

“it’s Just the Tip of the Iceberg”:
Interrogating Theories of Language and Race During
First Year Composition Teacher Training
by
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ABSTRACT

Until recently, second language writers were typically separated from their peers in mainstream composition courses. However, as the field considers the possibility of integrating second language writers into mainstream composition classrooms, important questions arise. For instance, how are teachers of First Year Composition (FYC) prepared for valuing and responding to the linguistic resources of students representing a range of linguistic backgrounds? Also, what would happen if teachers of FYC had a broader view of multilingualism in the mainstream composition classroom (one that includes fluent bilinguals, English-dominant bilinguals, and second language writers)? This study addresses interests and questions such as these by examining whether and how new Teaching Assistants/Associates (TAs) take up or respond to critical perspectives on language and race introduced during their first semester teaching. Specifically, I analyzed how a group of new TAs are thinking about language and race in relation to learning and writing. Through surveys, observations, and interviews, I documented and analyzed how they engaged in conversations about language, writing and race; made sense of readings and activities on the theoretical concepts of raciolinguistics and translanguaging; and responded to information presented during two workshops on these topics. I also explored what these TAs said about the relationship between their own critical perspectives on language and their teaching practices (current and future). Findings show that participants' critical language awareness and their ability to envision a critical language pedagogy grew over the course of the semester. Findings also show that, even though they expressed uncertainty about the precise meaning of theoretical terms such as raciolinguistics and translanguaging, their stated beliefs align with the central claims of

scholarship advocating such perspectives. The findings of this study shed light on ways to help new teachers of FYC support multilingual students from a range of backgrounds—especially those TAs who work in contexts where ideologies of race and language devalue multilingualism and nonstandard varieties of English and influence what counts as academic writing.

DEDICATION

This dissertation is dedicated to recognizing all diverse populations in writing courses. You are seen.

This dissertation is also dedicated to those, like me, who only dreamed of the possibility of earning a doctorate degree. That dream is possible.

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CHAPTER 1

LITERATURE REVIEW

Introduction

A large and growing number of multilingual students are enrolled in mainstream university composition courses throughout the U.S. and in a growing number of countries around the world. These students can be identified as fluent bilinguals, English-dominant bilinguals, heritage language speakers/writers, and second language learners/writers.

Because TA training for mainstream first year composition (FYC) does not always take an in depth look at pedagogical implications for multilingual students, their teachers may not always understand their complex linguistic and/or cultural background. This results in their home languages and linguistic systems not typically being valued in a classroom set for native English speakers. Over time, these students often end up feeling less connected to their culture and language as they have to assimilate into the university. The

Committee on CCCC Language Statement “Students’ Right to Their Own Language”

(1974) states, “we affirm the students' right to their own patterns and varieties of language-the dialects of their nurture or whatever dialects in which they find their own identity and style” (p. 710). It is important that language and culture are valued in the

mainstream composition classroom to support students from a range of language backgrounds as they work to make meaning of their ideas and feelings as an individual in the classroom and while working on assignments. TAs for mainstream FYC classes come from many different places and from many different backgrounds themselves, some of which have never had experience with diversity. Therefore, TA training is a place that

should focus on conversations about supporting diversity and nurturing multilingual students and their existing linguistic resources and repertoires.

What Brought Me to this Study

I was born in a small rural town in Northern New Mexico called Dixon. A community of Spanish speakers descended from various regions in Mexico and Spain, who have maintained many language and cultural practices over the generations. This community of farmers, small local businesses, and miners (such as my family) has endeavored to maintain many of the language and cultural practices of their ancestors. But it hasn't always been easy, given the dominance of English and the influences and impacts of colonialism in the region.

I consider myself a bilingual writer, learning both Spanish and English in my home and in my community. Both languages are important to me and to my identity. However, my linguistic practices aren't as simple as it may seem. My great grandparents spoke mainly Spanish and only used English very occasionally (e.g., when they needed to communicate with an English-dominant speaker). When I speak with my great grandparents, I speak a mixture of Spanish and English, and they seem fine with that (and I appreciate the opportunity to practice my Spanish). My parents, aunts, and uncles (much like my grandparents) are fluent bilinguals (in Spanish and English). I consider myself an English/Spanglish bilingual but I am also occasionally a learner of Spanish. I can understand Spanish by listening, reading and writing, and I speak Spanglish which I consider a language.

“Spanglish is not inserting words here y there, a veces inserting certain jerga to give it that toque nice y cool. There are varieties of Spanglish. That which is spoken in

the Puerto Rican barrios of Nueva Yol—hermano—is different from that spoken in Miami—cuñao—and in Texas—compa— and California, ése. There is a grammar, a syntax, that controls the two languages. The resulting mistranslation gives the impression that to speak Spanglish is to be tongue tied. And yet. Spanglish is a fluid construction.”

(Young, 2009, p. 49-50)

Because I am an English dominant bilingual, my linguistic background is often misunderstood in academic contexts. I feel as though it is typical to assume that I am an English only speaker, however, my accent and lexical gap may prove to some that I am cultured in another non-English language. While some assume I am an English-only speaker, others assume that English is my second language – perhaps because of my accent and certain lexical gaps in my speech and writing. However, not many people in academia have inquired about my language practices and aimed to understand my own meaning-making process, which is complex. Schools in the K-12 system and academic institutions of higher education typically promote an English-only policy in most mainstream classes, while allowing languages other than English only in elective classes. It has been this way for generations. I have been educated in English-only settings since Kindergarten, despite taking Spanish as an elective course in high school and college. Devaluing of Spanish in formal educational contexts has influenced practices both in and out of school--ultimately contributing to a large-scale shift away from Spanish to Spanglish and/or English.

My experience as an English-dominant bilingual has shaped my experiences as a learner, as a writer and (most recently) as an instructor of first year composition (FYC). When I became an FYC instructor (in 2016), I knew that I wanted to be aware of who my

students were and their background, including their linguistic background. I made it a priority to have conversations with students about where they are from and what language(s) they speak. I wondered if any students had the same experience with schooling and with the languages of schooling as I did. As an instructor of FYC, I have tried to adhere to all of the policies and standards of teaching writing but have also worked hard to find creative ways to value and encourage the use of students' home languages or dialects. For instance, I allow my students to write or quote in languages that they feel most comfortable in as long as they can translate it for me. However, it is challenging because I know that other courses will not allow this, and I'm not sure that it would be acceptable in all of their future careers. Students want to learn skills that they can carry beyond the FYC classroom and this is a challenge managing both encouraging home languages and preparing students for writing beyond the classroom. So, I started wondering how we could equip FYC teachers in teacher training to teach diverse student populations. My teaching assistant (TA) practicums definitely mentioned multilingualism, but there are so many other topics to cover in a semester in terms of teaching that multilingualism is a brief focus. Then, while pursuing a PhD in Writing, Rhetoric, and Literacies, I came to understand that people have been examining how non-English languages are viewed and how the speakers of such languages are treated. Eventually, I decided to center questions about language ideology, raciolinguistics, and translanguaging in my own work. I began to make connections and ask more questions about my experiences and my students'. This dissertation is about those connections and the many questions that have surfaced over the years for me – as a learner, as a writer, as

a teacher of writing, and a scholar with emerging expertise in multilingual literacies and pedagogies.

A Review of Literature

A number of first year college/university students speak a language other than English at home or in their community. While many of these students are fluent bilinguals, some of these students are dominant in English (and only functional in their heritage language), others may be in the process of learning English as a second language. There are many types of multilingual students. In some cases, the English spoken by these students is considered to be "nonstandard." Although there is a substantial amount of research on how to teach second language/ multilingual writers, we have a limited understanding of what works when teaching writing to a mainstream course where there may be many types and levels of multilingualism. To improve how we theorize the teaching of multilingual students from all types of linguistic backgrounds and to better prepare teachers of FYC who teach them, more research is needed. The following literature review examines insights and contributions made in the fields of Second Language Writing, TESOL, Composition Studies, and Writing Program Administration.

Valuing Linguistic Resources and Repertoires

Language(s) have always been a much needed topic of discussion, particularly within education. Moreover, becoming aware of students' language(s) needs to be a priority for institutions, programs, and instructors. "In the latter half of the 20th century, applied linguists, dissatisfied with the positioning of language teaching, called for a multidimensional curriculum to reframe teaching (about) languages, be their first or

heritage languages (L1s or HLs); English as a second, foreign or international language (ESL, EFL and EIL); or other foreign languages (FLs)” (Taylor et. al, 2018, p. 1). Claims about the need to be aware of different languages prompted discussions about the role and value of multilingualism and the importance of teachers and learners developing critical language awareness (CLA). Critical language awareness “provides learners with understanding of problems which cannot be resolved just in the schools; and with the resources for engaging if they so wish in the long term, multifaceted struggles in various social domains (including education) which are necessary to resolve them” (Fairclough, 2013, p. 13). Multilingual students have a large variety of backgrounds, experiences, and linguistic resources. While some bilingual students are dominant in English as a first language, others are equally fluent in two languages, and still others have a non-English dominant language or speak a non-standard variety of their dominant language.

When describing bilingual students, it is important to take into consideration not only their languages but also their locations and cultural backgrounds. For instance, whether one is born in the United States or how many generations of one's family have migrated to the United States. The problem is that composition studies and composition pedagogy have not yet adequately theorized or investigated the nature of these resident multilingual students' experiences in the composition classroom. As Ortmeier-Hooper (2008) argues, “the terms "ESL" and "ELL" and even "Generation 1.5" are fraught with all kinds of complications for resident students and for us as compositionists” (p. 390). For this context it is important to point out that many English-dominant bilinguals are often assumed to fit in categories that don't quite represent their experiences. Such students are often overlooked in research on the experiences of bilingual/ multilingual

students in higher education --which tends to assume a lack of proficiency and competency in English and which doesn't understand that Heritage Language (HL) speakers have been exposed to two languages since birth. As Flores (2015) explains,

“what characterizes heritage language development is a specific acquisition setting and particular input conditions, namely a more intensive exposure to their heritage language in early years (up to age three or four) and a significant shift of input toward the majority language in later years (after age four/five). Thus, in heritage language research, one must not ignore the finding on bilingual language acquisition reported over the last thirty years, but rather enrich them with the study of a particular speaker profile.”

(p. 251-253)

Heritage Language (HL) speakers are often placed in mainstream composition classes, where their home language practices are often devalued. In the U.S., the subtractive model has been prevalent; this approach “has the goal to increase competence in Standard English, with little or no value placed on the linguistic practices from students of a minoritized language background” (Flores and Rosa, 2015, p. 153). Not only is this model historically known but is still prevalent in mainstream composition classes. This type of discouragement of non-English heritage languages in U.S. schools and society is fueled by circulating language ideologies that value and privilege standard varieties of English while suppressing heritage languages.

Writing Teacher Training

Throughout the history of composition studies, a common topic that has been studied is teacher training. Teachers of composition consist of graduate students, adjunct professors and faculty. Although adjunct professors and faculty are more likely to have

composition or writing backgrounds, graduate students teaching in composition will have different disciplinary backgrounds. However mixed a graduate cohort is in terms of background and interests, teacher training (which usually happens during the first semester of graduate school and isolated training opportunities thereafter) is based on theoretical knowledge in composition studies and in writing studies. While each institution chooses their own approaches to teacher training, it is important that the choices be purposeful. As Warriner (2010) explains, a curriculum can be teacher-driven or learner-driven: “pedagogical practices and goals are intended to promote a different type of participation -- one that is structured, situated, controlled, and/or limited in different social organizations and through different mechanisms. The distinctions made here (between how learners might be positioned by a teaching curriculum and how they might be positioned by a learning curriculum) raise questions about what kind of processes actually facilitate an ‘increasing sense of identity as a master practitioner’ (p. 111)” (p. 24). Teacher training must take into consideration the fact that teachers-in-training are simultaneously learners and teachers—and that the learning process is constrained by the length of a semester. It is also important to note here that teacher training for diverse student populations (ie. second language writers) is often separated from mainstream composition teacher training. My project focused on helping new instructors understand the language and literacy resources of their multilingual students (so they might later consider how to apply that knowledge to their work in mainstream composition classrooms). Findings from this study have implications for mainstream composition studies, pedagogy, and training.

Teacher Training for Diverse Student Populations

Many researchers throughout the years have studied ways in which universities can provide an equal opportunity to all students, from any given background. In the field of rhetoric and composition as well as second language writing there have been studies such as looking at student transitions, placement, collaborative training, and best classroom practices.

Because transitioning from high school to the college classroom is a complex reality, it's not reasonable to expect students to adapt immediately. Particularly with multilingual students, transitioning to a university also means adapting to a new culture. Ruecker (2015) explains that “viewing transition as a one time move from high school to college would paint these students as failures, consequently upholding the deficit model that focuses on how certain students lack the habitus and capital to succeed in educational environments” (p. 145.) Students do not adapt to different cultural values immediately, therefore assuming culturally diverse students find it easy to transition or easy to adjust to college is not understanding them. It is important to know that multilingual students (including English-dominant bilinguals) experience language differences, cultural differences, and identity differences as they transition to a university. Reyes and Nora (2012) provide a profile on first generation Latino/a students saying, “college can be understood as a longitudinal process of interactions that take place between individual students and the academic and social systems present within the colleges they attend” (p. 4). This brings up the question of academic integration and how well students assimilate into the norms and values of their institution. This also brings up the question of whether the burden of accommodation/integration should fall only on the students. This dissertation assumes that institutions of higher education should be taking the initiative to

understand the needs of their multilingual students, which means learning about diverse student populations in all teacher training courses and understanding that transitioning into college is a complicated process.

