Translanguaging in a Latin@ Bilingual Community: Negotiations and Mediations in a Dual-Language Classroom

Armando Garza
Juliet Langman
University of Texas- San Antonio

Abstract

Considering a Latin@ fifth-grade dual-language classroom (Spanish/English) as a community of practice, this paper explores how a bilingual teacher and her bilingual students, as members of such community, utilize translanguaging (García, 2009) as a learning and teaching tool in social studies and science classes. In this particular classroom, the science curriculum is taught in English, whereas social studies is taught in Spanish. Using sociocultural theories of learning and development (Vygotsky, 1978); "anthropolitical linguistics" (Zentella, 1997); and the Community of Practice (Lave & Wenger, 1991) approach as theoretical frames, we examined and analyzed linguistic instances as they occurred within natural classroom discourse in the two subject-classes. Findings suggest that translanguaging is present within the intersection of a conceptual and pedagogical tool that allows fluidity and movement of the teaching and learning process and maximizes the co-construction of meaning; in doing so, translanguaging identities are being practiced. Some implications for teachers and teacher education programs are presented.

Introduction

Texas has the second largest Latin@ population in the United States comprised of 38.4% of the total state's population (U.S. Census Bureau, 2013). As the Latin@ student population increases in public schools, so does the presence of Spanish-speaking English language learners (ELLs) who are developing their bilingual skills. As a consequence, the corpus of research addressing issues of culture, language learning, bilingualism, and teaching-learning processes in Latin@ classrooms increases as well.

The present study examines Ofelia García's (2009) concept of *translanguaging* practices in a Latin@ fifth grade dual-language classroom. Recent literature, examining the nature of language as a tool for learning, has taken on the term translanguaging as a way of inviting an encompassing rather than a narrowing perspective on teaching and learning in bilingual classrooms (see e.g., Canagarajah, 2011b; Creese & Blackledge, 2010). García (2009) conceptualizes translanguaging as more than simply switching between codes or language mixing. Moreover, García and Li Wei (2014) explain that translanguaging is different from code-switching in that the latter refers to a simple shift between two languages; implying the idea of having and using two separate linguistic codes. In contrast, translanguaging refers to the "speakers' construction and use of original and complex interrelated discursive practices that cannot be easily assigned to one or another traditional definition of a language, but that make up the speakers' complete language repertoire" (García & Wei, 2014, p. 22). Similarly, Canagarajah (2011) and Creese and Blackledge (2010) outline the concept of translanguaging as a fluid linguistic tool that is shaped according to the sociocultural and historical environments where it is found and analyzed. Consequently, there is no fixed structure to translanguaging; it is not a unique and standard code-system. Thus, translanguaging provides a perspective suggesting that bilinguals draw linguistic features from their entire linguistic repertoire.

At present, translanguaging is becoming a recognized teaching and learning tool that takes us to understand the negotiations and mediations that bilinguals develop within the communication processes in their multilingual and multicultural classrooms (see e.g., Canagarajah, 2011b; Hornberger & Link, 2012b; Sayer, 2013). In fact, García (2009) considers translanguaging as an essential linguistic resource to convey and co-construct meaning among bilingual individuals—a significant linguistic resource in Latin@ classrooms (Sayer, 2013). In a multicultural and multilingual classroom, a translanguaging approach gives the opportunity to create a new

reality in which neither language, in our case Spanish and English, is seen as dominant (García & Li Wei, 2014). In addition, translanguaging allows bilingual students to develop new identities that are not fixed or strictly related to only one of their languages.

Language, as a potential influence for identity formation or transformation, constitutes one of the most important markers or symbols among members of a specific cultural group (Myers-Scotton, 2006). Accordingly, Li Wei (2007) locates language and culture as intrinsic components of identity. As a consequence, translanguaging practices are intrinsically linked to identity formation.

An exact definition of translanguaging is still emerging. As Lewis, Jones, and Baker (2012) put it, "there can be no exact or essentialist definition as the meaning of translanguaging will become more refined and increasingly clarified, conceptually and through further research" (p. 642). We define translanguaging as the deployment of a "powerful mechanism to construct understandings, to include others, and to mediate understandings across language groups" (García, 2009, pp. 307-308) that draws on the full range of functional and formal elements that comprise an individual linguistic repertoire.

