used by the other(s) for negotiation of meaning or social objectives. Sharing a multilingual framing contributes to openness to negotiation for all participants. The language resources an individual brings are matched with people, situations, objects, and communicative ecologies for meaning-making. "Intelligibility is not dependent on form alone. There are other contextual factors such as the topic, the task, and the familiarity of interlocutors that can help them deal with their language differences." (Canagarajah, 2013, p. 95). Multilinguals can adopt very complex strategies which belie their ability to accomplish successful negotiation of meaning (Kaur, 2009; Pitzl, 2010). These strategies are both anticipatory as well as reactive in addition to initiated by the other and self-initiated. Listener-initiated strategies include: lexical anticipation, lexical suggestion, lexical correction, don't give

up, request repetition, request clarification, let-it-pass, listen to the message, participant

paraphrase, and participant prompt; speaker-initiated strategies include: spell out the word,

repeat the phrase, be explicit, paraphrase, and avoid local or idiomatic references (Kirkpatrick,

2010, p. 141). Both explicit and indirect cues form the development of these strategies.

Strategic and instantaneous decisions on how to reciprocate to the other interlocutor

influence why speakers will choose one scheme over another. One advantage in utilizing a

diversity of strategies focusing on the varying dimensions of communication is that each

adjustment signifies different types and levels of meaning. These interactional strategies

complement one another not only in the process of meaning-making, but in in terms of linguistic

and social considerations; they help to negotiate identities and power, convey performative

meanings, negotiate disagreements, or influence opinions. "It is not sharedness but reciprocity

that is key. Interlocutors should come up with strategies that respond to the moves of the

interlocutor to negotiate meanings." (Canagarajah, 2013, p. 83). Though language norms may

differ among participants, the shared interactional strategies explain communicative success or

failure in lingua franca English (Kaur, 2014; Kirkpatrick, 2010). This may not be a focus on

agreement or language harmony, but a demonstration of solidarity among participants to

collaborate negotiation (House, 2003); by accentuating that differences in voice are of interest to

the interlocutors, it demonstrates areas of intentional disagreement or resistance which must be

successfully communicated. Contact zones of English are inherently power-ridden, so a range of

divergence strategies are necessary for effective negotiation of voice and interests.

Simultaneously, it is possible to be supportive in conversational procedures but resistant in the

message. While the local cultural ways of interacting in English are present in interactional

strategies, they paradoxically serve to negotiate differences and ensure intelligibility at contact zones.

The final strategy in translingual interactions is entextualization. This strategy addresses the spatiotemporal production processes of talk and text for intelligibility and voice. Speakers and writers manage their productive processes by manipulating the various dimensions of the text. These decisions are naturally influenced by the considerations of voice and context previously mentioned. In addition to demonstrating agency, choices reveal the unfolding rhetorical and social intentions during communication. For example, as writers edit, omit, and revise their lexical and syntactic choices, intentions and purposes are revealed. In speech, such strategies are realized differently, occurring in real-time and relying on the monitoring of speech and expressions to entextualize intentions with greater care, control, and creativity. This could be done to test the uptake of interlocutors, preparing them for unconventional choices in order to elicit particular responses. New uses of language must be interpreted for meaning in the context of other ecological resources. Individuals retain characteristics of their own English varieties, facilitating communication with entextualization strategies such as segmentation and regularization (Meierkord, 2004). Less competent "expanding circle" users are still able to communicate effectively in their localized forms by incorporating entextualization strategies in talk and text. Monitoring speech, showing sensitivity to language diversity, and carefully selecting chunks of language help to modify and simplify language use in entextualization.

As a result of these four interconnected macro-strategies, the focus on translingual communication is derived from the conversational analysis and the pragmatic strategies that people use to negotiate differences to achieve intelligibility. These strategies facilitate communicative success helping to further the practice-based models in other English studies

(Arce, 2004; Bruthaiux, 2010; Darder, 2012). Significantly, the labels and identities created

through situated uses in particular contexts allow labelled languages and language varieties to

become an important form of identity for the owners of those languages and dialects. Practices

are fundamental and generative (Bourdieu, 1977; Canagarajah, 2013), which creates a sense of

empowerment and an affirmative function for social groups in their practices. As the same time,

these language constructions are open to reconstitution and relabeling. A translingual orientation

can motivate groups to rethink other language constructs such as sole language ownership,

proficiency, and language purity. In this vein, misunderstandings are a productive and

generative part of a continuum where negotiation strategies help those misunderstandings evolve

into new comprehension. The negotiation of power relations is often connected with the

negotiation of semantic meaning. Momentary breakdown in form, vocabulary, or grammar can

call forth creative strategies to construct meaning with a sensitivity to process and procedures.