Until recently, second language writers and native English speakers have been put into separate classrooms with specialized teachers (teachers with training in mainstream composition and teachers with training in teaching L2 learners). However, many Writing Programs have recently moved towards placing their second language writers in mainstream composition classes (to learn alongside native English speakers/writers of English). Heritage language speakers and other multilingual students are often placed in mainstream composition classrooms because of their fluency in English. Even though this is the outcome of placement, such students often end up in a writing classroom with an instructor who does not know how to address or value their diverse background and language. This sometimes creates an issue of isolation and misunderstanding for the student with a diverse background. More than two decades ago, Matsuda (1999) observed that second language perspectives are often not focused on in composition studies. He argued that “the presence of ESL students should be an important consideration for all teachers and scholars of writing because ESL students can be found in many writing courses across the United States” (p. 699). I believe this is still the case and that teacher training needs to have a more explicit focus on the relationship between writing, language and culture. At the time, Matsuda and Silva (1999) outlined a direction for cross cultural composition saying, “the mediated integration of US and international students in a cross-cultural composition course can be an effective way of addressing the needs of both NES and ESL students” (p. 27). The issue with this is that a proper staff, with training, would

have to teach this program or run this program. Therefore, perhaps an integrated teacher practicum with both teachers of mainstream composition and second language writing courses could promote more learning and diversity support. Changing the curriculum can be challenging but there are plenty of opportunities to recognize all students of writing. Over the years, other proposals have surfaced. For instance, (Horner, 2011) argued that “graduate programs in rhetoric and composition need to take more seriously, and be more ambitious in making use of, what is now all too often treated as a token of second language requirements of its graduates. The challenge is to incorporate more multi- and cross-language work into graduate curricula” (p. 309). It is an effort worth making. We should aim to find a balance of knowledge for the better of our students.

When teaching diverse student populations, questions about corrective feedback (including grammar correction) often emerge. Leki (1991) explains that “while composition teachers clearly have some obligation to help students learn to edit their writing for errors, the literature abounds with proof of the futility of marking errors” (p. 204). Although there are some expectations to provide corrective feedback, including grammar errors, writing instructors must know when it is useless or harmful. Truscott (1996) argued that when providing feedback, grammar correction should be abandoned altogether particularly in L2 classes because it can be harmful and unmotivating to the student. However, Ferris (1999) has argued against Truscott’s claim and instead observes that “real-life teachers, however, have always known that students’ errors are troublesome, that students themselves are very concerned about accuracy, and that responding effectively to students’ grammatical and lexical problems is a challenging endeavor fraught with uncertainty about its long-term effectiveness” (p.1). Here we see

the argument that students are concerned with their grammar and want some form of corrective feedback. Truscott and Hsu (2008) do explain that, “it is generally agreed that revision plays a central role in good writing, in terms of both content and form” (p. 292) but should not be a measure of learning (p. 293). Ferris and Hedgcock (2014) explain the the grammar correction for L1 and L2 students is a lot different explaining that “L2 writers frequently struggle with a range of issues related to verbs, for example, errors in verb tense, errors in form (accurate formation of tenses, passive constructions, modal constructions, and so forth), and subject–verb agreement” (p. 284) therefore it is “extremely important for L2 writing teachers to take time to analyze the error patterns and needs of individual students and of each new group of student writers, rather than making assumptions about what all L2 writers need” (284). I argue that it is important for all composition instructors to look at each student's needs and errors on an individual basis. When instructors learn what kind of corrective feedback is helpful for each student then the student, whether L1 or L2, can get the kind of feedback that will have long term effectiveness.

Recognizing the diversity that multilingual students bring to the classroom is so important because it ultimately should be reflective of teaching approaches. Ferris and Hedgcock (2014) argue that “we must acknowledge the complex relationship between instructional practice and theoretical knowledge” (p. 3). Teacher training needs to show teachers how to create an informed pedagogy influenced by the diversity that we are presented with in the composition classroom. Approaches that move away from ideologies that value only standard English and consider language and racial issues in the composition classroom have the potential to be extremely beneficial to diverse student

populations and their efforts to maintain their heritage language practices. “Teachers can work with students to negotiate the syllabus, involving learners in decision making about literacy development tasks, reading selections, the nature and number of assignments, multi-drafting processes, revision requirements, assessment criteria, portfolio contents, and so forth” (Ferris and Hedgcock, 2014, p. 169). Taking initiatives to get students involved and giving them more power over what goes on in the class (ie. how they are assessed, how they learn, and what they discuss) is a great way to approach a diverse classroom. Shapiro et al. (2016) argue that in order to “appeal to both L1 and L2 writers with a range of abilities and provide language support in a non-remedial environment” (p. 35), instructors of composition should use methods that can reach all students.

Teacher Training for First-Year Composition

The field of composition studies prepares many teachers for teaching first year composition (FYC). In FYC, pedagogy is focused on writing approaches, rhetoric, argument, and research. For instance, in teacher training for FYC, some other common topics are discussion, multimodal teaching, the writing process, audience, voice, and feedback. All while focusing on these topics, the goal of a FYC class is to engage students in critical thinking about the life around them. “Much of the work of composition is social reproductive work for the society at hand and the society to come” (Welch, 2016, p. 142-143). In order to encourage students to be critical thinkers of the world around them and to adopt rhetorical strategies that promote that engagement, teacher training must take time to focus on societal issues themselves. This means teaching students to find their own voice and create an imaginary audience. “The ideas of students (and other writers) “finding their voice” or “coming to voice” continually served

as a *raison d'être* for composition and creative writing pedagogy, and shaped the resulting pedagogy and criteria for evaluating student writing” (Barnard, 2014, p. 70). Teaching students to find their voice, which also means voicing their opinions and experiences, is a challenging task. In composition studies a strategy to support this process is encouraging students to write narratives. Although I believe that reading student-written narratives is a great opportunity for teachers to learn about their students, it is also a great way for students to own their experiences and beliefs, and express their story to an audience.

While teachers need to teach students strategies, Bartholomae (1986) explains that teachers “could be more precise and helpful when they ask a student to “think,” “argue,” “describe,” or “define” (p. 12). Teachers are expected to teach students with clarity, honesty and good intentions, which also transfers over to grading and feedback. Grading methods vary between writing programs and individual preferences from using rubrics to not using rubrics, from written to verbal feedback, and down to the color of ink on any type of feedback given. A main concern however, is teaching instructors to not bring personal biases into their feedback and grading, because it does happen. “Since racial formations construct at least the power relations and parts of an assessment, racism may occur even without expressed racist purposes by agents” (Inoue, 2012, p. 126). Analyzing feedback in the writing classroom is purposeful because it is a place where language, ideas, and acceptance are connected to the content of what is taught. It is important to note here that, although most instructors are not overtly biased or prejudiced, many are influenced by what we might call unconscious bias. Davila (2012) conducted research which included sending out unidentified student papers to multiple instructors in the midwest United States for grading and comments. Davila focused on the racial

indexicalities of these comments and corrections of students' papers. Davila quotes Richard (an instructor participant) who explained that “specifically, instructors explained racial indexicality as linked to an assumption that White students ‘have been given more of an education’” (p. 191). Furthermore, for the participants who noted the connection between race and class, White was linked to standard, or “good” writing” (p. 191). The example presented by Davila shows how negative connotations of student writing are linked to racial biases. To explain more about the link between biases and identity, here are examples of instructor comments presented in Davila’s research:

“The, oh, the grammar, of course. The grammar is much, tends to be much better with my white students”

“A lot, some students coming out of urban school systems do have some, black vernacular issues, or, issues, they’re not really issues (laughter) but they become issues in the academic context.”

(Davila, 2012, p. 193)

Davila’s analysis shows that there are “hidden ideologies of standardness and privilege... Because indexicality is bidirectional, instructors are more likely to perceive discursive difference as an error if they believe that the author is African American or as a mistake if they believe that the author is White. This reverse indexicality works to justify existing stereotypes.” (p. 193) We now know that biases can influence the judgments that writing instructors make while teaching, while reading student work, and while grading that work. What we don’t know is what kinds of pedagogical approaches might be used to get teachers-in-training to recognize their unconscious bias and/or want to do something to address it. When students are on the receiving end of these biases, they are profiled through instructors' biased responses to them. For all of these reasons, teachers' biases are of major concern and need to be a major component of teacher training.

Effect of Working Conditions on Teacher Training

Because graduate students are in such a unique position, it is important to discuss graduate students within the writing program as a whole and how this affects teacher training. Graduate students are there to earn their graduate degree, by taking courses and conducting research. Yet, “teaching requires knowledge that can result only with sufficient resources of time, training, and access” (Horner and Trimbur, 2002, p. 176). There is a concern with graduate students teaching FYC, because although many graduate students prioritize their teaching, they have a competing priority of coursework and research and at times hold outside jobs to make ends meet. It takes a sufficient amount of time to complete all these tasks. However, “good things can and often do happen when small groups of students are led by trained, dedicated, and well-paid instructors are afforded sufficient time and other resources to engage seriously in a project of writing” (Horner and Trimbur, 2002, p. 180). Therefore, working conditions need to be taken into consideration when understanding how a graduate student stays dedicated to all priorities. For instance, how can a graduate student, making little money and probably with a second job and a heavy school workload, teach and grade up to par, ensuring that they are bringing their best to ensure learning to their students? The labor conditions in which graduate students work are very stressful. Another main concern is the limit of agency for graduate students. Rose et. al. (2013) explain in their study that oftentimes the chair of a department seeks to have control over the writing program, which means the writing program administrator (WPA) and the instructors (p. 60). This leaves the WPA and the teachers with no agency. No agency to make changes to policy and practices nor seek better working conditions. Moreover, the WPA is one of the

closest entities to graduate students and the writing program yet the hands of the WPA are tied in making lasting changes. Another contributing factor to this is that WPA's are typically in an unbalanced position when it comes to research, field focus, and teaching. Since the 1970's this has been an issue. "increasing pressures as the following: (1) increased enrollments; (2) increased demand for making learning individualized and relevant to the needs of every student; and (3) increased demand for universal high level competence in written communication in our increasingly complex economic and social activities (Erickson et. al., 1970, p. 163). Furthermore, as Rose and Weiser (1999) argue, "The WPA is held responsible for the writing program, research on that program is in the WPA's own interest" (p. ix). I argue that we need to pay close attention to the working conditions of the WPA and graduate TAs, and recognize that although the WPA must stay current in their specialty research because that's what will grant them tenure, research in WPA would be extremely beneficial to the writing program and teacher training.

CHAPTER 2

CONCEPTUAL FRAMEWORK

Raciolinguistics and translanguaging are theoretical lenses that have greatly influenced the way I view and analyze language. These ideas also constitute the content of the workshops and readings that were introduced to new TAs via this dissertation study. Before moving to a discussion of raciolinguistics and translanguaging, I will first introduce the construct language ideologies and explain how they tend to function. Each conceptual framework (language ideology, raciolinguistics, translanguaging) inform upon one another, leading to a holistic view on multilingualism. The study of language ideologies has been used to illuminate processes of linguistic oppression for decades. Raciolinguistics is an approach to inquiry that foregrounds questions about how race and racism are connected to or influenced by language ideologies and/or relations of power (social, institutional, symbolic, and material). I see translanguaging as one way to counter or resist deficit orientations and ideologies and move toward understanding and valuing multilingualism. I define and approach all three frameworks in my research, teaching, and everyday view on language and society based on years of reflection on my experiences as a learner, a teacher and a researcher.

A Brief History of Language, Race, & Ideology

Although it is hard to pinpoint exactly where ideologies of language and race sprouted from, it is vital to understand their history. The first colonies came to America in 1607. Milroy (2000) explains that “before the 19th century national multilingualism and personal bilingualism were generally accepted in the United States as facts of life” (p. 78). However, research shows that by the 18th century not only were certain races

rejected but so were non-English languages. “Between 1815 and 1850 American Indians were rejected by the white American society” (Horsman, 1986, p. 190), which turned “into linguistic minorities subject to language-based discrimination” (Milroy, 2000, p. 81). “In the early period of the colonization of what Europeans would come to call Americas, raciolinguistic ideologies were used to position indigenous populations as subhuman” (Rosa and Flores, 2017, p. 624). Labeling any peoples as subhuman is discrimination and racism and sets forth the notion that there is one superior race.

During this time, efforts and arguments promoting English as the national language contributed to a public devaluing of languages other than English. Moreover, English was viewed as the most appropriate language for everyday life such as religion and work. “Colonizers characterized indigenous languages as incapable of expressing Christian doctrine and questioned whether these communities were sufficiently human to receive Christian teaching” (Rosa and Flores, 2017, p. 624). One group that experienced severe discrimination (in part because of these inhumane ideologies) were African Americans, who through the institution of slavery were one of the most victimized by the white oppressor. Rosa and Flores (2017) further explain that in public discourse individuals from non-European backgrounds were positioned as “less evolved humans” and were often described in animalistic terms as a way of denying indigenous populations their humanity” (p. 624). By the end of the 19th century, the English-only movement called for English to be the only language used in institutions and in governments, which in turn focused on teaching English in schools.