Theoretical Framework

The theoretical framework that informs our study is built on sociocultural theories of learning and development (Vygotsky, 1978); "anthropolitical linguistics" (Zentella, 1997); and the Community of Practice (CoP) approach (Lave & Wenger, 1991). Firstly, sociocultural research treats the whole linguistic repertoire of an individual as a learning tool (Vygotsky, 1978). In addition, Vygotsky (1986) gives crucial importance to the sociocultural context when exploring the meaning that language conveys, arguing that such context is part and parcel of how individuals learn. Thus a sociocultural perspective allows us to focus on the abilities that bilinguals and minority students bring to their classrooms (see e.g., Canagarajah, 2011b; Moschkovich, 2007). Secondly, Zentella's (1997) concept of anthropolitical linguistics is important because it addresses the political aspects of language use and literacy acquisition among minority/marginalized groups. Anthropolitical linguistics includes a focus on how bilinguals use their linguistic repertoire to construct and develop multiple identities. Furthermore, Zentella affirms that whether we choose to discuss the connection between language and politics or not, "there is no language without politics" (p. 14). This is why Zentella's work is important when dealing with issues of language practices; she opened, some decades ago, a dialogue of social, cultural, and political aspects of linguistic practices of bilinguals in social and academic settings. And lastly, Lave's and Wenger's (1991) CoP approach allows us to see our findings bounded by social acts performed within a bilingual community of learners. Since literacy and biliteracy are socially contested terms (García, Bartlett, & Kleifgen, 2007; Gee, 2008), they have to be contextualized within the social and cultural environments where the participants engage in a variety of learning practices.

Methodology

Setting: *Lagos* Elementary School

Lagos (pseudonym) elementary school (LES) is located in the historical Westside of San Antonio, Texas. This particular community shows vivid ties to Mexican and Mexican American linguistic and cultural heritage (Sayer, 2013). More than 95% of the total student population of LES is Latin@, the vast majority from Mexican heritage, and more than 90% qualifies for free or reduced lunch.

LES offers a dual-language program that is the school district's state-required bilingual program. According to LES' school district, this program consists of having Spanish-speaking and English-speaking students being taught through two languages with the goal of additive bilingualism for all students enrolled in the program. LES also offers regular classrooms in which all classes are taught in English having English as a second language (ESL) services. Despite of the demographics of the school, a large number of students are considered English dominant or even English monolingual. However, the vast majority of LES's students and teachers are considered, to varied degrees, Spanish/English bilinguals; and many parents are regarded as Spanish monolinguals.

We conducted our fieldwork during the school year 2012-2013. Before this school year, LES used to have one dual-language and three English-only classrooms per grade level. However, in that specific year, LES started offering, for the first time, two kindergarten dual-language classes due to the high value and respect that the parental community has for the dual-language programs—bilingual teachers were excited because in the future, LES would offer two dual-language classes per grade level (Mr. Ramos, Kindergartner teacher, personal communication, September 25, 2012).

Ms. Ayala and her students

Ms. Ayala is an experienced bilingual educator who grew up in the Westside of San Antonio. She is familiar with the community and with *el barrio*, as she called the neighborhood where LES is located. Although Ms. Ayala grew up bilingually, she was immersed in English-only classrooms during her K-12 education. For her, teaching in a dual-language class is a privilege because it means that she is giving back to the community *un poquito* (a little bit) of what she received when she was growing up.

Despite the fact that the LES's school district labels as ELLs all students who are enrolled in dual-language programs, Ms. Ayala is proud to claim that all of her students are proficient Spanish/English bilinguals with a strong Mexican American heritage. According to her, only two students (one female and one male), out of the twenty-two students in the classroom, are considered as English-dominant.

Despite many language ideologies that might be present in LES, as in any other bilingual community, Ms. Ayala's students feel very proud of being bilingual; as she put it, "when they are in the hallway, other fifth graders [in the English-only classes] say to them, 'Hey look, those are the Spanish students.' And they proudly respond, '*No!* We are not the Spanish students, we are the *bilingual* students.'" This is a very strong and true statement in which these bilingual fifth-graders, as members of a community of practitioners, demonstrate their belonging to such community; and most importantly, they depict who they are and what they do (Gee, 2008) within their immediate sociocultural and historical learning space. Furthermore, as legitimate practitioners, they proudly portray what they understand to be a member of a bilingual community (Lave & Wenger, 1991).