Using these four macro-strategies in translingual negotiations allow the creation of new values or

meanings for existing words through co-constructed situational norms while facilitating effective

communication across language differences.

Discussion

Using interview data collected under a previous study (Wentz, Touchstone, & Feuerherm,

under review), I examined an interview with an international undergraduate student from China.

I chose to focus on this data set as that the contrasting levels of English fluency provide the best

available example of translingual practice; my personal knowledge of her first language,

Mandarin, gives additional insight into the local influences on her English uses and form. Using

a Grounded Theory Approach (Glaser & Strauss, 1967), the data was thematically coded

according to envoicing, recontextualization, interactional, and entextualization strategies. The

analysis of our conversation follows.

This student, represented by the pseudonym Winnie, is a first-year student at UM-Flint.

She was born and raised in China, where she studied ESL for more than 10 years in her regular

schooling and an additional language training center. Before applying to this university, she

studied English for nearly 6 hours a day in preparation for the IELTS (International English

Language Testing System). She had been living in the US for approximately 6 months, which

was her first experience living abroad. Winnie speaks Mandarin Chinese as her native language

and is studying Music Performance. I interviewed her twice, with the goal of better

understanding her experiences in the Bridge Program and how they helped her transition to a

new culture as well as what parts of the curriculum she felt could use improvement.

In review, envoicing strategies allow an individual to communicate while simultaneously

retaining elements of home culture by personalizing identity through locally formed talk without

negatively impacting the communication goals. Winnie demonstrated her voice in lines 52-54

when describing her English preparation: "When I was in China, I went to training school.

They…we will memorize a lot of sentence. Everyday. And, many vocabularies. And then the

teacher will teach us how to connect them each other. And, yeah, I thinks that's it." This

utterance lacks the traditional use of a/an/the articles in addition to showing a unique grammar

and form. As I have studied a bit of Mandarin, I am aware that verb conjugation can be

problematic as it does not occur in her L1, as well as the omission of definite articles from where

they would be found in Standardized American English. Pluralizing the word "vocabulary"

shows that she wishes to express a wide range of syntactic uses for her knowledge but lacks the

ability to do so succinctly in her second language. This rhetorical tendency to simplify

expressions in grammatical peculiarities provides a link to her entextualization strategy as well. Her use of past tense in breaking the form of "will teach" is not a breakdown in communication, but a demonstration of English uses localized to Chinese languages; verbs are not conjugated so one must use contextual clues to establish past or future tense. Winnie's voice being influenced by non-conjugation of verbs shows again in line 107, "Yeah, I have," where this would be a direct translation of how she would respond to a "Do you have…?" question in her native language.

The breakdown in English norms do not affect the communicative goals of this conversation. For example, in lines 216-219 Winnie says, "Cause when I was in China, I have to memorize a lot of sentence and words. Then the teacher told us a question, then we will use the sentence and word to write the essay. Here, is, like, teacher will give us a question, then we have to write the essay by ourselves. I think the way the wrote the essay is more easier than I was in China." Past tense nonstandard grammatical uses are ignored by the listener as this in no way affects the intelligibility of her utterance, nor does the oddly phrased "more easier" in any way detract from her message, in fact, Winnie may be providing emphasis to her statement. I fully understood her meaning as the lexical choices she chose to represent herself were crucial to our communicative goals, but grammar was ancillary unless it conflicted with intelligibility. Additionally, one must think about her choices in changing "teacher told us a question" with "teacher will give us a question." It is as if she is communicating that in China, Winnie was expected to provide rote answers whereas in the US, she was expected to think for herself and respond with original, personalized responses.

Additionally, a lack of uptake as an envoicing strategy is not necessarily a communication breakdown; it can be used as an intentional divergence strategy. In my

interview, such stalling tactics occur right from the outset as Winnie and I both take extended

pauses and frequent our speech with "um" (lines 2-3, 10) or "uh" (line 3), she also uses "yeah"

(lines 44, 54, 67, 136, 155, 166, 195, 198, 207, 211, 223, 244, 276, 289, 299, 308, and 313) to

indicate that Winnie considers this representation as a conclusion to her answer; "Yeah"

indicates a full-stop to her answers. In context, this came out as, "Sometimes easy because the

way they speak it's easy so I can understand. Yeah." (line 243-244). This sentence has the

added effect of showing related interactional strategies as when she interacts with native

speakers, once they are familiar with her limited grasp of English in comparison to themselves,

her native speaking classmates will adopt different norms to achieve communicability. In the

course of these interviews, particularly in our second interactions, I interpreted her "yeah" as a

sign that she had completed her answer and was ready for the next question, providing an

interactional footing for the give-and-take in questions and responses.