By the 20th century came the immigration movement. With the west expanding came immigrants, some of whom moved westward for economic reasons (i.e., to work on

the railroad) and others who remained on their ancestral homelands (e.g., the Mexican-Americans and Native Americans who already lived in the land being acquired through westward expansion). During this period of settler colonialism, the original inhabitants of western territories were degraded; for example, “in the Senate in March 1848 Daniel Webster lamented the uselessness of New Mexico and its people” (Horsman, 1986, p. 276). In fact, many politicians were opposed to the territory of what we now know as New Mexico becoming part of the United States because of its Spanish speaking population. By the end of the 19th century ideologies of language that valued English and devalued other languages (and cultures) were widespread, advancing ideas that “the world was to be transformed not by the strength of better ideas but by the power of a superior race” (Horsman, 1986, p. 303). Milroy (2000) argues that “while the turn-of-the-century peak in immigration appears to be a historical event influential in shaping a characteristically American language ideology, other 19th-century developments (opening up the west) also encouraged a less tolerant view of multilingualism” (p.80). English became the requirement of success, and views about language were intertwined with views about race. These ideologies placed English as the only correct and adequate language and speakers of standard varieties of that language as higher status. Rosa and Flores (2017) posit that “contemporary raciolinguistic ideologies are an ongoing re-articulation of the process of racialization at the core of the nation-state/colonial governmentality” (p. 627). The very fact remains that it has been present in society and its presence has never subsided. Recent scholarship, for instance, shows us that the cycle continues. As Purnell, Idsardi, and Baugh (1999) explain, ideologies lead to racial identification by a listening subject, which then creates societal rejection. Davila (2012)

argues that standard language ideologies are at the heart of composition instructors tying race, specifically labeling errors with minoritized populations, to anonymous student texts. Gerald (2020) explains that in many ways educational institutions are part of the problem of ideologies when they don't challenge whiteness, or the linguistic ideologies that accompany and support whiteness. A growing body of research shows that raciolinguistic ideologies continue to operate in ways that affect people, institutions, and society. Many scholars have dedicated time to research on how race, language, and the ideologies that coincide with them operate.

Raciolinguistic Ideologies

Raciolinguistic ideologies have played a significant role in linguistic discrimination within educational institutions, placing standard English as the most acceptable and most prestigious language. According to Flores and Rosa (2015), "the ideological construction and value of standardized language practices" can be viewed as *raciolinguistic ideologies* that "produce racialized speaking subjects who are constructed as linguistically deviant even when engaging in linguistic practices positioned as normative or innovative when produced by privileged white subjects" (p. 150). As discussed in the previous section, raciolinguistic ideologies that devalue non-English languages have been around for a long time, are historically shaped, and remain robust. "Contemporary raciolinguistics ideologies must be situated within colonial histories that have shaped the co-naturalization of language and race as part of the project of modernity" (Rosa and Flores, 2017, p. 623). Ideologies of race are influenced by ideologies of language, and vice versa. Ideologies of race and language are not only intertwined, they emerge out of relationships and power dynamics from long periods of

colonization. Horsman (1986), for instance, explains that “between 1815 and 1850 American Indians were rejected by the white American society” (p. 190) and often turned “into linguistic minorities subject to language-based discrimination” (Milroy, 2000, p. 81). Ideologies are often found at the center of reasons why one race or language is claimed to be superior. Reyhner (2013) tells us that “colonial languages were often promoted using the argument that learning them was a way for indigenous people to advance economically as well as the way to become more ‘civilized’” (p. 73). This ideology has and still does exist and extend beyond indigenous peoples to any minoritized group, especially with Standard English. In all of these ways, ideologies of language and ideologies of race are mutually influential in the United States context. For example, “in the United States both the Ebonics debate and the discussion of bilingualism associated with the English Only movement can be identified as a (moral panic)” (Milroy, 2000, p. 57). In the United States, non-English languages are tied to non-white races--and both are typically devalued by institutions, organizations, and practices.

English-only language ideologies are ever-present within educational institutions (schools, colleges, universities, professional programs). Milroy (2000) explains that language ideologies have the “chief characteristic that there is one and only one correct spoken form of the language modeled on a single correct written form” (p. 63). Pennycook and Makoni further develop this idea by explaining that, “Such processes are compounded by institutional racism, the languages in which such knowledge is often expressed (received knowledge in received languages), and the interests of local elites in extending the life of colonial culture and knowledge derived from the metropolitan centers of culture and power in the contemporary world”

(Pennycook and Makoni, 2020, p.3). We have to start asking questions about what languages count in educational institutions, in writing, teaching, and research. More importantly, we need to revisit the question of what curriculum is provided to those students who come from non-standard-English backgrounds and cultures.

Non-English languages and non-standard varieties of dominant languages are often viewed as inappropriate in academic contexts, which indirectly devalues speakers of those languages (multilingual students). When ideologies that value only standard varieties of dominant languages circulate, multilingual students can feel discouraged about not only their linguistic abilities but also their identities and their academic potential. Rosa (2016) calls this the “racialized ideology of languagelessness; rather than assessing particular language proficiencies using ideologies of language standardization, ideologies of languagelessness involve claims about a given person’s or group’s limited linguistic capacity in general” (p. 163). By not recognizing the long oppression of non-standard languages in educational spaces, we continue to deny a key part of the identity of multilingual students. According to Anzaldúa (2012), students from minoritized backgrounds often develop a dual identity when their home identity is not fully accepted in the educational system, forcing them to assimilate to the expectations set at the university. This research suggests that multilingual students can experience a conflict of identity when they are expected to assimilate to English-only policies and standards and devalue their home language. Within the educational system in the U.S., English-only ideologies are taken-for-granted and normalized, including in writing/composition classrooms. Leeman (2012) explains that “language ideologies are embodied in discourse and everyday practice, and they often become so naturalized that even people who are

negatively affected by language ideologies come to accept them unquestioningly, which lends them even more power” (p. 50). Because many multilingual students have experienced language oppression for many years, and because they know nothing other than the ideologies of monolingualism that circulate in American institutions, they often internalize and perpetuate ideologies of language that devalue their own bilingualism. It is a cycle that can continue for generations.

Very little attention has been paid to systematically examining what resources, competencies, and strategies multilingual students bring to the classroom, how their instructors might value their existing resources, or the value of doing so. I argue that it is important to support TAs as they work to understand how raciolinguistic ideologies circulate in educational contexts and the ways such ideologies can be fought against. We need to make a push towards understanding how raciolinguistic ideologies influence the experiences of learners and teachers alike within the educational institutions and talking about them more broadly.

Translanguaging

I adopt a translanguaging perspective because it aligns with my pedagogical concerns and priorities, including my efforts to implement practices that actively fight against raciolinguistic ideologies. Raciolinguistic ideologies have been defined as ideologies that have long been a part of society, particularly in the United States, that there is one pure and acceptable language which is English (Milroy 2000; Davila 2012; Rosa and Flores 2017; Gerald 2020). These ideologies have and continue to oppress minoritized populations in home, school, and societal contexts. A pedagogical stance that explicitly values translanguaging rejects these ideologies and the belief that multilingual

students can simply drop one language for another. It also interrogates what is expected in society and has always been embedded in education. Flores and Rosa (2015) refer to this as the white gaze--or the unconscious bias held by white monolingual speakers of English who have not needed to question the privileges that accompany ideologies of language that value standard English over any other language or variety of English. Milroy (2000) explains that language ideologies have the “chief characteristics that there is one and only correct spoken form of the language modeled on a single correct written form” (p. 63). This leaves many minoritized people viewed as “languageless”, which Rosa explains is not having a language-- not being fluent in a home language and not being fluent in English. In his article “Standardization, Racialization and Languagelessness,” Rosa (2016) describes a principal who was bilingual (in Spanish and English) but framed as not being able to speak either language correctly (or “languageless”).

Translanguaging is a theory that combats raciolinguistic ideologies by attempting to recognize, understand and support the linguistics resources and strengths of multilingual students. Translanguaging (Williams, 1994; Canagarajah, 2006; Garcia, 2009; Garcia & Wei 2014 and 2018) is a term that has overall come to mean the natural act of bilinguals/ multilinguals using all their language resources and linguistic features, which provides a way for researchers to focus on the actual communicative practices of multilingual students. It is a useful concept to draw on when trying to support multilingual students because it acknowledges that languages are a complex system and shouldn't be separated.

Supporting “a translingual stance is the understanding that multilingualism is not a deviation from a monolingual norm. In fact, multilingualism is itself the norm, and classrooms must be organized with students' dynamic fluid language practices at the center of all learning” (Seltzer and De la Rios, 2021, p. 2). I believe that a translanguaging approach to writing pedagogy could inform the practices of TAs working with minoritized students (such as fluent bilinguals) by changing teachers’ and students’ views of multilingualism. Translanguaging “undergirds our understanding of language and bilingualism, and how it can transform education, especially the education of bilingual students” (Garcia and Kleyn, 2016, p.9). It requires moving away from ideologies that have long oppressed students by devaluing their languages and shaping policies that tend to separate languages and create hierarchies between languages--in some cases, pushing for English only to be used in schools and assigning non-English languages to non-school contexts. Translanguaging fights against this by advocating for the knowledge that languages do not work this way and in order to support and understand multilingual students every language should be accepted.

Pedagogy aimed towards advocating for diverse student populations sharpens our understanding of (and appreciation for) multilingual experiences, while supporting acceptance of non-English languages. Translanguaging in a classroom context focuses on the multilingual student, their language and their culture. As teachers, “we are mediators of culture, transmitting beliefs and values about people and language in all that we do” (Young, 2013, p. 144). One of the best ways to value students is to support how they learn, what they bring to the learning experience, and different ways they engage with the meaning-making process. In order to do this, “it is important for teachers to provide safe

spaces in classrooms and schools for students to practice translanguaging” (Canagarajah, 2011, p. 415). This is especially true in mainstream classrooms where both monolingual and bilingual students are engaged in learning. In mainstream classrooms, “it’s often difficult to assess students’ actual language abilities-- students who by some definitions might be English monolinguals might not be by other criteria” (Horner et. al., 2011, p. 311). In a classroom such as this, we need to recognize that “many students enter college believing that reading and writing in a language other than English is both unnecessary and too difficult” (Hanson, 2013, p. 207) -- and that part of our responsibility as teachers of writing is to help students recognize that learning about and from other languages and cultures is beneficial to all students, including monolingual and multilingual students.

I find the notion of translanguaging useful because it focuses more on the act of using language for communication, but I understand that there have been other terms that have fought to destigmatize the use of Standard English only -- e.g., code-switching, code-meshing, code shuttling. Young (2009) (2014) defines code switching as “transitioning from one language to another” (p. 50) and code meshing as bringing together both languages. To me, code-switching still views languages as separate entities and draws upon ideologies that value one language more in certain contexts, for instance in academic contexts. Code-meshing, on the other hand, recognizes that language meshing is a natural occurrence for multilingual speakers. Young (2013) argues that code-meshing is “strategic, self-conscious and un-self-conscious blending of one’s own accent, dialect, and linguistic patterns as they are influenced” (p. 140). According to Canagarajah (2011), “code switching treats language alternation as involving bilingual competence and switches between two different systems, code meshing treats the

languages as part of a single integrated system” (p. 403). For me, I acknowledge that code-meshing is strategically blending a language, however I believe we need to take a more critical approach to code-meshing. Matsuda (2013) explains that “during the discussion at the end of the 2009 Watson conference, many participants seemed eager to embrace the term code-meshing and to apply it to their teaching. Yet few were able to define the term or explain what it meant to bring code-meshing to the classroom” (p. 134). Since 2009, the term codemeshing has been both accepted and rejected. There will always be controversy and diverse beliefs surrounding such a political topic such as language but it is important to understand a term or theory and the goals, implication, and practices it belongs to. I align with translanguaging because it focuses on the meaning making process and centers the speaker/writer. It also does not describe language as codes, which privileges one language over another and assumes that these separate entities of language exist, in which a blending happens. I also believe translanguaging demonstrates a rejection of raciolinguistic ideologies and allows us to think of language as a more complex system that is necessary for meaning making. As a heritage language speaker and writer myself, translanguaging is the best way to describe why I use and need both languages to explain what I mean or the message I want to get across.

Pedagogical practices drawing on theories of translanguaging highlight processes of engagement, transfer skills, and most importantly support in meaning making. However, it is important to also understand some of the critiques that have been made about these perspectives. For me, these critical perspectives come from translanguaging not yet being widely accepted. For instance, some have questioned the practice of encouraging students to use home languages in high stakes writing assignments. Allard

(2017) reflects on her own practice of using translanguaging in her high school classroom:

“in the ESL classrooms at Marshall High, teachers successfully drew on English and Spanish to communicate across linguistic differences, affording students greater access to content and helping classes to proceed more smoothly. However, over the longer term, translanguaging was not a transformative pedagogical practice at MHS because of its place in the greater educational ecology. Teachers’ translanguaging was embedded in a system of disempowering instructional support and a perceived lack of authentic caring. Furthermore, it was a feature of an isolated and uneven program, derided by students in light of monoglossic language ideologies and diminished in the absence of a supportive context for bilingualism.”

(p. 127)

I am aware of the problem of translanguaging not having lasting effects and/or not becoming a norm in high stakes writing assignments, and I acknowledge the lack of teacher training needed to transform a system by resisting or rejecting raciolinguistic ideologies. Translanguaging is a way to support these students, but has not yet taken off in teacher training and ultimately a classroom practice. The Literature reviewed here suggests that writing teachers need to be taught about raciolinguistics and about how adopting this perspective might improve how they support their multilingual students. In recent years, there have been efforts to engage in teacher training that supports and encourages pedagogies centered on supporting multilingual students. Explicitly valuing translanguaging is one way to accomplish this.