The Case

At LES, in fifth grade, the language of the science curriculum is English, and the curriculum of social studies is taught in Spanish. In order to understand our data and findings, we need to point out these characteristics of the language of the curriculum of these two subject-classes (as well as the scope of the data).

In science, the first author observed Ms. Ayala presenting four lessons on weathering, erosion, and deposition, three on renewable and non-renewable resources, and two other on fossil fuels. Science presentations usually were complemented by videos, models, and mnemonic devices, displayed on foldables and entered as a log in the students' mnemonic notebook. As stated above, these lessons were designed to be conducted in English with English curricular materials. In social studies, the first author observed Ms. Ayala presenting six history lessons on the battles for the Declaration of the Independence of the United States, the Declaration itself, and the initial development of the American government. Ms. Ayala used audio-recordings in Spanish that contained the entire readings from the social studies textbook. She also promoted discussion about what they were listening and reading. The social studies class also has a workbook that was utilized to assign specific homework based on the readings and discussions in class. In social studies, as mandated, all materials and the primary focus on interaction were in Spanish.

Methods

Having an ethnographic perspective, we employed qualitative research approaches that consisted of observations in both subject-classes and a set of three interviews with Ms. Ayala. In accordance with Ms. Ayala, we planned our fieldwork from October to December 2012, and some follow-up observations in January immediately after the winter break. We spent a total of 37 hours in the classroom observing both classes;

science (28 hours) and social studies (9 hours). It is important to mention that the science class was about 100 minutes per day, and social studies lasted around 30 minutes three times per week; and due to school district policies for fifth grade, they did not have social studies class during the follow-up observations. Our guiding question was: What kinds of translanguaging practices do the members of a dual language classroom, conceptualized as a community of practice, carry out within social studies and science classes? We explored translanguaging both from the perspective of identity and from the perspective of translanguaging operating as a pedagogical tool. We examined the dual-language classroom as a community of practice and transcribed and analyzed linguistic instances as they occurred within natural classroom discourse in the two subject-classes. In sum, our data sources included audio-recordings, fieldnotes, and formal and informal interviews with Ms. Ayala.

Findings

When focusing on translanguaging as a pedagogical tool, we can look for instances that (1) maximize the co-construction of meaning through the use of a whole set of linguistic resources (García, 2009; Orellana & García, 2014); and (2) allow fluidity and movement of the teaching and learning process (Creese & Blackledge, 2010). By extension, translanguaging provided us, as researchers, an opportunity to appreciate the linguistic competencies that shape the multilingual identities of all members of Ms. Ayala's class as a bilingual community (Canagarajah, 2011b). In order to recognize translanguaging identities, we begin with an examination of how translanguaging is viewed in this particular community of practice.

Understanding Ms. Ayala's Community of Practice

In a dual Spanish/English language classroom conceived as a community of practice, where all participants draw from their linguistic repertoire to convey meaning, bilingual students have the choice of how to use their whole set of linguistic resources for their own advantage—social, cultural, or academic. Cazden (1986) interprets this free-language choice, particularly in a classroom environment, as "rights and obligations of participants" (p. 437). Thus, Ms. Ayala's students, as proficient bilinguals, and in this particular CoP, have the right to choose what to say and what language/s can be used. Furthermore, they may use their [translanguaging] abilities depending on what they decide to do and say and who they interact with (Ek, García, & Garza, 2014). In this social negotiation of choices, "acts of identity," as Pennycook (2007) suggests, are produced; which in turn, are recognized and validated by all members of the same bilingual community (Canagarajah, 2011b).

Although we are aware of the many social, cultural, and political views of the linguistic practices that might be present in a Latin@ community, in Ms. Ayala's classroom, both languages are honored and respected. When we interviewed Ms. Ayala, she clearly stated that there are no preferences to either language; and through fieldnotes and examination of the transcripts, this is borne out. There were no instances in which Ms. Ayala prompted students explicitly to switch from one language to another. That said, she herself did attempt to frame her lessons to the mandated language of instruction (i.e., social studies lessons in Spanish, and science in English).

In what follows, we present five excerpts in which translanguaging allows the flow and movement of classroom activities. This suggests, in this classroom, that translanguaging is an unmarked linguistic practice. That is, speakers' translanguaging is not causing "social ripples because participants expect such a choice, based on experience" (Myers-Scotton, 2006, p. 159). Therefore, being unmarked choices shows the extent how translanguaging identities are being valued in this classroom. Furthermore, we examine translanguaging as a potential tool for the teaching and learning process.