Related to this lack of uptake is something known as the "let-it-pass" principle (Firth,

1996). In it, if one isolated piece of vocabulary is misunderstood or totally lost to the listener but

does not affect intelligibility, they will allow it to slide. It features in both of our speaking

patterns, Winnie spoke unintelligibly on line 97, but it did not affect her communicative

meaning; several of my utterances were passed in her listening. However, the negative effects of

this were found when I specifically asked Winne about what she did when she encountered

unfamiliar vocabulary during her writing placement and she would, "Skip the word." (line 198)

which had the effect that, "Maybe I will go the wrong way. Cause when I wrote that essay, I

don't know that word and maybe I think I wrote the wrong essay I think maybe cause I don't

know some words." (lines 200-201). In that case, a lack of asking for clarification hindered her

communicative goals. The let-it-pass principle should be effectively used when meaning is not

relevant to the overall goal but requires definition if integral to the conversation.

Additionally, recontextualization occurs constantly throughout contact zone

communication as the respective interlopers must shape their form and content to maximize

uptake on the part of the listener. In this interview, this strategy is mostly used by me. From

near the beginning, I am able to see that my normal way of speaking could be misinterpreted or

completely lost to the listener's English perception, "Was this in the public… in your school

system." (line 18). Based on the short conversation we had already had and my own personal

knowledge of China, I was aware that the method in which I began that question needed

adaptation for successful uptake on her part. It was also necessary on my part to be as specific as

possible in directing questions to avoid room for ambiguity, "Specifically, I am interested in the

U.S. academic culture,…reflective writing, office hours, meeting with your professors, working

with other students, academic honesty, plagiarism, learner-centered classrooms, and UM-Flint's

academic and social resources" (lines 70-73) but this barrage of extraneous details in

recontextualizing my question resulted in a communication misfire as Winnie ultimately

responded with an off-topic introduction and had to recontextualize the negotiation of meaning

herself with, "…and, what is the questions?" (line 75) due to the extraneous vocabulary with

which she may have been unfamiliar. As a native speaking user of English, I attempted to suit

my questions to what I perceived as her level of comprehension, but the varying power structures

within our vastly different ownership of the language caused these types of misunderstandings to

occur frequently. Winnie would often use her previously learned style of memorizing sentences

to reply with a preconceived phrase she wished to deliver. This did not always address the topic

at hand, or if she did not catch the intent of my question as in, "How are these games helpful to

your English fluency?" (line 37) to which she responded by simply describing a game in her ESL course instead of the more comprehensive and instructional value related to the purpose of playing games during lessons. This early in our interaction I was unsure of her ability to give a full, comprehensive answer, so I let-it-pass and began a new line of questioning.

A strategy which I used during the interview was recontextualization (though I was unaware of using this strategy at the time). There are several instances where I rephrased questions in similar, related, but different vocabulary uses in order to maximize Winnie's understanding. For example, "Can you tell me a little bit about what your writing process was like before coming to the university? How did you prepare to write papers?" (lines 50-51). This process of asking the same question in more than one way, often complex and simple paired together, gives the listener a fully comprehensible question as well as providing further examples of additional vocabulary if operating at a lower level of language ownership, ideally intended to help the other participant expand their Zone of Proximal Development.

The interview also includes interactional strategies to negotiate and manage meaning-making. This is largely a strategy of alignment, matching the language resources of each participant with the people, situations, objects, and communicative ecologies in collaborative creating understanding. With disparate levels of English fluency between Winnie and myself, comprehension checks occurred often. In line 40, Winnie had to check her vocabulary, "If the, uh, thumb?" to continue in her narrative about the classroom games. I also had to ensure that my questions were properly understood by repeating myself in slightly different ways to maximize uptake. For example, "What about writing that the teacher taught you was the most useful? What do you think taught you the most?" (lines 61-62), or on lines 20-21 I rephrased my line of questioning to be as exact as possible in order to elicit the best response with no room for

misunderstanding, "Did you study online? Did you go to a training center like English First? Was it all of them put together?" which still resulted in a slight misunderstanding, however the let-it-pass principle was applied as Winnie provided an acceptable response despite the fact that she did ultimately combine all of the English learning resources I mentioned.

The interactional strategies are also used to build rapport. Neither Winnie nor I had met each other prior to this initial meeting, and at the second interview had only spoken once before. To build trust required demonstration of shared experiences, with a backdrop of humor to lighten any tension she might feel at this one-on-one interaction being recorded by a native speaker of English. After the recording was shut off in the first interview, I demonstrated my limited knowledge of Mandarin with a short phrase, then at the beginning of the second interview, again with no recording, I greeted her with a standard Chinese introduction of, "Did you eat yet?" after saying good morning, which is roughly equivalent to Americans asking "How are you?" generally used to say hello but not expecting any more than a superficial response in answer.