Translanguaging and raciolinguistics are important to my emerging research agenda because my interest is in supporting multilingual students who are transitioning into the university and valuing what they can do and bring when they enter the first-year

composition classroom. I want to understand whether translanguaging can be a useful theoretical lens and pedagogical tool that instructors and institutions might adopt to support their multilingual students (and the new TAs assigned to FYC sections with multilingual students). Frederickson (2002) explains in her research that multilingual students often feel as though being multilingual harms them and, as Gerald (2020) points out, English is always the prize in academia. Translanguaging is one potential response to circumstances and problems caused by raciolinguistics. In an effort to find support for minoritized, underrepresented students and their transitions into college, I argue for encouraging instructors of writing to adopt a translanguaging perspective in the writing classroom.

This study is guided by the following Research Questions:

1. What are TA's understandings of and attitudes about raciolinguistics and translanguaging at the beginning of the semester?
2. How do the TAs engage with (or respond to) concepts related to raciolinguistics and translanguaging that are presented to them through two workshops?
3. How do the TAs' understandings of and attitudes towards raciolinguistics and translanguaging evolve over the course of the semester?

Significance of Study

As this review of literature begins to show, there is a great deal of scholarship on how raciolinguistic discrimination and biases are rooted within ideological structures. To break these structures down takes a lot of reflection. I understood this would be a

challenging task, but I believed I had to try. As Gerald (2020) writes, “we must be prepared for and accepting of a long, slow, iterative battle, and it may often not feel worth the effort. And, it must be asked: Is it? Are the potential pitfalls of challenging whiteness worth the risk of doing so? I would say, for the sake of our colleagues of colour, our racialized students, and our own morality, we cannot afford the risk of not doing so” (p. 51). There is a dire need to kick English-only ideologies out of our classrooms and support the bi/multilingual students who make up a huge percentage of US institutions. Although this will not happen overnight and there will be an obvious resistance to this, my study aims to recognize and support those learning how to teach first-year composition as they endeavor to make institutions of higher education a better place for historically minoritized first-year students. By adding to what we already know about TA training, multilingual writing, and assessment, my study helps to move the field of composition and institutions of higher education towards a more linguistically accepting approach. Additionally, my study shows that language is a complex system. To create pedagogy that works for multilingual students, we cannot separate them from their language practices even when those practices are complex. Multilingual learners do not learn this way. This study contributes to a better understanding of how new TAs can learn to work with diverse groups of students and focus on what may or may not work within the FYC classroom. By focusing on TA responses and reactions to the concepts of raciolinguistics and translanguaging, this project allowed me to reflect on the resources and conversations of our US institutions. It also allowed me to learn about why people respond the way they do to these terms, and how we need to approach these concepts so they can be understood and accepted more broadly. This study has broad implications for

teacher training and has the possibility to make a difference for generations of multilingual students to come.

CHAPTER 3

METHODS

Building on my lived experiences as a learner and a teacher of FYC – and also my now increasingly nuanced understanding of raciolinguistics and translanguaging as related but distinct concepts – I designed a study that focused on the experiences of new TAs who were in the process of learning to work with multilingual students enrolled in first-year composition courses. Findings highlight how TAs at an R1 large Hispanic Serving Institution in the southwest responded to efforts to create a culture of support for multilingual students by interrogating the relationship between language, race, and writing. During and after conducting two workshops designed in collaboration with a faculty member from UNM’s writing program, I collected and generated quantitative and qualitative data to answer the following research questions:

1. What are TA’s understandings of and attitudes about raciolinguistics and translanguaging at the beginning of the semester?
2. How do the TAs engage with (or respond to) concepts related to raciolinguistics and translanguaging that are presented to them through two workshops?
3. How do the TAs’ understandings of and attitudes towards raciolinguistics and translanguaging evolve over the course of the semester?

Research Design

This study took place at a large HSI that is located in the Southwestern United States and that has a stated commitment to diversity, equity and inclusion. I collaborated with the Writing Program Administrator (WPA) and the faculty member in charge of TA training to design and deliver the two workshops to a cohort of new TAs.

The following research procedures were used to collect/generate data for analysis:

1. Recruitment: 5 new TAs from all the TAs in the first year composition practicum agreed to participate in this study
2. Survey 1: demographic information, educational background, views of non-standard languages and speakers of those languages, understanding of raciolinguistics and translanguaging
3. Workshop 1: Critical Language Awareness/Raciolinguistics Oct 7, 2021
4. Interview 1: Reflecting on multilingualism, workshop 1, and teaching
5. Workshop 2: Critical Language Awareness/Translanguaging Nov 4, 2021
6. Interviews 2: Reflecting on multilingualism, workshop 2, and teaching
7. Exit survey: changes in beliefs and/or practices, current goals, future plans

The table in the appendices provides a timeline implementing these methods and data collection and analysis.

Research Site

The University of the South West serves a high percentage of Hispanic students, most of whom are native to the region. USW is a Research 1, Hispanic Serving Institution, which aims to honor values and knowledge that contribute to the region, while advancing understanding of the importance of culture, the world, and its service to the region. The writing program at USW is a program that recognizes and celebrates the cultures of the southwest populations it serves. The writing program at USW supports academic freedom and social activism. The writing program offers three different practicums for incoming TA's: one for the first-year-composition cohort, one for the teaching-across-the-disciplines cohort, and one for the teaching-across-the-disciplines-to-

non-native-speakers cohort. At this institution, as at many universities across the United States, FYC courses focus on key approaches to writing, research, and argument. At the USW, training for teaching a FYC course covers topics such as creating and scaffolding assignments, assessing writing, and daily plans. Specific to this region, due to increasing scholarship support, USW sees a large number of underrepresented students. USW websites claim that they endeavor to support its diverse student body.

Recruitment

I recruited 5 participants from the practicum of first-year TA's in the writing program at USW. I attended the TA class 2 weeks prior to the first workshop to explain my study and ask for participants. At this time of recruitment, I sent the consent form, allowed time for them to consider whether to participate, and met with the five TAs who were interested in participating 1 week prior to the first workshop to answer any questions they had about the research or my request for their participation. Age or gender did not exclude any participant.

Data Collection

During the first phase of data collection, I administered a survey with 10 questions. During the second phase of data collection, I conducted the first workshop and one set of interviews with four of the five participants. I then gathered data from notes that I took during the workshops and transcribed my interviews. During the third phase of the study, I conducted a second workshop and a second round of interviews with four participants and a first interview with the fifth participant. After analyzing the data collected from phases 1-3 and immediately after their semester winded down, I conducted an exit survey with 6 questions. Throughout the study, when relevant and

appropriate, I documented informal conversations that took place when the recorder was not on.

Surveys

The content of the workshops consisted of a combination of different concepts, experiences, and implications, therefore I needed to recognize that developments after the workshops could have come from different factors. While it is impossible for any researcher to ascertain cause-and-effect relationships, what I did learn from talking to participants is what they believe they have learned from an experience (e.g., in two workshops) and/or whether they think their beliefs have changed as a result of that experience. Because of this, I distributed a survey at the beginning and the end of the semester.

The first survey asked for demographic information, educational background, teaching background, and (briefly) their views on whether non-standard languages and dialects should be used in academic contexts. The initial survey also asked for contact information, and offered a space for any questions they had. The exit survey asked them to reflect on their views of non-standard languages and speakers of those languages, any changes in their beliefs or practices, what their current goals are, and details about their future plans.

Workshops

I conducted two workshops with all TAs, with each workshop followed by an interview with those who agreed to participate in this research study. The workshops were held about one month apart and during the already-scheduled class time (of the new graduate teaching seminar). During the first workshop, I explained the study and

provided my contact information. I conducted one workshop on raciolinguistics and a second workshop on translanguaging. Each workshop included 2-3 selected readings and discussion questions, which I sent to the instructor for the practicum to post on their Blackboard shell. Discussion questions and readings are discussed in more detail in the data analysis chapters and listed in appendices. I administered a survey to participants the week before the first workshop, then held the workshop, then interviewed participants after the first workshop. I held a second workshop one month after the first workshop and then interviewed four participants a second time and the remaining participant for the first time. Because of the Covid-19 pandemic, I offered to hold the workshops remotely with zoom technology, which was also the instructors request.

The first workshop focused on the topic of raciolinguistics and how teachers might adopt practices that reflect an understanding of raciolinguistics. During the second workshop, the focus was on translanguaging and what pedagogical practices could be utilized to value translanguaging. I chose to focus on raciolinguistics first because it is, I believe, the base to understanding why we need theories and pedagogies that value translanguaging. I worked with the instructor of the class, who is also the WPA, to develop assignments, activities, and workshop content. Each workshop was designed to allow time for discussion of readings assigned to the students prior to the class. During the workshops, I gave a brief lecture on the theory of that day before engaging in activities that were designed to promote reflection and discussion. The reflection and discussion consisted of activities that promoted engagement and reflected on the discussion questions I had initially sent out. During the workshops I took fieldnotes, observing reactions, comments, questions, and engagement with the theories of

raciolinguistics and translanguaging. Because I lead and participated in the workshop, my note-taking style was to jot down key words and phrases from students who are participating in the study. Emerson (1995) explains this practice is used to “translate to-be-remembered observations into writing on paper as quickly rendered scribbles about actions and dialogue. A word or two written at the moment or soon afterwards will jog the memory later in the day and enable the fieldworker to catch significant actions and to construct evocative descriptions of the scene” (p. 20). This practice allowed me to keep engaged with significant actions in the workshop, build relationships with students, and build a method of remembering key points of the workshop.

It is extremely important to keep in mind that because of the research context, the workshops had external factors that need to be considered. For instance, the TA practicum has a culture that includes training on issues that multilingual students face in academia. What I did in the workshops is build on that curriculum by giving TAs an opportunity to think more deeply about these concepts and engage in developing curriculum to be used in their classrooms. The purpose of the workshop was not to introduce them to ideas they never thought of, it was to build on or expand their existing knowledge. It is also important to recognize that raciolinguistics and translanguaging are complicating notions. Therefore, I did not assess the implications of the terms/theories but aimed instead to identify which particular aspects of the constructs are viewed as useful by the TAs.

Interviews

After the first workshop, I conducted one round of interviews with study participants. Taking into account Covid-19 and individual’s beliefs on social distancing,

interviews were done virtually through Zoom. I asked each participant for permission to record the interview on Zoom. Each question was developed to answer one of my research questions, however I also asked follow-up questions and/or questions that emerged while reflecting on the content of the first workshop. Therefore, I chose a semi-structured interview process. Merriam and Tisdell (2016) describe the semi-structured interview process as a “type of interview either all of the questions are more flexibly worded or the interview is a mix of more or less structured questions. Most of the interview is guided by a list of questions or issues to be explored and neither the exact wording nor the order of the questions is determined ahead of time. This format allows the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic” (p. 111-112). This approach allowed me to focus on my research questions but also learn about my participants' experiences, their feelings and reactions to the workshops. Using a more flexible approach to interviewing also allowed participants the space to express their experience. Selfe and Hawisher (2012) emphasize “the importance of making these exchanges less formal and less predictable and more like conversations that involved participants in a joint project of inquiry” (p.38). Selfe and Hawisher (2012) explain that, with this format, participants are more likely to share narratives (p.38). I believe a flexible yet semi-structured interview process allowed a more engaging conversation with my participants. The selection of this style was a way to provide more comfort for the interviewees. In addition, I asked follow-up questions such as, “tell me about...,” “give me an example,” “tell me more about that,” “what was it like for you when...” (Merriam & Tisdell, 2016, p. 122). Finally, I took advice offered by Seidman (2013) and followed these two set rules for my interviews 1)

find a structure and stick to it; and 2) use a 90 minute format for interviews (p. 20).

Between conducting survey one, workshops, interviews, and an exit survey, I felt as though it was best to conduct interviews after each workshop.

Data Analysis

Analysis of data began while collecting data with daily journals reflecting the information that was gathered the day of the workshop, pointing out key topics that were discussed. Both in interviews and workshops I looked for language referencing translanguaging, experiences with language, and experience with linguistically diverse student populations. All notes were kept on a notepad and typed up right after the workshop or interview. Emerson (1995) argues that “whether written immediately or soon after returning from site, the fieldworker should go directly to computer or typewriter, not talking with intimates about what happened until field notes are completed” (p.41). All interviews were transcribed and used for both quantitative and qualitative data analysis. Data collected in the workshop of those who agree to participate in the study was used for context. While analyzing data collected, I began developing codes and continued revising my codes as I continued analyzing data gathered from interviews. I used longitudinal coding as discussed by Saldana. Saldana explains that this process involves examining “statistical increase, decrease, consistency, and so on in selected measured variables of interest. Yet there can also be qualitative increase, decrease, constancy, and so on within data from participants through time. Longitudinal Coding categorizes research observations into a series of matrices (Saldana, 2016, p. 200) comparative analysis and interpretation to generate inferences of change” (Saldana, 2016, p. 173). I started the coding process by looking for common themes and patterns

across individual interviews. Codes and themes emerged and shifted as I continued refining categories and analysis. The first round of coding attempted to capture what rose to the surface in terms of themes. The second round of coding consisted of a more selective process and broader descriptions for codes. Although coding is a selective process, I also know “coding is a judgment call” (Saldana, 2016, p. 7). I was systematic about my coding and kept in mind that, although every piece of information is good information, I was looking to focus on what answers my research questions. I also wrote analytical memos to keep track of my decision-making process. I used the analytical memo to keep track of important steps of my research journey. I kept track of my decisions as a researcher and any changes that happened. Lastly, the analytical memo helped me to keep track of my coding processes and evaluate what themes are becoming relatively present in my study.