Translanguaging in Action

Excerpt 1 (Science; language of the curriculum: English). Ms. Ayala (MA) is using a document camera to display on the screen what she is drawing: a river that shows how deposition of sediments causes the formation of a delta. Ms. Ayala, using different colors, included some labels to the elements of the drawing and students were replicating in their notebooks what Ms. Ayala was projecting on the screen (all names in this

paper are pseudonyms; see appendix for transcription conventions).

1 MA: create like a four… so, here you are gonna have, water, and I'm doing it to

2   just remember…I'm gonna erase this, so water, and in here we're gonna

3   have sand, and in here we will have… more sand.

4 John: Miss, what does it say up there? (4)

5 Jesús: Miss, *¿qué dice arriba en lo verde?*   {What does the green part say?}

6 MA: it's just the mouth of the river ((soft talk; responding to John and Jesús)) …

7   So, you are gonna have a… ((louder tone; addressing the whole class))

Ms. Ayala is using English, the language of the science-curriculum, addressing the class while she is firmly looking at what she is drawing—which is being displayed on the screen. John and Jesús shared the same inquiry about a label written in green. Because Ms. Ayala did not immediately respond to John's question, Jesús waited four seconds and decided to use Spanish in order to resonate (line 5) what John asked in English (line 4). It seemed that "up there" in line four needed more clarification; so Jesús clarifies by pointing specifically to "a label in green" (*en lo verde*). During and after this intervention, Ms. Ayala kept looking at her drawing but answered in English, addressing John's and Jesús's question, with a soft tone while she kept including more details to her model.

This is an unmarked example of translanguaging in the sense that language is not an issue in the classroom. The three participants in this dialogue portray their bilingual identities by choosing pragmatic reasons to "translanguage" so they together co-construct the meaning that is needed at this specific moment—it is not about trying to understand a concept; instead, this practice is used to find some clarity on what is going on at the time of John's and Jesús's inquiry. Although English is the language of the science curriculum, this example also shows how language choice is not a political act since the linguistic rules of the community are not broken. In this CoP, the rules of engagement suggest that all the linguistic literacies can be used; and therefore, understood (Ravid & Tolchinsky, 2002) without having any sort of sanctions.

Excerpt 2 (Social Studies; language of instruction: Spanish). Ms. Ayala prompted a discussion after listening to a tape about how the colonists did not want the British King to rule the American land.

1 MA: *so*, una persona miles de millas afuera,   {a person thousands of miles away}

2   quiere gobernar lo que está pasando en   {wants to rule what it's happening

3   lo que ahora se considera Estados Unidos   in what now is known as the United States

4   las personas que viven en las trece   the people living in the thirteen

5   colonias, deciden ¿qué es lo mejor que   colonies decide, what's the best

6   quieren hacer ellos, qué es lo que quieren   thing they want to do, what is it

7   hacer ellos?   that they want to do?}

8 Carlos: *THEY WANNA RULE THE LAND*

9 Pamela: [iniciar una batalla]   {to start a battle}

10	MA:	¿pero qué es lo que causa la batalla?...	{but what is causing the battle?}
11		*Joey, do you know?* ((sudden switch to English; Joey was talking with another classmate. Joey does not respond))	
12	MA:	¿sabes, no?... Pon atención si no sabes	{do you know, or not? …pay attention if you don't know}

Ms. Ayala initiates the above discussion and then asks (lines 5-7) for some students' input. Carlos and Pamela responded to Ms. Ayala's initiation using different languages. According to Ms. Ayala, each language of the classroom is sufficient enough to understand a specific instruction of the classroom's curriculum. This is another unmarked choice where a student, in this case, Carlos, clearly breaks the language of the curriculum. However, the classroom structure (Initiation, student Response, and Feedback) was not stopped or interrupted. Ms. Ayala, regardless the language her students use, respects and honors their participation. Therefore, as Creese and Blackledge (2010) suggest, in this bilingual classroom, the flow of the task in process is more important than which language is being used.

Another interesting feature from excerpt two is how Ms. Ayala translanguages (line 11) when she talks to Joey directly by shifting from a teaching mode into a behavior mode. This is not an isolated case where Ms. Ayala switches to the language of control in a specific code. This shift using the non-language of the curriculum (English) also occurs in the other direction (from English to Spanish). For instance, in a science class talking about dead organisms, Ms. Ayala, using English as the language of the curriculum, suddenly switches to Spanish, raising her voice, addressing one male student who was distracted with another task: *TIENES TODA LA CLASE PARA HACER ESO, VE y siéntate* (you have the entire class to do that, go and sit down).