Entextualization strategies feature prominently when writing. However, there is evidence that this strategy also works well in oral communication given that it addresses the spatiotemporal production of text and talk for voice and intelligibility. In the interview with Winnie, this strategy is least used among all four. It does appear when she addressed the changes to her writing procedure in the U.S., "Before, I don't know what is reflection. When I wrote down an essay about reflection, I didn't do good because I don't know how to write then. I asked my teacher here, and she, she told me I have to write my personal ideas. Then, it's really different because when I was in China, the writing is not like, is not always our personal ideas. And, the teacher here taught me some, how to use, how to write the sentence correctly." (lines 63-67). So, the geographical change and adjustment to new localized norms in addition to expert

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instruction has given this translingual user the ability to alter her writing in order to personalize her use of voice to convey narratives in her writing.

When asking about what has changed for her personally, a lack of uptake on my part required Winnie to re-word and thus adjust her entextualization of how her thinking changed from living in China to living in the U.S. Ultimately, this was an intentional perceived lack of uptake on my part in an effort to draw out new thoughts, but mis-fired in having Winnie repeat again her prior unfamiliarity with writing reflectionally, providing a preconceived set response, which is typical of her local English use in China: "Cause when I was in China, I have to memorize a lot of sentence and words. Then the teacher told us a question, then we will use the sentence and word to write the essay. Here, is, like, teacher will give us a question, then we have to write the essay by ourselves. I think the way we wrote the essay is more easier then I was in China." (lines 216-219). She learned by memorizing set phrases in her home country which fits her identity and comfortable mode of communication, so whenever she feels it appropriately fits, will speak in well-rehearsed phrases to avoid potential loss of face during any communication misfires.

These strategies work in concert to ensure that interlocutors in a given communicative act can collaborate in meaning-making for comprehension. Despite disparity in English fluency as well as the power relations which inevitably result when one participant has greater "ownership" of the given method of communication, when properly utilized working together to accomplish a communicative goal, the strategies of envoicing, recontextualization, interactional, and entextualization are powerful tools which effectively work to achieve that end when combined in communicative acts.

Conclusion

New forms of communication, empowered by technology and travel, suppress time and space differences. This can intensify intra-community contact, demonstrating that international economy, politics, and industrial production are all intertwined, requiring collaboration between diverse and distant communities. Local dominance in communication practices has opened up to trans-local influences with or without the necessity of travel. These developments interconnect lives and motivate individuals to search for meaningful forms of co-existence.

In this interview, English is the medium for communication, but local practices exist in the language uses of each interlocutor. Translanguaging practice is used during the act of communication to respect and maintain present a personalized voice for both individual's home culture and identity. This demonstrated localized Chinese effects on the non-native speaker's version of English, as well the American version for the native English speaker's. As a result, the power relationship showed an unequal ownership of the language where the native speaker was able to shift and recontextualize meanings, but the user of a second language sometimes struggled with comprehension and at times needed to ask for clarification, sometimes missing the intent of the line of questioning. The strategies both participants used worked to overcome cultural and linguistic differences while each maintained their own identity and representation of voice.

Based on this interview and regarding the relevant research, the application of translingual practice and the strategies associated with their use in contact zone situations demonstrate that in applying this theory towards communication, individuals are able to maintain distinct cultural backgrounds while working collaboratively towards a communicative goal. The community of practice which envelops language users is constantly expanding, contracting, and being re-shaped by those participants. By collaboratively establishing norms and standards

during communication, interlopers jointly share the responsibility of communicability despite differences in power and language ownership at contact zone interactions. This is a process, achieved and co-constructed through mutually responsive practices which negotiate the shifting, fluid, and hybrid values to achieve a sense of community across whichever boundaries fit that contextual situation.

However, this study examines the power relations and English use during one conversation at one set point in time. As such, the development of translingual negotiation strategies are but a snapshot of that use at that time. Future research can focus on real-world analysis of translingual practice, particularly when the interlocutors are each speaking in a different language to better examine just how well these strategies work when there is no shared vocabulary, grammar, or form.

Acknowledgements

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Appendix 1

1   Interviewer: So, can you tell me a little about yourself?

2   Subject: My name is "Winnie". I'm from China. Um, I'm music performance major. Yeah,

3   umm I'm vocalist. Here uh. That's it.

4   I: A vocalist, OK. How long have you been in USA?

5   S: How long…6 months.

6   I: About 6 months. OK, good. How old are you?

7   S: I'm 18 years old.

8   I: 18. What is your first language?

9   S: Chinese.

10   I: Um, can you be more specific? Do you speak Mandarin, do you speak Cantonese, do you

11   speak Shanghaiese?