Positionality as a Researcher

I come to this study as a Heritage Language Speaker of Spanish, a scholar of language, and a teacher invested in critical pedagogy. As a student, my fluency in English has always overshadowed my linguistic culture and background. Although I grew up in a Spanish speaking family and community, the academic expectations to be fluent in English has influenced how I view my Spanish and when I use various linguistic resources/whether I use Spanglish (a mix of Spanish and English). Because of my educational experiences, I am passionate about recognizing the assets and contributions of bi/multilingual students in mainstream composition classes and at the university in general because I wish both of my languages would have been supported, which would have increased my fluency in my home language. My experience tends to be common for

people who grew up in the United States educational system. English has always been taught as the prestige language, leaving little room for the study or use of a non-English language.

Because of my personal experiences as a learner, I have made it a priority to learn about bi/multilingual writers and pedagogy for diverse student populations. For the past 5 years (my time teaching first-year composition) I have taken my knowledge and transformed it into approaches in my classroom that support diversity, both racially and linguistically. Mainly, I hold close the practice of learning about students' backgrounds and negotiating with my students what unique approaches are best for them. Because I take the time to learn about my students, I gain an understanding of them that extends far beyond the classroom. My students have often referred to me as a big sister, and have always felt comfortable coming to me with their experiences in and outside of the classroom. Many students have also come to me for institutional guidance and advice on future endeavors. As I continue to grow as an instructor, I continue to observe and learn about students' need to feel recognized and validated for who they are.

Additionally, I come to this study as someone who grew up in the southwestern United States. I related to my participants (as a fellow TA) and their students because of our shared experiences. This allowed me to have a unique positionality that benefited this research project's goals. The experience and knowledge I brought to this study had implications for the way I worked together with the faculty and staff at my research site and also the way I interacted with the new TAs. I came with an ethos as both a student and teacher, which allowed me to build relationships with the TAs in the practicum and continue to build lasting relationships with faculty. The faculty, staff, TAs, and students

can trust that I want the best for the USW and will always continue with pride of where I am from.

Limitations of Study

This study centered on new TAs and their responses and reflections to raciolinguistics and translanguaging. The experiences, opinions, and discussions with the TAs that chose to be in the study is a vital part of the data analysis. The role of a new TA and their understanding of concepts presented to them in two workshops, given during their new TA practicum, was the focus of my data. My analysis included a write up of my time spent with the TA participants in workshops, my interviews with them, and their survey responses. I took the time to introduce myself and be readily available for any questions or concerns. I also used the workshops as an opportunity to gain the trust of the new TAs, in hopes that they felt comfortable with the study. However, in the surveys and interviews, I only had access to what the TAs in my study chose to share with me about their views, experiences, backgrounds, etc. My findings are based upon what they choose to share or don't share. Another limitation is that (as I realized later) one workshop for each concept was not enough time for participants to fully grasp the meaning and implications of the term. My findings are based upon how participants discussed the concepts, in which they would have benefitted from more time and discussion on each concept. I will elaborate on this more in Chapter 7.

Participants

All participants were new to teaching FYC (and new to the MA and PhD program) at the time of data collection. All participants also speak English as their first languages. All are teaching FYC and all have multilingual students in their classrooms.

However, each participant had a distinct background. Mya comes from a diverse background, explaining that her family is racially diverse as well as the family she married into. Mya has also lived outside of the United States, in which English was not a first language. Josh is from the northwest United States and describes coming to the southwest as a new and very different experience. He specifically explains throughout the study that the population in the southwest is very different. Jay comes from experience in diverse areas in the south. Diana and Ben are both from the southwest, where there is a high population of Spanish speaking people.

CHAPTER 4

“YES, ABSOLUTELY”, MULTILINGUALISM BELONGS ON THE FYC CLASSROOM

In this chapter I describe and analyze what participants said about multilingualism while responding to surveys, participating in interviews, and engaging in workshops. I analyze whether the participants seem to have any “critical language awareness” (Taylor et. al, 2018, p. 1, Fairclough, 2013, p. 13) at the beginning of the study and also how they responded to the content and activities of the workshops. In subsequent chapters (Chapters 5 and 6), I explore whether and how their awareness evolved over the course of the semester, and what role they think the workshop assignments and activities might have played. Although this study and the workshops introduced concepts of raciolinguistics and translanguaging, this chapter also analyzes what the participants said about the use and/or value of multiple languages and multilingualism in the classroom. This chapter shows that participants believed (prior to the workshops and after) that multilingualism is a good thing. As described in chapter 3, I administered the first survey prior to workshop 1. I also analyze reflections shared during interview 1, where I asked participants to reflect on their previous experiences with multilingual students, race, and language. The goal of this chapter is to understand and examine participants’ attitudes, beliefs and values related to language, race and/or the intersection between the two.

Understanding the level of CLA from participants is necessary because critical language awareness “provides learners with understanding of problems which cannot be resolved just in the schools; and with the resources for engaging if they so wish in the long term, multifaceted struggles in various social domains (including education) which

are necessary to resolve them” (Fairclough, 2013, p. 13). Using CLA as a framework to understand where participants have been and where they are now allows us to also understand discussions held in the workshops and interviews because it provides context for understanding the conversations we had about their exposure to and understanding of ideologies, multilingualism, and teaching.

Sophisticated Grasp of Multilingualism

Prior to the first workshop all participants identified their first language as English. The following section explains what participants thought about non-standard dialects/languages in the classroom, a question asked in survey 1. Thus, we see their standpoint at the beginning of the semester. In addition to this, an analysis of excerpts from Interview 1 demonstrates that participants had a variety of exposure to and experiences with multilingualism from growing up around diversity (Ben and Diana) to having a degree in Latin (Josh) to moving for diversity (Mya) to coming from a place with little diversity (Jay). Even though exposure to multilingualism varied among participants, none of the participants knew what the terms raciolinguistics and translanguaging were. While they all said they were unfamiliar with these terms I introduced to them, most of them had some prior exposure to thinking critically about language and multilingualism. All participants had a different prior exposure to differences between languages and a critical perspective on language and multilingualism, for example, some participants were more nuanced with terminology, while others didn't have a firm grasp. All the participants said they supported multilingualism and the use of non-standard dialects/languages in the classroom, and

most felt as though the terms being introduced (raciolinguistics and translanguaging) had implications for their teaching.

With consideration of background experiences, participants seem to view multilingualism as a good thing despite prior teaching experience or exposure. For instance, in response to a question about the value of *non-standard dialects/languages*, Josh describes his previous experience with multilingual students as recent saying, “um well I guess now I do because now that I’m teaching where it’s a predominant Hispanic population and stuff that’s a new experience for me back in the Western United States it was like almost never if it all, right um almost everybody spoke English their whole lives and stuff so” (Interview 1). For Josh, although teaching multilingual students in the FYC classroom was new to him, he had already given a lot of thought to whether non-English languages belong in the classroom:

“Yes without a doubt absolutely. I think typos are a form of text and utterance too. But as for dialect and language, as long as we stick to the so-called "Standardized American English," our language is merely a form of capitalism and imperialism, something many of the last century's poets, philosophers, and novelists have tried to resist with great vigor.”

Josh recognizes and understands that the value and prestige associated with Standard American English (SAE) reflects a hierarchy of power, which describes as imperialism. Davila (2012) explains that “SEAE (Standard Edited American English) is a raced and classed social dialect” (p. 199). Josh offers additional comments that demonstrate his advanced understanding of language hierarchies and how they influence teaching and learning:

“Expectation for learning ought not always be a burden placed on student, and students should learn to speak in their language for proper utterance. Of course, every language decision is codified and rhetorical, and it's my job to help students realize where these decisions exist and what choices they make every day, even if subconsciously. To create the moment of reflection so that what is already known comes into surface knowing.”

Here we see that Josh recognizes the role of Standard American English in the classroom for rhetorical purposes but also acknowledges the choice of language as a rhetorical act and a moment of reflection. Josh seems to argue that bringing non-English languages into the classroom provides students a moment for reflection. Josh later (during the same interview) described his prior experience with grading non-standard languages and dialects. He shared his response to a student’s paper he graded while co-TAing: “English wasn't this guy’s first language you know and so things were written a little awkwardly at times and stuff if you will and that was such a huge class I couldn't even put a face on this guy you know” (Interview 1). Josh has been a participant who entered the study with knowledge on multilingualism and the hierarchy of the American English language and who reflected on his past teaching experience while considering how a second language writer was viewed. He continues to give more detail about this experience:

“but I feel like there was like the start of a different treatment in that person's paper that I feel like training could have given better application to right because like the way that that paper was treating you know he ended up having to like rewrite it and stuff but it didn't necessarily like you know because I don't think the other TA was very specific about what he needed to fix about the language you know and what he needed to fix about the way he was writing and so he was very critical about the guy’s grammar which was an awkward thing you know.”

(Interview 1)

Josh does not give detail into conversations had about the treatment of that student's paper at that moment. However, he now recognizes that having the student rewrite the paper was tied to how it was judged in terms of the language and grammar. Josh's comments indicate that he had come into TA training with a level of critical language awareness regarding how students coming from non-English backgrounds are judged in their writing—and that he drew on this prior understanding while working to understand ideas that I introduced via readings and the workshops. Matsuda, Saenkhum, and Accardi (2013) describe how writing teachers have reported that the needs of multilingual students are unknown (p. 75-76). In this same quote Josh shows that he recognizes that multilingual students are not completely understood and therefore are often treated differently, and he says that he feels training would have helped. As discussed in the literature review, FYC pedagogy tends to focus on writing approaches, rhetoric, and argument, and research on FYC attends to these and other topics such as discussion, multimodal teaching, the writing process, audience, voice, and feedback. Eckstein and Ferris (2018) mention that WPA outcomes “may neglect the linguistic needs of multilinguals and the international student population” (p. 139). In fact, TA training for mainstream FYC courses typically varies from TA training for second language writers. Both sets of TA training have a different set of practicums that ultimately affect multilingual students in mainstream composition courses.

Ben, who grew up in multilingual communities but had not received training on how to teach multilingual students prior to his first-year teaching also made comments that reflect an advanced understanding of the value of multilingualism (and translanguaging practices) in classroom contexts. In response to a survey question about

non-standard dialects/languages (e.g., those other than standard American English), he wrote “it does not matter whether students speak non-standard dialects/languages because it has no gauge on their intellect or mental capacity”. With non-standard dialects/languages comes different ways of thinking that can be beneficial to all students and institutions.” Ben’s response both shows us his awareness that in certain places, like the classroom, there are ideologies that place English as the intellectual language. Ortmeier-Hooper (2008) explains that the terms, “ESL, bilingual, bicultural are not always perceived as positive markers by students, no matter how we try to frame diversity as a positive attribute” (410). Challenging this idea, Ben explains that non-standard dialects/languages do not determine someone's intellect, in fact using non-standard dialects/ languages is beneficial. Ben’s perspective seems to be informed by his experiences as a student, an instructor, and growing up in a multilingual community, even though he describes his first language as English.

Jay, a TA new to this context (southwest), also described his experience teaching multilingual students but admitted he has never had formal training before. He commented specifically on the value of having an increased awareness of the value of non-standard dialects/ languages. After being asked in survey 1 “*Do you think non-standard dialects/languages (e.g., those other than standard American English) should be valued in academic contexts? Explain.*” he answers,

“the valuation of non-standard dialects and languages presents obvious historical and linguistic value. It also presents the rhetorical value of increased affordances of form in speaking or listening as a specific person with specific audiences. It presents literary and artistic value, allowing our constructions of beauty and understanding to resist thoughtless homogenization. It has great value not

only to those in an audience context (who get to expand their perspectives and tastes) but also to the functioning, the health and opportunities, of those speaking non-standard dialects and languages.”

This quote from Jay shows his level of understanding and awareness for bringing non-standard dialects/languages into the classroom. Here, he describes the benefit of valuing non-standard languages as something that serves purpose and opportunities for both speakers of non-standard dialects/languages and listeners. Additionally, Jay describes how non-standard dialects/languages present rhetorical value. As Canagarajah (2006) explains, “we have to teach our students rhetorical negotiations so they can modify and reorient themselves into set cultural rules” (p. 602). When Jay mentions that there is rhetorical value for non-standard dialects/languages he is making rhetorical negotiations of language by using both non-standard dialects/languages and standard English in the classroom.

Similarly, Diana, who is also a new teacher with no training prior to this year, explains that it is important to value non-standard and describes how she is doing this in her class. When asked in her survey “*Do you think non-standard dialects/languages (e.g., those other than standard American English) should be valued in academic contexts? Explain.*” she answers, “Yes, it's important for students to feel as though their voice is being heard regardless of language or dialects.” Diana shows us her understanding of language by explaining that embracing non-standard languages/ dialects in the classroom is acknowledging voice and agency. In composition studies, both voice and agency are of utmost importance. Diana also described how she is already embracing and welcoming multiple dialects and languages as a teacher of first-year composition: “We've actually

been discussing dialect and including those specific aspects in their upcoming projects.” This shows her comfortability with non-standard language but it also shows that non-standard dialects and languages may already be a topic of conversation in the TA practicum.