Canagarajah (2011b) suggests that translanguagers "adopt certain calculated strategies to gain uptake" (p. 5), and to make themselves clear to others as well. Taking this into consideration, we believe that Ms. Ayala's translanguaging identity allows her to step out of a linguistic curricular frame. Although it has been reported in the literature that the use of a minority language in school settings helps for classroom management, this is not precisely the case in Ms. Ayala's classroom; thus, these "calculated strategies" (switching to the non-language of the curriculum for classroom management purposes), in this bilingual community, may remain unclear.

Excerpt 3. (Social Studies). Ms. Ayala and her students are revising some answers from the social studies workbook. As mentioned earlier, Ms. Ayala's teaching practices always involve some discussion trying to promote critical thinking and real world applications.

1	Mario:	la victoria dio nuevas esperanzas a	{victory gave new hopes to
2		muchos colonos	many colonists}
3	MA:	Muy bien, algo referente a que dieron	{Very good, something related to giving}
4		nuevas esperanzas, ¿Qué son esperanzas?	{new hopes, what does hopes mean?}
5	Carla:	que tienen *hope*.	{that they have hope}
6	MA:	mmm ¿una persona… que…?	{Hmm, a person who…}
7	Lalo:	que da oportunidad de …(xxx)	{that gives opportunity of…}
8	MA:	*Hope*, en inglés es *hope*, *so* una	{Hope, in English it's hope, so, a

9		persona que da oportunidad de…	person who gives opportunity of…}
10	Lalo:	Que tiene ánimo.	{Who has encouragement.}
11	MA:	Okay, *so* la victoria dio muchas	{Okay, so, the victory gave many
12		esperanzas a muchos colonos, porque	hopes to many colonists, because
13		ganaron…	they won…}
		((phone rings, Ms. Ayala answers))	
		(47 seconds)	
14	MA:	okay, entonces la pregunta fue ¿cuál?	{ok, so, what was the question?}
15	Jesús:	que por qué fue importante para los	{why it was important for the
16		colonos la victoria con los ingleses.	colonists the victory over the British}
17	MA:	¿y la respuesta?	{And the answer?}
18	Jesús:	porque les dieron esperanzas y	{Because they gave them hopes and
19		ánimo a los colonos	encouragement to the colonists}
20	Carla	sí, y esperanzas dan la oportunidad	{Yes, and hopes give the opportunity
21		de tener felicidad	to be happy}
22	MA	así es, esperanzas, como dijo Lalo,	{That's right, hopes, like Lalo said
23		tuvieron ánimo y también el ganar la	they had encouragement and winning
24		batalla les dio fuerzas para	the battle gave them strength
25		seguir…so…okay, vamos a…	to keep going…so…ok, lets…}

Ms. Ayala asks in line 4 what the meaning for *esperanzas* (hopes) is. Carla, one of the English dominant students in this classroom, in line 5, uses Spanish and the literal English-translation "hope" as a possible response to what Ms. Ayala asked in line 4.

At first, Ms. Ayala did not use Carla's response and tried to wait for more students' input. In line 7, Lalo tried to create a definition but he stopped. When Ms. Ayala saw her students struggling, she validated what Carla and Lalo said by using their words in the language in which they uttered them; and using their resources around the terms *esperanzas* and hope. The word "hope" is not stopping the conversation; on the contrary, it is integrated into the dialogue to keep it going.

Some lines after Ms. Ayala answered to her classroom-phone, she went back to the previous question (line 14). Jesús revoices what Carla and Lalo had said some lines earlier. And at this point, Carla expanded her participation this time in Spanish without any prompting, by giving more information around the term *esperanzas* (lines 20-21). At the end of this instance, Ms. Ayala provides feedback to the entire class by summarizing what her students contributed. By doing this, Ms. Ayala showed a preparedness to use all of the resources her students bring to the classroom drawing on their full linguistic repertoire.

Excerpt 4 (Social Studies). Ms. Ayala is talking about how the patriots/colonists did not want the government of England to be imposed on the thirteen colonies.