12   S: I speak Mandarin.

13   I: OK, good. What is your university status? Are you a first-year student? Sophomore? Junior?

14   Senior?

15   S: First-year student. This my first semester.

16   I: OK, um. Back in China, can you tell me a little bit about um your English studies?

17   S: I've been study, uh, I've been studying English for more than 10 years. Umm.

18   I: Was this in the public… in your school system?

19   S: Yeah.

20   I: Did you study online? Did you go to a training center, like English First? Was it all of them

21   put together?

22   S: No, not all of them. I study in my school and also training school.

23   I: OK. OK, good. So, you are in the Bridge program for first-year students. Is that correct?

24   S: Yes.

25   I: Yes. Can you tell me a little bit about your experiences?

26   S: My experience. Ah, at first I think it is really good opportunity to study English here for first

27   semester. Cause my English really bad. Really bad. When I came here, I cannot understand

28   what they said. And some word I don't know. It's not as fluent as now. Now is better but my I

29   still need to improve my English.

30   I: So do I. Hmhm.

31   S: So, for writing. Ha. Yeah, I think the teacher here is really good. And um they taught us a lot

32   grammar and grammar and how to speak English and sometime we do some game. That's really

33   fun. Interesting, I think. It's. I think it's good for us to learn English because when we do know

34   writing some game I, um,

35   I: It's OK. Take your time.

36   S: Um….

37   I: Um, how are these games helpful to your English fluency?

38   S: When we play the game, there are some, like, sentence. Before we play the game, the teacher

39   will wrote down some sentence on the blackboard. Then, we can…um… there was a game like

40   throw a ball to another, to another person. If the uh, thumb?

41   I: Thumb.

42   S: Yeah, thumb. If the thumb touch. There are a lot of parts on the ball. If your thumb touch

43   any parts of them and then you can answer them. And there are a lot of sentence on the

44   blackboard; then you can use the sentence to answer where your thumb touch. Yeah.

45   I: OK

46   S: And, it's really interesting.

47   I: Do you feel that before you came here you could have done the university work without this

48   writing program?

49   S: No, I don't think so.

50   I: OK, can you tell me a little bit about what your writing process was like before coming to the

51   university? How did you prepare to write papers?

52   S: When I was in China, I went to training school. They…we will memorize a lot of sentence.

53   Everyday. And, many vocabularies. And then the teacher will teach us how to connect them

54   each other.   And, yeah, I thinks that's it.

55   I: OK, and after going through the first-year writing program, how has your writing process

56   changed? Now, what do you do to write papers?

57   S: Now I think before I came here I have to translate some sentence cause I don't know how to

58   connect them. When I came here, I think it's easier for me to don't use translating. And

59 sometimes I can easily to find the grammar mistake. And yeah, I think the teacher here taught us

60 a lot.

61 I: What about writing that the teacher taught you was the most useful? What do you think taught

62 you the most?

63 S: It's like um, we are writing reflection. Before, I don't know what is reflection. When I wrote

64 down an essay about reflection, I didn't do good because I don't know how to write then. I

65 asked my teacher here, and she, she told me I have to write my personal ideas. Then, it's really

66 different because when I was in China, the writing is not like, is not always our personal ideas.

67 And, the teacher here taught me some, how to use, how to write the sentence correctly. Yeah.

68 I: OK, now, I want to kinda switch gears; this is going to deal with a little bit of culture shock

69 and how you adjusted to a new life here. Can you tell me a little bit about your experiences with

70 the university culture here at UM-Flint? Where are my specifics? Specifically, I am interested

71 in the U.S. academic culture, which you mentioned a little bit with reflective writing, office

72 hours, meeting with your professors, working with other students, academic honesty, plagiarism,

73 learner-centered classrooms, and UM-Flint's academic and social resources.

74 S: First, I am busy. Cause though I am music student here, I have to do a lot of practice and,

75 what is the questions?

76 I: I want to know about university culture. How well did the Bridge program help you adjust to

77 the UM-Flint culture?

78 S: Maybe I just focus on practice in a.

79   I: OK, before you came to USA, do you think you were comfortable with for example, academic

80   honesty and plagiarism?

81   S: I, I don't think I, I can do good cause my spoken English is really bad.

82   I: It's not that bad.

83   S: Yeah, I now is better.

84   I: OK, um, when you are in a classroom, not with the writing program, a regular classroom; here

85   in USA we do learner-centered classrooms. So, the students are as responsible for classroom

86   discussions as the professor. When that happens, do you feel comfortable participating?

87   S: Maybe not. Cause I think maybe there will be some communicate problem. Cause I think I

88   need a writing teacher to help me um to help me how to write a good essay and the way teacher

89   speak is slow and I can understand what she said and she will teach us some really useful things.