Mya, in her survey answer, ties her past experience to her survey 1 answer that non-standard languages should be valued in academic contexts. She explains, “absolutely--I want to explain, but, I'm not even sure how--I grew up in a multilingual household and married into one and it's like it's woven into my brain in such a way it's hard to explain 'why', just that any other mode seems inconceivable. That's not a very detailed answer.” Mya, who comes from a multilingual background, explains that it is hard to know exactly how to value non-standard dialects/ languages in academic contexts, even though non-standard languages are part of her everyday life. Even though she doesn't give a detailed account of exactly why she believes that yes non-standard dialects/ languages should be valued, Mya argues that not validating non-standard languages is unimaginable, which shows us how strong her stance on multilingualism is.

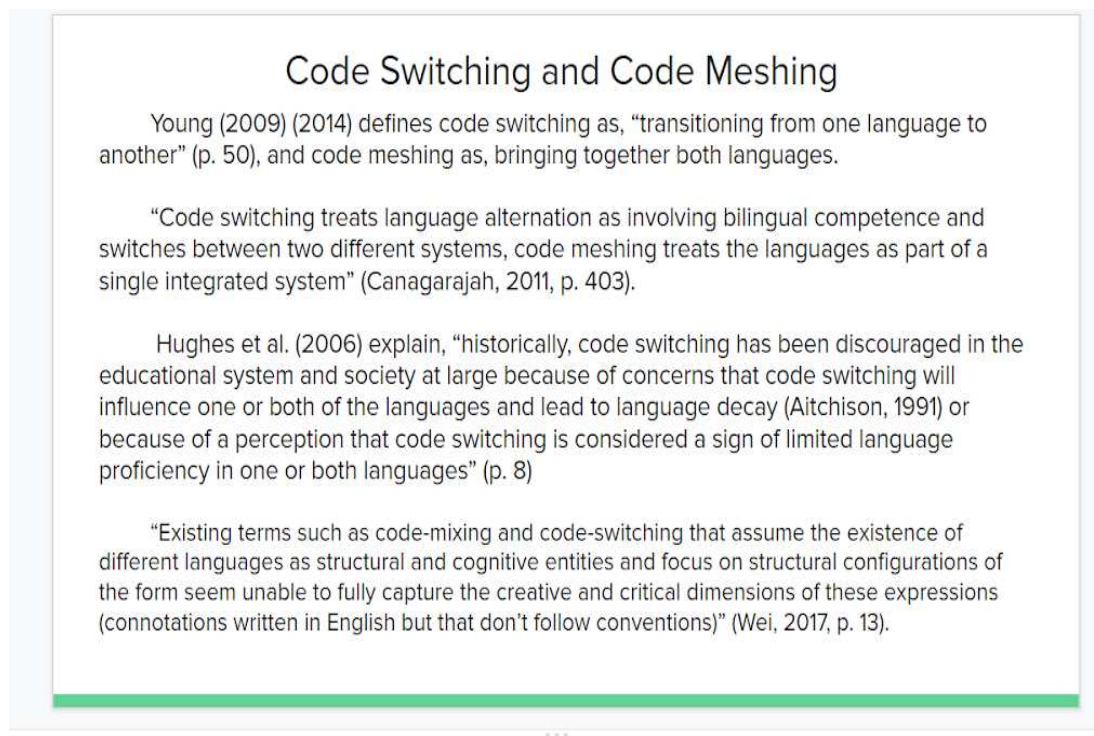
Additionally, and as discussed further later in this chapter, each participant had never been exposed to the concepts of raciolinguistics and translanguaging prior to the first workshop and none of the participants have taught FYC before, 4/5 participants responded to survey 1 by explaining that they do believe the terms will have implications for their teaching. In response to the question *Do you believe these terms have implications for your teaching? Explain.* Josh wrote, “I mean without a doubt raciolinguistics ought to be considered by any teacher, even if not the focus of their class. I'd assume translanguaging does too if I knew what it meant.” Likewise, Jay answers, “I

expect that I will find them to be useful in describing and analyzing the context and practices of my teaching.” Diana takes an analytical approach to the words and explains, “based on the roots of the words, it seems like they can be applicable to my teaching style and how it affects the students in the class.” Mya agrees they would but is cautious about not knowing, explaining “I’m going to guess so, and I have a feeling that I will find out how soon! (Don’t want to go into too much presuming before doing the readings and workshops).” Ben doesn’t answer yes but explains, “I have never heard of them before,” so even though he doesn’t anticipate implications for his teaching does not mean that he is not open to this. Despite not having heard the terms before, participants did not write off the notion that the concepts have implications for teaching. It is clear that, whether or not participants had prior exposure to the concepts or teaching experience, they value and support multilingualism and they also believe this has implications for their teaching.

Although participants have different experiences with language, they continue to advance and negotiate their understandings while in the same TA practicum. Elder and Davila (2017), writing about teaching in the southwest United States, argue that “there needs to be reflection about the attitudes and assumptions about students’ identities and intelligence based on their language and writing strategies” (p. 169). With this quote we have to also consider that discussion about multilingualism are happening in the TA practicum. So, despite not having prior direct training for teaching diverse populations, and despite not knowing the concepts of raciolinguistics and translanguaging, all participants do value non-standard languages and dialects in academic contexts and showed a sophisticated understanding of multilingualism.

Code Switching Sorta?

My analysis of participants' comments on the value of speaking multiple languages demonstrates that, although they generally viewed this in a positive manner, they each described the value of such practices in different ways. While responding to interview questions and surveys, four of five (80%) participants mentioned code-switching. Their use of this term on the survey and during the first interview is likely due to the fact that they had previously had exposure to this term. It wasn't until the second workshop (on translanguaging) that I included this slide to prompt discussion about the difference between terms such as code-switching, code-meshing, and translanguaging.



Code Switching and Code Meshing

Young (2009) (2014) defines code switching as, "transitioning from one language to another" (p. 50), and code meshing as, bringing together both languages.

"Code switching treats language alternation as involving bilingual competence and switches between two different systems, code meshing treats the languages as part of a single integrated system" (Canagarajah, 2011, p. 403).

Hughes et al. (2006) explain, "historically, code switching has been discouraged in the educational system and society at large because of concerns that code switching will influence one or both of the languages and lead to language decay (Aitchison, 1991) or because of a perception that code switching is considered a sign of limited language proficiency in one or both languages" (p. 8)

"Existing terms such as code-mixing and code-switching that assume the existence of different languages as structural and cognitive entities and focus on structural configurations of the form seem unable to fully capture the creative and critical dimensions of these expressions (connotations written in English but that don't follow conventions)" (Wei, 2017, p. 13).

During Workshop 2, we discussed the importance of learning about terms before accepting them and teaching them. At the time, I had in mind Matsuda's (2013) critique of participants' comments during the Watson conference and how eager they were to adapt code-switching only to later confront the negative stigma around the term. In the

remainder of this section, I analyze instances where participants brought up codeswitching while trying to share their understandings of multilingualism, deficit ideologies of language, or the meaning of translanguaging.

Josh was the only participant who mentioned the term code-switching in response to survey 1. Before doing any of the assigned readings or attending any of the workshops, Josh let us know he correlated code-switching with translanguaging when he aims to define what translanguaging is. Likewise, during interview 1, also before the term code-switching was introduced to the participants, when asked how he provides opportunities for multilingual students, Josh says, “I gave them an example of a Spanish-language code-switching cuz we were talking about dialect and we were talking about how that works and so I bring an example of the code switching right and some students were perplexed and were like why would you do that?” (Interview 1). Here we also see how Josh has introduced the term code-switching to his students and also that the students’ response to code-switching is surprise. It seems that they have never heard the term before or have never thought about using it in the classroom. During the translanguaging workshop held a few weeks later, Josh wrote more about this in the chat,

“sorry its morning so Im being a slow thinker but uh I don’t know I was just thinking about how you were talking you know when you can’t find the right word for something and then you use spanish right and that sort of code switching is usually treated as something like you know looked down upon or something but then at the same time if you think about an academic doing something like that right like big scholar writing a paper and they just drop a french word somewhere it’s considered oh your like branching out right or like modernist scholar I think about Ezra Pound's fascination with Chinese characters and the way he kinda like fetishized and modified them in a weird way you know the code meshing and the translanguaging at that point

starts to become a commodity and so I don't know, you know if it just if we were just to use translanguaging if that responds to everything uh that might be a limitation right that there also has to be a higher level awareness but maybe there's also a sense in which you know understanding the differences between the definitions how code switching only allows the home space for a particular language whereas at least translanguaging allows people to speak them in public understanding those differences might help understand towards the way but ya thats my."

Josh uses the term code switching for what is described as the lexical gap. The lexical gaps happen when an individual uses words in a language for which there is no direct translation in their target language. These are also described as loanwords. For example, (1) in Spanish, the same word is used for the extremities of your hand (fingers) and the extremities of your foot (toes), and (2) French lacks a specific word for a female foal (a filly) (Janssen, 2004, p. 2).

Like Josh, Jay also refers to code switching at the beginning of the semester and when describing using multiple languages but he describes his own linguistic practices, his own use of an accent, as code switching. In survey 1, when asked if nonstandard dialects/languages should be valued in academic contexts Jay answers by saying, "My non-standard regional accent (I am not sure if it qualifies as an accent or a dialect) is not a target of pronounced discrimination in the US: code-switching is still taxing and deadening. I am tired of it. I am aware that the analogous burden on speakers of non-standard dialects and languages is inordinately greater." Interestingly, Jay describes his practice and use of an accent as code-switching but explains that speakers of non-standard dialects and languages are a greater system. After workshop number 2, in interview 2 he says, "I'm monolingual but I do have a very, very, very strong I guess

experience with switching because. It starts with my family, who are from the mountains in the Southeast and fairly distinct accent and dialects lexicon yeah” (Interview 2). Jay is referring to his lived experiences with language hierarchies and ideologies of language that devalue nonstandard varieties of English while trying to make sense of the various types of ideologies that are relevant to his students’ experiences and to his efforts to teach students to write for/at the university.

After being exposed to the term translanguaging in workshop 2, Jay still describes his linguistic experience as code-switching—again perhaps because of his prior exposure to and understanding of the term and concept. Workshop 2 focused more on multiple languages and dialects, therefore this could be a reason that Jay is still describing his accent as switching. All of this demonstrates the various ways that Jay is invoking what he has experienced and learned about languages and languaging while attempting to understand terminology and ideas introduced by the readings and the workshops.

Mya also used the term code switching to describe the practice of using or mixing multiple languages. In her first interview she explains, “when family is here you know we see it in motion like they don't need to and we don't need to I mean this is just to me code switching now because so-and-so showed up and you use this one on the phone and use this one and then this they come together and this is old and just like that's what feels good” (Interview 1). Mya is explaining here how she sees her family communicating when they are together and when they are on the phone, and depending on who they are talking to. This is what she refers to as code switching— using different linguistic choices based on who one is communicating with. Donahue (2007) describes this practice as the

translingual model, where language is used as a resource (p. 151). Mya seems to have a good grasp on linguistic choices for meaning, which is a big notion in translanguaging.

Diana is another participant who uses the term code-switching prior to workshop 2, where code-switching is introduced. In interview 1 when asked what she has learned this far about bi/multilingual students Diana explains, “minority groups will have to like have a certain performance to them whenever they're in specific social situations primarily around like white people too so I've always known it within that kind of aspect of hearing a kind of code switch or code breaking is how you describe it” (Interview 1). Here Diana talks about code-switching as a performance minority groups have to put on in certain social situations. As Young (2007) describes, language choices are connected to racial performance and the practices of speakers of certain minoritized languages depending on their social setting. Young (2007) explains that this form of code-switching can cause conflict and observes that “it’s supposed to allow students to keep intact their authentic black identity since they are encouraged to speak one dialect and hold one set of beliefs appropriate for the hood (where their dialect and identity are validated) and speak another version of English and adopt thoughts more suitable for school (where they are asked to give up their dialect and identity for a short time in order to achieve the most good in the long run)” (p.7). Although Young is describing black identities here, the practices he describes are also prevalent in other minoritized communities. Diana understands that that code-switching as a performance is real and as she describes it, a performance in front of white people, which describes being in situations where non-standard languages are not accepted.

As seen above, three out of the five participants used the term code-switching to describe a linguistic practice that we might call “translanguaging” today, and one participant discussed the role of code-switching in performances of identity. One participant, Ben (from the southwest) was the only one who did not use the term code-switching at all throughout the study. Code-switching was not in his terminology of how he talked about multilingualism. When I interviewed him after workshop 2, I asked him what influences his teaching style and strategies, and he explained, “I definitely feel like growing up in the southwest has given me a perspective on language” (and then said “I grew up with so many people who walk around and hear Spanish and so it's very much something that I think might also be because of where I grew up kind of influence my thoughts on it as well” (Interview). Ben’s reflections on language and languaging demonstrate his familiarity with hearing different languages and growing up in a multilingual community where multiple languages are used for communicative purposes.

As this analysis shows, although the participants were not familiar with the term translanguaging before I introduced it to them, they drew on their prior knowledge of language, multilingualism, and code-switching while working to understand the content of the readings and workshops. When I introduced the concepts of code-switching and translanguaging during the second workshop, I found the participants already had an idea of what multilingualism was and how to describe using different languages. Not only did they bring with them their experiences and previous exposure to language but they also tried to make connections with how languages operate and how multilinguals use different languages. Most participants had a positive view of codeswitching and drew on this positive view while making sense of translanguaging.