MA: él ((rey de Inglaterra)) está	{The King of England is
a miles de millas afuera…	thousands of miles away}
…él está en Inglaterra, los colonistas [sic]	{…he is in England, the
	colonists}
están en lo que ahora se considera los	{are where now it's known as
Estados Unidos, en ese entonces…	{the United States, back then}
Darío: [ellos están en el	{they are in the
west side of the United States]	{west side of the United States}
MA: *in the east side*, el Este	{in the east side, the east}

Instead of an interruption of the flow of the class, Darío's attempt to finish Ms. Ayala's sentence shows a very standard way of translanguaging. Again, although Spanish is the language of the curriculum, Ms. Ayala recognizes the content regardless the language being used; thus, she is aware that Darío made a mistake and she fixed it by using both languages. This instance is a teaching moment in which Ms. Ayala says the entire phrase in English and then provides the translation into the language of the curriculum. Darío's ability to translanguage provided an opportunity to promote some biliteracy skills to all participants of this bilingual community. This alludes to what Hornberger and Link (2012a) have recently added to the continua of biliteracy: "Translanguaging practices in the classroom have the potential to explicitly valorize all points along the continua of biliterate context, media, content, and development" (p. 268).

Excerpt 5. (Science). The following excerpt is from a class on fossil fuels; however, Ms. Ayala and her students are specifically talking about pressure.

1 MA: when you talk about pressure, what does that usually mean to you?

2 Daniel: oh, Miss, *cuando el aire…*   {oh, when the air…}

3 Gustavo: [the force] ((other students talk indistinctively))

4 MA: [ok, let me listen to Daniel]

5 Daniel: *le da la fuerza para pushear [sic] algo*

         {((the air)) gives force to push something}

6 MA: YES, so, pressure is a force, everybody agrees? Usually when I think of

         pressure, I usually think that somebody is pushing down…

In the example above, Daniel rapidly tries to answer Ms. Ayala's question, but Gustavo and other students interrupted. Ms. Ayala used English, the language of the curriculum, at all times during this lesson. Nevertheless, it is important to point out how she not only honored Daniel's participation in Spanish by asking the rest of the students to let her listen to him (line 4), but she also validated his answer by saying 'yes' (line 6) with a louder tone of voice.

Another point to note is that Daniel, in line 5, uses the word *pushear* (to push) as a borrowed verb— English verb with a Spanish suffix. Creese and Blackledge (2010), drawing on Bailey's (2007) work, describe these types of words as heteroglossic. In addition, they believe that the use of these types of heteroglossic words is a linguistic strategy among translanguagers to keep the flow of communication. It is important to point out

that the use of "borrowed verbs" or "heteroglossic words" is a common linguistic feature of Latin@ Spanish/English bilinguals in many communities in the United States (Sayer, 2008). Despite language ideologies against this linguistic practice, we note that, in Ms. Ayala's classroom, this translanguaging strategy is utilized, honored, and accepted within the teaching and learning process. Furthermore, Ms. Ayala allows the use of translanguaging practices regardless of the language of the instruction of a specific subject-class; as she put it, "I enjoy seeing my students participating in community no matter what language they use on the spot." Although the social and political contexts in which bilingual students grow might dictate that their linguistic practices are not honored (Zentella, 1997), Ms. Ayala's CoP shows how her Latin@ bilingual students can utilize their linguistic repertoire with "a free-choice" in their sociocultural academic context.

Conclusions: Translanguaging in a Latin@ Classroom

In this paper we provide a case study of how the presence of translanguaging practices in a dual-language Latin@ classroom is accepted, honored, and valued; leading to the valorization of translanguaging identities. Our case study further shows, as other studies have, the power of translanguaging as a pedagogical tool.

The structure of dual-language programs often presupposes different subjects in different languages; and the potential stress of separating such languages. However, as our study shows, the use of English and Spanish in Ms. Ayala's dual-language classroom is permitted at all times. Therefore, we learn that the concept of translanguaging provides us a better frame to understand these types of classrooms and their linguistic practices. This study also gives an example of how translanguaging supports rather than deflects away from the idea of the fluidity and movement of the teaching and learning process.