90   I: How about the university's resources for students or international students? Do you have any

91   experiences with these? The library, the library's writing center, the international center next

92   door, these different things at the university?

93   S: I think it's also help us a lot. Cause the writing center, I just went there a few times. So I

94   think they, cause we have to write the essay but they cannot teach us how to use the sentence

95   correctly. I think, uh no, I mean, when we write the sentence, we have to know how to…I think

96   the writing center can just help us connect the aviers(correct the errors?) and some grammar

97   mistake, but they cannot teach us how to use [cromron] (grammar?).

98   I: OK. How about social resources here at university? Making friends and things like that.

99   S: I don't know.

100   I: Clubs?

101   S: Ah, yes, I just joined a club. It's really cool. And then, I knew about the, no, knew some

102   friends here. I think it's good.

103   I: So, about, also about social resources, would include housing. Do you live in UM-Flint

104   housing?

105   S: Yeah, I live in Riverfront.

106   I: OK, do you have a roommate?

107   S: Yeah, I have.

108   I: Is your roommate also an international student?

109   S: One is international student and the other 2 is local here.

110   I: OK, so um, on a scale of 1-10, how friendly are you with your roommates, 1 being we don't

111   like each other at all, 10 being we're best friends, we do everything together.

112   S: 1-10?

113   I: 1-10

114   S: I think. So, 10 is the best?

115   I: 10 is the best.

116   S: I think maybe 9 I think.

117   I: Ok, good. Is your 1 international roommate also from China?

118   S: No, she is from Europe.

119   I: Europe, OK. Good. Um, I really just have 1 more question, which you kind of already

120   answered. What was most useful about the Bridge program, and/or the first-year writing

121   program? What did you learn the most? What did you gain the most? What was most useful?

122   S: What was the first program?

123   I: The bridge program, the first-year writing program, they're the same thing, just different

124   names.

125   S: I don't know about what's…

126   I: The writing placement program; what is the most useful things you've been learning?

127   S: Learning how to connect the sentence and how, how to write different essays. And how to use

128   grammarly, grammar correctly.

129   I: Yes

130   S: And, yeah…

131   I: And what was not useful?

132   S: Not useful?

133   I: Not useful.

134   S: I think there's no useful, unuseful. Yeah.

135   I: OK, is there anything else you would like to say?

136   S: I like to say. Here is good. Yeah.

137   I: OK

138   S: I like here. I like writing room teacher.

139   I: OK, good. And, that covers it. So, thank you very much.

140   Interviewer: Thank you for coming back. Could you please spell your name? How do I write

141   your name?

142   Subject: [redacted, spells legal name].

143   I: OK, thank you. What English courses are you currently taking?

144   S: LIN 101.

145   I: OK. Have you taken any courses in the past?

146   S: Yeah, I, I was taking, now before I enter this university, I was in the ELP.

147   I: OK, the English Language Program.

148   S: Yeah.

149   I: Good. Could please describe your English testing experiences in China?

150   S: In China? I took IELTS before.

151   I: IELTS?

152   S: Yeah.

153   I: And what was that like?

154   S: For me, it's hard. It's really hard. And when I was in high school, my English was really bad,

155   so bad. Yeah.

156   I: OK. Only the IELTS?

157   S: Yeah only the IELTS.

158   I: OK. About how much time every week did you spend studying English when you were living

159   in China?

160   S: Before I took IELTS, I almost, no, I studied everyday. English. Studied English everyday.

161   I: About how much?

162   S: How much?

163   I: Five hours a week, ten hours a week?

164   S: No, that's too little. It's like 6 hours of a day.

165   I: 6 hours a day? Wow.

166   S: Yeah. Because I needs score, so…yeah.

167   I: OK, can you please describe your university testing experiences in China? What tests did you

168   need to be accepted at UM-Flint, here?

169   S: Test? I don't know.

170   I: Here, the students need to take either an SAT test or an ACT test.

171   S: I just took IELTS, then get in here.

172   I: OK. What were the requirements to be accepted here?

173   S: They need 5.5. Yeah. And then my score is 6, so I get in.

174   I: OK, that was all? Just an IELTS of 5.5 or higher.

175   S: Mhmmm.

176   I: OK. Could you please compare the writing placement test you took upon arrival, the first

177   writing placement test at UM-Flint to your IELTS testing experience?

178   S: Cause before I took this placement, I didn't prepare, so. I was in China, then I came back,

179   then I took the placement directly, then I didn't prepare.