From Code Switching to Translanguaging

As seen in the previous section, my analysis shows that participants' belief of language as different codes or linguistic choices is not easily disrupted despite the terminology they are using. Although participants have shown a deep understanding of multilingualism since the start of the semester, e.g. the start of the study, this section shows how some participants (Jay, Diana, and Mya) terminology evolved after the second workshop on translanguaging. From initially describing his own accent as codeswitching Jay had a switch where in his exit survey when asked *Has your belief on non-standard languages and those speakers changed? Explain* he answers, "I've started to take into account the concept of translanguaging, rather than a necessarily switching-based paradigm, when considering the cognition behind linguistic expression." Likewise, in interview 2, when asked if any beliefs about bi/multilingual students have changed since the workshops, Diana answers, "yeah especially with what were talking about with translanguaging I think I've always kinda known that as uhm code-switching but I've also known code switching in terms of having like kinda putting on specific performances in terms of like for your identity lies especially when were talking about like in a social setting" (Interview 2). Similar to Jay, she recognizes and describes that what she thought was code switching was similar to what I described as translanguaging in the workshop, even though she still acknowledges (like she did when previously talking about code-switching) that code switching has been viewed as a performance and this in of itself is part of understanding translanguaging. "Translanguaging acknowledges the role of social categories, specifically race, in how others listen to and read minoritized bilinguals" (Garcia and Kleifgen, 2020, p. 557). We see growth of awareness in both Jay and Diana

here, and we see how what they first thought of as code-switching, is now what makes sense to them as translanguaging. Participants' willingness to use the term translanguaging signals advancement in their understanding of the role that race and other social categories play in ideologies of language that value certain varieties over others.

Similarly yet from a different point, after workshop 2 Mya reflects on her choice of terms. When asked in the exit survey *Has your belief on non-standard languages and those speakers changed? Explain*, Mya answers,

“I don't know exactly the term 'non-standard languages', but, translanguaging probably introduced the biggest change--having that concept in my vocabulary/teaching life just sort of settled something in me in relation to me, to the people I know, and therefore, with students too--it relieved an anxiety that I'm not sure quite what to call, but, it opened up a legitimate space for communication to be and exist without having to change into being more of something else. I could see that for some of the students, it seemed to have this effect too--and that confidence is going to allow them to express themselves more readily and more often.”

In another statement, Mya explained how ideologies create stereotypes that keep multilinguals from freely speaking their home languages (see next section *Beginning Understandings of Raciolinguistics*). We see here that Mya describes learning the concept translanguaging as a relief that creates a space for communication without it having to be labeled as something else, perhaps a label that a raciolinguistic ideology would create.

Mya continues to answer this question saying,

“It also gave me words to talk to students at large about the 'job' of a listener (this is more from bell hooks, but, related) in terms of sitting with not immediately knowing or understanding, but, having a space for the possibility of understanding in time (or being okay not understanding everything).”

We see here that Mya is now using the term translanguaging as an instructor with her students, which is such a big jump from not knowing the term at all at the beginning of the semester. She explains here that translanguaging also gave her direction to talk about the importance of listening to understand. Her teaching practices and how she has used translanguaging in her classrooms is further explained when she writes me an email after interview 2 saying,

“I wanted to talk to the class again about dialect and register, because I could tell they weren't really understanding those concepts--so I thought it would be a good opportunity to also talk about the idea of translanguaging and the legitimacy of translanguaging as its own effective communication. So many of the students move in communities where translanguaging is the norm and I wanted to address, sort of 'through the back door', the sense of 'less-than' that many of them seem to have about their fluency in their languages and instead present them with the way that translanguaging is a valuable facility in communication all on its own.”

We see here that Mya is teaching her students that translanguaging is a good thing by telling them that their fluency is valuable for effective communication. She is also recognizing multilingual students have dealt with ideologies in which their language is viewed as “less than”. Translanguaging has become a tool for her to try and change this for her students. Wei (2018) explains that “by deliberately breaking the artificial and ideological divides between indigenous versus immigrant, majority versus minority, and target versus mother tongue languages, translanguaging empowers both the learner and the teacher” (p.15). Mya’s comments on the value of translanguaging in formal academic contexts reflect advances in her critical language awareness – the kinds of advances that Garcia and Kleifgen (2020) recommends: “a translanguaging space where minoritized

bi/multilingual students can use all of their resources creatively and critically (Li, 2011) can be present in any classroom, whether mainstream monolingual, monolingual with special assistance for language learners, or bilingual” (p. 559). Not only did Mya find the concept of translanguaging as a useful way of describing an effective communication, she also seemed to believe that the practice of allowing/encouraging translanguaging was an effective pedagogical tool.

The two participants who did not adopt the term translanguaging were Josh and Ben. In their surveys or interviews they never used the term translanguaging but they did share insights that reflect an appreciation for the notion that it can be valuable indeed necessary for multilingual students to use all of their linguistic resources while learning or demonstrating what they’ve learned. For instance, when asked *Following participating in the study, what are your main takeaways?* in survey 2, Ben said “The greatest takeaway is that it is important to recognize and embrace multi-linguistic pedagogy. Allowing students to engage with material in their preferred languages. This can be beneficial for students that think in a specific language by allowing them to engage with that language.” Wei (2018) tells us that “Williams’ and Baker’s original discussion of Translanguaging as a pedagogical practice did include modalities of listening, speaking, reading, and writing” (p. 22). However, for Ben, to engage with home languages is a key dimension of translanguaging and making meaning. Josh elaborates on this when answering a different question from survey 2 [*Has your belief on non-standard languages and those speakers changed? Explain.*] His response was: “I’m not exactly sure what a non-standard language is, but, I think maybe a way to answer is that the studies and reading helped to give words to the feeling that all ways of speaking and hearing are

equally legitimate ways of communication.” By focusing on ways of communication, Josh shows his understanding of key aspects of the translanguaging framework (even though he can’t exactly name what a non-standard language is). This shows that Ben understands some of the central concerns and priorities of the translanguaging framework (Williams 1994; Canagarajah 2006; Garcia 2009; Garcia and Wei 2014, 2018) – e.g., the natural act of bilinguals/multilinguals to use their multiple linguistic features and increased attention among researchers on the actual communicative practices of multilingual students. Josh’s argument that “all ways of speaking are legitimate communication” is perfectly aligned with what theories of translanguaging support.

Overall, the participants had a more sophisticated understanding of multilingualism and what multilingualism brings to society than I expected. I later came to realize that their familiarity with a related concept (code-switching) may have both accelerated and hindered their efforts to adopt a translanguaging perspective. At the very least, the conflation of code-switching with translanguaging created confusion and presented challenges to me as the facilitator of the workshop. Nevertheless, as the analysis in this section shows, all participants were generally in favor of learning more about multilingualism and understanding ways to apply the concept of translanguaging. Throughout this entire chapter we see that participants’ critical language awareness pre-existed the workshops but also increased over the course of the study. In Chapters 5 and 6, I explore more deeply some of their reactions to the content of the curriculum I designed, what they said about their future plans, and the actions they were taking in terms of working with multilingualism and multilingual student populations.

Beginning Understandings of Raciolinguistics

At the beginning of the semester, participants reported that they were not familiar with the term *raciolinguistics*. Survey 1, which was given out about one month after the fall semester started and prior to the first workshop, was created to get an idea of where students were at before the study started. When asked *Are you familiar with the term raciolinguistics? If yes, what is your understanding of this term?* Diana, Ben, and Jay answer no but don't give any details beyond that.

In contrast, Mya answers "I'm not, but, my first reading of it would be the way that language, communication and its various components (grammar, usage, pronunciation, spelling, etc.) would be racialized and that the process of doing so would hierarchize language users according to racist ideologies." Mya has never been exposed to this term but shows a sophisticated level of understanding that language can be racialized. She also ties racial ideologies to a hierarchy of language, which is also what Milroy (2000) does when she describes how the, "public approbation of standard English and corresponding disapprobation of speakers imagined to not meet the appropriate standards are commonplace, as is the belief that there is one and only correct form of the language" (p. 57). This shows us that, although Mya is not familiar with the specific term "raciolinguistics," she had some prior knowledge of the "commonplace" ways that languages and speakers of languages are valued differently according to where they exist on an imagined hierarchy.

Like Mya, Josh responded to the first survey 1 by indicating an awareness of language ideologies that devalue nonstandard varieties of English but gives a bit more detail: "I mean it seems intuitive to me- linguistic study under Racial lines. Stuff like interest in AAVE, dialect, code switching...makes me think of Gates Jr's *Signifyin*

Monkey too, just cuz semiotics is my fav.” Josh’s response shows that he has some understanding of raciolinguistics, even though he has never heard the term before. Researchers such as (e.g., Lippi-Green 1997; Purnell et al. 1999; Davila 2012; Gerald, 2020) have discussed the problems with language ideologies that devalue nonstandard languages in terms of dialect and specifically ideologies that are tied to AAVE. Josh also mentions the term code-switching, which means he has some knowledge of code-switching coming into the study, as described above. Lastly, by mentioning Henry Louis Gates Jr.’s book *The Signifying Monkey*, Josh indicates where some of his knowledge about AAVE is coming from prior to the study.

After the first survey was completed, the first workshop (which introduced the TAs to the notion of raciolinguistics) was held. The raciolinguistics workshop was deliberately planned to come one month before the translanguaging workshop. In order to be aware of this, it is important to understand the foundation of raciolinguistic ideologies and how they operate to then see how translanguaging fights against those exact ideologies. As described in the methods section, the workshops were about an hour long each and each one focused on each individual concept– in other words I had about an hour to present to the participants (all attended both) and the rest of their TA practicum class. One to two readings were sent to the entire TA cohort prior to the workshop with discussion questions. The discussion questions circulated prior to the first workshop (on raciolinguistics) are as follows.

1. How are raciolinguistic ideologies defined? Where do raciolinguistic ideologies come from? Do ideologies come from experience? Where do

we see the presence raciolinguistic ideologies? Who do raciolinguistic ideologies effect?

2. Flores and Rosa (2015) argue, "the solution the marginalization of language-minoritized students cannot be to add objective linguistic practices to their linguistic repertoires—as additive approaches to language education suggest—but instead to engage with, confront, and ultimately dismantle the racialized hierarchy of U.S. society" (p. 167). How do we engage with, confront, and dismantle raciolinguistics and racialized hierarchy in the classroom? How do we critique and/or support Rosa's (2016) theory of languaglessness? What are your thoughts about languaglessness? Is this correct? Are there any gaps here?

During the workshop, non-participating TA's questioned the term race in raciolinguistics asking if it is the proper term. At this time Mya then explained that race may be tied to a description but people from different countries who fall under the same racial category speak different languages. Mya shows us how she is looking at race and language from a global perspective, which is a highly developed view of raciolinguistics. Mya has also described that she has lived in countries outside the United States. I observed that Mya was also very engaged and with her video on was nonverbally engaging by nodding shaking her head and taking notes when I explained something and taking notes. At the end of the workshop, we discussed Rosa's (2016) article on Standardization, Racialization, Languagelessness. Rosa (2016) describes a student who grew up speaking English, but her family's first language was in Spanish, which in turn led her to speak Spanglish. When she took a Spanish course in college, she failed. Rosa (2016) explains,

“Yesi faces language ideologies that stigmatize many heritage language users as incapable of producing spoken and written Spanish forms that correspond to standardized language and literacy practices” (p. 175). Jay commented on the value of using different pedagogical approaches in the chat – e.g.,: Anecdotally, “I’ve heard one or two Latin instructors say that middle and high school students with real-life Spanish experience can find Latin classes easier to get good grades in than Spanish classes for that exact reason.” Here Jay ties the story of Yesi to what he has witnessed happening with high school and middle school students in Latin and Spanish classes. This response shows that Jay was reflecting on his own experiences while discussing the ideologies of language he encountered within academia. When the workshop ended, Jay wrote in the chat before exiting, “given me a lot to think about.” We can see that Mya and Jay were both participants who were interested in concepts of raciolinguistics. They were engaging and learning with the material, as well as tying their own experience to the material.

All first interviews were scheduled soon after the first workshop (which introduced and focused on raciolinguistics) and before the translanguaging workshop. Because participants were sent readings about raciolinguistics prior to the first workshop, and because the activities during that workshop were designed to explore and investigate the concept in more depth, I believe participant responses and knowledge about raciolinguistics in interview 1 reflect what they had understood up to that point. However, it is also possible that responses to questions asked during the first interview capture what I show that at the beginning of the study, that participants prior to the readings and/or the workshop had a high level of awareness of language and ideologies.

Mya during her first interview talks about how raciolinguistic ideologies operate when people want to use their own home languages. When explaining the desire to use home languages she says,

“Look stop trying to make this a socioeconomic thing, it's a raciolinguistic thing because it is so easy to say the issue here is really that people are poor and that's just like untrue. Isn't it enough that I want to, I desire to use the languages that I'm at home in? (pause) and then there's a period at the end of the sentence. I don't need a justification for it, I don't need to be like poor or not have this or even have like I desire to use the languages I'm at home in and that's where the raciolinguistic thing too just needs to be hammered home over and over and over and over until we let go this other like deficit model.”

(Interview 1)

We see how, for Mya, the notion of raciolinguistics captures dynamics that are independent of socioeconomic status. She critiques the ideology that when people use their home languages (non-English) it is tied to a certain socioeconomic stereotype. Purnell et. al (1999) and Davila (2012) describe how because of raciolinguistic ideologies, the use of non-English languages are tied to stereotypes about minoritized identities. Mya also describes this as a deficit model, which shows her understanding of how certain groups and languages are automatically placed as deficient and how that is tied to raciolinguistic ideologies.