We did not enter Ms. Ayala's classroom to explore the use of one language itself. On the contrary, we treat and see translanguaging as a positive way of inviting an encompassing a linguistic approach to explore language practices among Latin@ bilingual students and their bilingual teacher in their learning school-space. As a consequence, we were able to see each member of this CoP "languaging" or "translanguaging" differently (Orellana & García, 2014). Accordingly, we were aware that "the concept of translanguaging makes obvious that there are no clear-cut boundaries between the languages of bilinguals" (García, 2009, p. 47)

As we saw in Ms. Ayala's class, we claim that Latin@ dual language classrooms are crucial bilingual communities where the translanguaging practices of all members can be honored, respected, validated, and used.

Implications: Seeing and Using Translanguaging in Latin@ Bilingual Classrooms

García, Flores, and Chu (2011), in the context of dual language bilingual education, warn researchers, teacher educators, and pre- and in-service teachers to "[acknowledge] the linguistic complexity of [bilingual] students or the translanguaging practices that characterize [their] interactions as they attempt to communicate" (p. 8). In this way, since translanguaging is not a monolithic activity (Canagarajah, 2011b), we suggest—joining the body of researchers advocating for the use of the linguistic capital of Latin@ students—that translanguaging should be treated as a resource for all in-service and future bilingual teachers and teachers of language minority students. Indeed, we urge teachers of multilingual and multicultural students to consider and carefully understand the translanguaging practices of their students. In addition, as we saw with Ms. Ayala, her own translanguaging practices offered possibilities so she and her students were able "to access academic content through the linguistic resources and communicative repertoires they bring to the classroom while simultaneously acquiring new ones (Hornberger & Link, 2012a, p. 268).

As we have shown in this paper, translanguaging is a "powerful mechanism to construct understandings" (García, 2009, p. 307). Furthermore, based on ethnographic studies, researchers (e.g., Canagarajah, 2011a; Velasco & García, 2014) in the field claim that translanguaging practices may positively enhance higher schooling standards such as academic writing. Therefore, we believe that the concept of translanguaging needs to be explored in teacher education programs so that future teachers are exposed to and aware of the existence of this set of linguistic practices in Latin@ multilingual classrooms.

Because translanguaging allows teachers to build on the language practices that their bilingual students already possess, we claim that teacher preparation programs should consider the concept of translanguaging as a powerful pedagogical tool that needs to be understood, valued, and practiced. In addition, teacher preparation programs should see "translanguaging [as] important not only because it allows [teachers] to engage each individual child holistically, but also because it is a way of differentiating instruction…" (García & Li Wei, 2014, p. 92).

As we noticed in Ms. Ayala's classroom, translanguaging allows multilingual teachers to keep the appropriate fluidity of the communication in the classroom and provides a frame to create an awareness of the cultural and linguistic capital that Latin@ students bring to their schools. Accordingly, we claim that translanguaging can be used as a pragmatic tool for bounding pedagogical mediations among the members of a bilingual learning community when they actively engage in the process of constructing or co-constructing meaning.

We also believe that bilingual teachers, educators teaching minority students, teacher educators, and educational researchers should observe the linguistic practices of their students from a sociocultural perspective. By looking at the social and cultural environments where multicultural and multilingual learners are situated, teachers and researchers will be able to detach themselves from a learning deficiency model. Therefore, a sociocultural perspective will allow teachers to use all the linguistic resources that multilingual students bring to their classrooms. In addition, using sociocultural frames, researchers in the educational field will be able to see those linguistic resources as positive abilities that can be used to develop biliteracy and bilingualism skills within a community of bilingual learners. We join the large body of researchers (e.g., Ek et al., 2014; García, 2009; García & Bartlett, 2007; Moschkovich, 2007, 2011; Orellana, Martínez, Lee, & Montaño, 2012; Sayer, 2013) and claim that a sociocultural approach will open windows in Latin@ classrooms so we—as researchers advocating for the respect and use of the linguistic capital of minority students—will be able to see and use the translanguaging practices that characterize Latin@ bilingual students.

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Appendix—Transcription conventions used in this project

MA:	Ms. Ayala
[transcribe]	overlapping talk
(4)	timed silence in seconds
(.)	micro pause
(...)	longer pause, not timed
<u>Transcribe</u>	emphasis
SCIENCE	louder talk
xxx	unintelligible talk
(contest)	transcriber's best guess of talk
((student))	transcriber's note about nonverbal activities or classroom activities observed
Español Talk in Spanish in Science class (taught in English)	
English Talk in English in Social Studies class (taught in Spanish)	
{English}	English translation from Spanish
[sic]	a word is written as it is pronounced