180   I: So, I mean, how do they compare? How was our writing placement test compared to the

181   IELTS?

182   S: I think, I think IELTS is more harder.

183   I: Can you explain? Why?

184   S: Wow. Cause there, there are two essays I have to write. One is describe the chart, one is… I

185   don't know what, …uh, describe, maybe it's like family or economic or social or something like

186   this. And, I forgot the, I forgot actually. I think IELTS is more harder cause I think the most

187   hardest one is describe the chart, it's very difficult.

188   I: And that was the IELTS?

189   S: Yeah.

190   I: And what was easier about the placement test here? What happened in this placement test?

191   Do you remember any of the tasks for example? What you had to do?

192   S: I had to read the, the maybe I think the placement is more harder cause I have to read the, um,

193   it's like whole page long, and actually some word I don't know. Then, yeah, I think, I think this

194   one is more harder than IELTS. Cause IELTS they just give you two questions. And actually

195   when you, when you wrote the essays it's also hard. Cause my English is not good. Yeah.

196   I: OK, so can I ask a little bit about your process? When you were taking the writing placement

197   test and you were reading words you don't know, what did you do?

198   S: Skip the word. Then, yeah.

199   I: So how did that, how do you think that affected your placement?

200   S: Maybe I will go the wrong way. Cause when I wrote that essay, I don't know that word and

201   maybe I think I wrote the wrong essay I think maybe cause I don't know some words.

202   I: OK. Now I'm going to ask a little bit of detail about what has changed over your time at UM-

203   Flint. So, let's start with your overall English. How has your English changed during your time

204   here at university?

205   S: Before I came here, my spoken English is really bad, cause when I came here I don't

206   understand what they said and I, that's so awkward. I think it changed cause I, I need to speak

207   all the time. Speak English all the time. So. Yeah.

208   I: OK, how about your writing? How has your first year at university changed your writing?

209   S: I think I don't have to use translator to write the essay. Because before I came here, I need to

210   translate like, every sentence. Maybe almost, I have to translate. And now think I don't have to

211   translate then I can write a sentence. Maybe not perfect, but yeah.

212   I: OK. And, how has the first-year writing program, or linguistics 101, helped change your

213   learning? How you learn?

214   S: I think the way we, I write essay is different cause I think it's different.

215   I: OK, what is different?

216   S: Cause when I was in China, I have to memorize a lot of sentence and words. Then the teacher

217   told us a question, then we will use the sentence and word to write the essay. Here, is, like,

218   teacher will give us a question, then we have to write the essay by ourselves. I think the way we

219   wrote the essay is more easier then I was in China.

220   I: OK, and how has the first-year writing program changed your thinking?

221   S: Thinking? I think, I think here is more easier. Cause when I prepare for IELTS, it's really

222   difficult. And here, I think, when I write the essay here, just my thought, that's just my, yeah,

223   my thought, yeah.

224   I: I don't know if I understand. Is there another way to say that?

225   S: My thinking is, cause here I have to write my own ideas, yeah. When I was in China, my

226   teacher will tell me some sentence structure and how to write this kind of essay. Yeah, it's kind

227   of, I mean, for example, we have to write family, then we have to memorize a lot of about

228   families, words and sentence structure or another like if we write social, about social, then my

229   teacher will told me, told us about some social sentence structure and words.

230   I: OK. Is that all?

231   S: I think so.

232   I: OK, this next one should have a big change. How has your native speaker interactions, talking

233   to people who speak English as a first language, changed?

234   S: I think the way they talk, cause sometimes it's hard. Sometimes I, I don't know the words,

235   maybe, and sometimes they can explain it to me, and I think, yeah. Sometimes it's difficult,

236   sometimes it's easier.

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237   I: So, what makes it sometimes difficult, sometimes easy?

238   S: Sometimes difficult.

239   I: Is it person to person, or topic to topic.?

240   S: Maybe topic to topic. Uh, no. Person to person I think, sometimes they will say some word, I

241   don't know, maybe from like idiom?

242   I: Yes, idioms are difficult.

243   S: Difficult, I don't know. Sometimes easy because the way they speak it's easy so I can

244   understand. Yeah.

245   I: OK. Good. How has the first-year writing program changed your use of academic resources?

246   S: Cause here I think, cause teacher will ask us some. Teacher will ask us some question and we

247   have to talk about our own ideas, but when I was in China, we don't usually speak our own

248   ideas- the teacher will told us the answer, then we have to memorize them. I think changed a lot.

249   I: Can you tell me a little bit more? What changed a lot?

250   S: Cause I, before I came here, I don't have to think about them questions, answer. When I came

251   here I have to think about the answer of the question. I think that changed a lot.

252   I: OK, alright, good. How has the first-year writing program changed your English learning

253   motivation? Your desire, how much English you want to know?

254   S: I think I need to know more, cause sometime I don't have time to learn English here, cause

255   when I took this class, I have to learn English because I have to write the essay. I think I need to

256   learn more, cause when I talk to the people, sometimes I don't know what they talking about.

257   It's so awkward and I want to talk with them. So I need to learn more, and I think, yeah. I think

258   that's my motivation.

259   I: OK. Now I'm going to ask you some before and after questions. Could you please describe

260   your English learning effort, how much you would try, before coming here?

261   S: I think I will study English like four hour a week. It's much less than before.

262   I: OK. What about now? How much effort do you put into learning English?

263   S: Four hours a week now.

264   I: So it's the same?

265   S: No, I was talking about here, when I came here, I usually study English like four hours a

266   week. When I was in China, I studied English like six hour a day cause I have to do IELTS

267   exam.

268   I: So, is it fair to say you put more effort into learning English in a foreign country than you do

269   now?

270   S: No, I think I put less effort into learning English here.

271   I: Let's talk about enjoyment. Could you please describe your English learning enjoyment in

272   China?

273   S: I think because my English is so bad before, then I think it's really pitiful.

274   I: Pitiful.

275   S: Yeah, to learn English. But I long for study in America, so it's, it's not big problem for me.

276   Cause, yeah.

277 I: OK. What is your English learning enjoyment like now, at UM-Flint?

278 S: Cause I like to talk with people, so I think I love learning English. But though I put less effort

279 than before, I still learning. Cause I always talk with the people, so I think maybe it's the same,

280 it's just the way is different. Before, I always memorize the words and the sentence and now I,

281 though I don't usually memorize those words and sentence, but I can talk more frequently than

282 before. And actually my IELTS on my speaking is really low, like four. Yeah, I know it's bad.

283 It's the worst score in my IELTS.

284 I: OK. One more before and after question and it's about your English learning investment.

285 S: Investment?

286 I: Mhmm. Did you feel you would have a great benefit from learning English in China?

287 S: I think I was in China, cause I have to write the very hard essay, so I have to memorize a lot of

288 words and sentence. But I, when I be here I just write some easy essay. I think it's more easier.

289 Cause sometimes I don't usually use the hard word in my essay now. Yeah.

290 I: OK. And what about now? Describe your English investment at UM. Do you feel that you

291 will have a long-term benefit, over your lifetime for having a mastery of English and studying in

292 the U.S.A?

293 S: Yeah, I think, I think yes. Cause now I have to, no, I need to think of my own ideas in my

294 essay, though I did use some hard word. I think it's really different. When I wrote my essay

295 before, when I was in China, there's no any my ideas. Teacher taught us what we have to wrote,

296 then we just wrote the essay, but here it's like when I, teacher here taught us we have to read the

297 whole, like, the passage. Teacher told us we have to read the whole passage, then we will think

298   of the why they wrote this book, why, what happened, then we have to write our own experience

299   and, yes, I think yeah.

300   I: OK. Good. Just a few more questions. You mentioned several times, this time and before,

301   about memorizing sentences in the training center. I'm curious what that means. What kind of

302   sentences were you memorizing? Was it like, a conversation?

303   S: It's not conversation. I think, we will memorizing the hard sentence.

304   I: Can you give me an example?

305   S: Example? Here, do I have to read them?

306   I: Just one.

307   S: With the development of society, so it's urgent and necessary to, this, there is a blank, then if

308   every member is willing to contribute himself to the society it will be better and better. Yeah.

309   I: OK. Then, when you were memorizing those things, did you then have the opportunity to

310   practice speaking them with a teacher?

311   S: No.

312   I: No, never? Did you have an opportunity to otherwise use what you were learning?

313   S: When I was learning those sentence, I have to use them in my essay. Yeah, that's, yes.

314   I: OK. And the first time we spoke, I asked you about the writing center in the library. And you

315   told me that somethings they can help you with, and somethings they cannot help you with.

316   Could I get some specific examples about what they can help and what they cannot help?

317   S: I think they can help me to organize the ideas. They can't, I don't know. What's the library?

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318   I: The writing center in the library, helping to write papers.

319   S: I went there before, um, I think it's kind of bad experience cause I went there and asked, I

320   asked one person but she told me some, her own ideas about my essay, but because it's the last

321   day to submit them, the essay, then, no, um, essay? I kind of forgot.

322   I: OK, no problem. You can forget. One more question and it's about social life.

323   S: Social?

324   I: Yes, how often do you leave UM-Flint campus and go out into the rest of the world?

325   S: I think I spent most of my time on campus, cause I don't have time, no I don't have car. Then

326   sometimes I will go out with my friend, then just I think we went out just around the city, yeah.

327   I: About how often, like once a month, once a week?

328   S: Once a week.

329   I: Once a week, ok, pretty good. Alright. Anything else?

330   S: No.

331   I: OK, thank you very much.