In interview 1, Josh describes raciolinguistics as something that stood out to him in the workshop and shows that his knowledge of raciolinguistics is based off of the literature that he has read. While reflecting on what he had learned about race and language (which he had said was also discussed during the TA practicum), he observed that identities of bilinguals are not always recognized. He says, “the one that I really

hopped on was how people who inhabit the bilingual kind of identity right or background how they don't really feel like they get recognized for having any language because since they are always in this state of being in between the mastery of one or the other always makes it seem simplified to the language speaking group right” (Interview 1). Here he seems to be referring to Rosa’s concept of languagelessness in relation to and deficit ideologies and explains it in a very interesting way, that not mastering one or the other comes off as less educated to members of that speaking group.

Like Josh, Jay also says that he is engaging with the readings. When asked about how he is understanding of the concepts from the raciolinguistics workshop, he answers, “I really enjoyed it, getting to read the selections that we did” (Interview 1). When I asked him how he interpreted and understood the ideas that were presented in the raciolinguistic workshop, Jay answers, “so it was a situation where I felt the applicable framework” (Interview 1). Although I asked a few follow-up questions during this interview, Jay did not offer any additional details that would indicate what he had learned specifically, but he did seem but does not make any additional connections. We see here that although Jay seems receptive to learning more about the idea of raciolinguistics he does not yet feel comfortable articulating whether and how this concept might be useful to him or to his teaching.

Diana’s comments during the first interview reflect substantial interest in understanding and applying the ideas under discussion to her teaching. Diana is also another participant who seemed open to considering key concepts from the assigned material. When asked how she felt about the content introduced during the raciolinguistics workshop on raciolinguistics, she mentions, “I actually stayed longer

cause I was resonating with a lot of what you were talking about” (Interview 1). Diana continues to be specific about what has stood out to her from the workshop. For instance, she said, “I enjoyed like the different approaches that were being observed as practices and trying to figure out where language is faltering at almost.” (Interview 1). Although Diana didn’t explain fully, it’s possible that she was referring to the group discussion that took place during the workshop about how to incorporate non-English languages while teaching.

Ben was the one participant where it was difficult to conclude exactly what he thought about the relationship between language practices, ideologies of language, and race. When asked about the raciolinguistics workshop in his interview he explains, “I definitely uh it made me think about and even the articles yesterday it made me think about what we had already been discussing” (Interview 1). So, we see that even though it is hard to grasp his understanding about raciolinguistics, he is another participant like Jay, Diana, and Josh who do explicitly explain that he is thinking about the material.

The data presented in this section demonstrate that the participants all came into the study and the first workshop with at least some understanding of the complicated relationship between language, race and writing (even if they were not already familiar with the term raciolinguistics). Findings also show that although many of the issues we read about and discussed were not entirely new to the participants, they were interested in expanding their understandings—often by tying what they had learned from readings or discussions to their own experiences as learners or teachers. The data also show that overall, we do see that at the beginning of the semester, all participants were engaging with the concept of raciolinguistics, whether it was through trying to learn the material or

making their own interpretations through their experiences. At the beginning of the semester, although none of participants had heard of the word raciolinguistics, they were all connecting what they knew about language status with race based on their experiences.

Beginning Understandings of Translanguaging

Although participants had some knowledge about language, race, and multilingualism and using multiple languages to build on, participants were unfamiliar with the term translanguaging when I introduced it to them on the survey. In survey 1 they were asked *Are you familiar with the term translanguaging? If yes, what is your understanding of this term?* Diana, Jay, and Ben all answered no without giving an explanation. Just like her response to the same question asked about raciolinguistics, Mya gives some detail into her answer. She says, “again, I’m not familiar with it, but it sounds like communicating across or within a multitude of language expressions.” Here, Mya seems to be drawing on her prior knowledge about the value of using multiple languages, even though she is not familiar with the term translanguaging. While answering this same survey question, Josh also drew on his prior understandings of language as he digested the term “translanguaging”: “Never heard the term in my life. I’d guess it’s like, idk pidgin kinda? Codeswitching sorta but a bit different since it just becomes like language soup?” Although research suggests that translanguaging is not the same as codeswitching and has its own meaning (Canagarajah, 2006; Matsuda, 2013; Wei, 2018; Garcia & Kleifgen, 2020), Josh’s response indicates that he has knowledge of how languages can be mixed to communicate. By making these kinds of connections, Mya and Josh show us

they have some knowledge of and appreciation for multilingualism before the study and translanguaging workshop starts.

The translanguaging workshop was given a few weeks after the workshop introducing raciolinguistics and soon after interview 1. Like the raciolinguistic workshop, discussion questions were sent out along with two articles on translanguaging (as described in the methods section). The discussion questions are as follows.

1. Can translanguaging combat against raciolinguistic ideologies?
2. Are there any critiques of translanguaging we should consider? If so, what are they and why?
3. Why is it important that we understand the fullness of concepts such as code-switching, code meshing, translanguaging before adopting them into pedagogy?

During the translanguaging workshop, Josh and Mya were the two participants to make some interesting comments during the discussion. Mya talked about grammar (as discussed further in chapter 5). She explains that in her experience as an instructor, students are not aware of their grammar but want to be. In the same workshop discussion, Josh made a distinction between translanguaging and code switching when he said, “there's also a sense in which you know understanding the differences between the definitions how code switching only allows the home space for a particular language whereas at least translanguaging allows people to speak them in public.” This comment indicates that his understanding of translanguaging has developed since taking the first survey. From his initial description in survey 1 of what he thought translanguaging encompassed until now is growth in his understanding. At the beginning of the semester,

Josh wondered if explained that translanguaging was another term for code switching. By workshop 2, however, he was describing how he sees the differences between the two terms.

Although all participants came to the study not knowing what the terms raciolinguistics or translanguaging meant, they all seemed to appreciate and value multilingualism and the speakers of nondominant languages. During and after the second workshop, participants' comments on language, ideology, race and multilingualism seemed to reflect an even more nuanced understanding of the value and utility of multilingualism in general (and translanguaging in particular) particularly in the context of first-year composition. Their progression on understanding multilingualism is further described in this chapter, as well as in chapter 5 and 6.

CHAPTER 5

A GROWING UNDERSTANDING OF CONCEPTS & COMPLEXITY

This chapter expands on the analysis in chapter 4 by exploring and analyzing some of the specific ways that the participants engaged with the concepts introduced during the workshop, and also with concepts that were introduced by the participants. Chapter 4 analyzes how participants spoke about their exposure to and understandings of multilingualism. In response to the surveys, interviews, and workshops, participants consistently described the value and importance of multilingualism for society and in classroom contexts. As I expected, and which is important to note here, the concepts of raciolinguistics and translanguaging were new to participants, even though all the participants brought some understanding of the value of multilingualism to their experiences in the TA training and the workshop.

To explore additional ways that their understandings and awareness might have evolved over the course of the study, this chapter analyzes their comments on related topics that they engaged with while responding to the surveys and participating in interviews. For example, they discussed the role of grammar, languaglessness, and their growing understanding of how much more there is to learn about raciolinguistics and translanguaging and how to handle them pedagogically in the classroom. After analyzing the trends of this data, I have concluded that participants' understanding of these topics evolved over the course of the semester. This chapter focuses on what I observed about their level of engagement with the concepts introduced during TA training and/or the workshop that I facilitated and concepts that were not introduced in the workshops but tied to multilingualism by the participants. I paid particular attention to actions or

responses that surprised participants and that stood out to participants. This chapter expands on the previous analysis done in chapter 4 by providing some reflection and insight on ideas that participants tied to multilingualism and ideas that came from the content that was presented in the workshop.

Grammar

As seen in chapter 4, participants came to the study with a sophisticated understanding of multilingualism. A common topic that participants brought up themselves was tying grammar to multilingualism. Although corrective feedback is a discussion in the literature review above, grammar was not a topic of discussion in either of the workshops, nor was it in any of the survey or interview questions. When discussing multilingual students, all but one participant talked about grammar. Although I never initiated the conversation about grammar, it's possible that students brought this topic up because how to respond to grammar errors is often discussed in scholarship on second language writing, as well as in FYC teacher training. Although participants did not explicitly tie their ideas about grammar to previous literature or to their FYC practicum, they seemed eager to discuss it with me in the context of multilingualism and translanguaging.

Jay, during his second interview, when answering what he knows about his bilingual students, said he had conversations about proper grammar with his FYC class and discovered they were very receptive to this: “they were very comfortable and free talking about proper grammar even when you know class conversations were sort of questioning that stuff” (Interview 2). Jay, who as described in chapter 4, does not consider himself to have proper training with multilingual students but does have

experience teaching multilingual students. This is interesting because he explains the comfortability of free talking about proper grammar in the class as well as questioning grammar. Questioning whether grammar has a place in the classroom has been a topic discussed by many within the fields of composition and second language writing (Leki, 1991; Truscott, 1996; Ferris 2004, 2011, 2012). Jay did not give detail into what these exact class conversations were but the fact that he is discussing grammar correction with his students input shows his interest in the topic and his students' perspective on the topic.

Similar to Jay, Diana and Josh discussed grammar in terms of their classroom. However, they talk about grammar more in terms of its place in the classroom and their teaching choices instead of how they engaged the students in the class with the choice of questioning grammar or not, like Jay did. During interview 1 when Josh was asked if he believes TA training is influential not only in his teaching strategies but in how he approaches diverse student populations, he explains that it is and discusses choices of how to approach grammar in the classroom. He continues, “and it's not something that helps education when you're just constantly getting on them about like uhh something like grammar right that's something I'm trying to grapple with myself is just completely abandoning like critiquing grammar and something like the context of a paper but I think it's very useful you know and especially with the multi-modality aspect of things and stuff you know” (Interview 1). Josh brings up a very interesting point of how far to abandon grammar in the classroom, which is tied to what Ferris (1999) also questions, which is not to abandon grammar altogether but instead encouraging effective grammar

correction (p.1). According to Josh, constantly getting on students about grammar may be ineffective, but there are also times when critiquing grammar may also be useful.

Moreover, when asked in interview 2 if her beliefs about how to teach or engage bi/multilingual students have changed since the workshop, Diana explains that she encourages her students to write in their own language and sometimes ties that practice to her concerns about how to handle grammatical issues in writing assignments. She says that in their projects she likes “having them use their own dialects too so that way they’re approaching it with a more comfortable setting so they're not having to be concerned about their grammar usage or any type of language barrier” (Interview 1). After I tell Diana I think that is great that she encourages students to use whatever language they are comfortable using, she continues to explain, “I probably wouldn’t of thought too critically about whether I would allow students to use Spanish or use their own dialect within projects or within the classroom but now I'm more aware of it and more intentional about letting them have that kind of aspect of comfort that way they’re not panicked about not knowing the entire grammatical conventions and language of English” (Interview 1). We can see here that she tied grammar to using non-standard English languages, particularly that using ones, own dialect or language such as Spanish brings about comfort for her students and encouraging this takes away the pressures from grammar of the English language. When asked to go into more detail on her assumption about why she believes her students are panicked when it comes to grammar, Diana explains,

“so I come from an editing background so like I completely within that job had to adhere to like the proper conventions of like English grammar, English diction all sorts of those

kinda like writing mechanics that institutions try to primarily like force so hard on the students then you have the second language learners coming in where they're suddenly trying to adapt to this culture within a very small amount of time so I think being mindful of their positions of students who are trying to learn basically this whole lexicon of English within a set amount of time."

(Interview 2)

Diana's comment on students having to adapt to a certain culture in a short amount of time is similar to Ruecker's (2015) observation that underrepresented students who are also coming from different experiences in high school "may spend endless hours writing, seeking feedback, and rewriting as they work on adapting to differing expectations in a needlessly short period of a semester or two" (p. 142). Diana, who comes from an editing background and is a native English speaker but grew up in a community who spoke Spanglish also sees that the expectation of adapting to this sort of culture in a short time is unrealistic for multilingual students.

Additionally, Mya speaks about grammar when responding to my questions about raciolinguistics on the survey and during the interview. In the survey (when asked about her familiarity with raciolinguistics), she explains that she is not aware of the term but describes it as "the way that language, communication and its various components (grammar, usage, pronunciation, spelling, etc.) would be racialized and that the process of doing so would hierarchize language users according to racist ideologies" (as also seen in chapter 4, section 2). According to Rosa (2016; cf, Urciouli 1996), claims that bad grammar is linked with laziness are everywhere. As Rosa (2016) explains, "people are socialized to raciolinguistic ideologies about more or less legitimate language practices, the contexts where they can be used, and the people who use them" (p. 165-166). Mya's

understanding of how raciolinguistic ideologies operate and how language is hierarchized are reflected in her comments on how grammar should be addressed while grading FYC writing assignments. During the second workshop, I asked whether translanguaging can combat against raciolinguistic ideologies, and Mya wrote in the chat,

“when I write I know I’m not conscious of my grammar but I understand that I’m not but I want to be because when I communicate in this certain way it’s important to me so I appreciated having the peer reviews because they saw things I would never see and then I felt more confident. So and that’s just like a student example where I wondered if maybe there were places where people do have certain desires I know taking classes in another country in another language like i have this sense of I dont want to look stupid I guess I want my paper to sound like a native speaker paper because thats important to me.”

Here, Mya is discussing student perceptions of grammar and how one of her students wanted to learn grammar for effective communication. This is similar to what Josh says about how he is trying to grapple with abandoning grammar that may be good in certain contexts such as multimodality. Mya has taught in Barcelona where English was a third language and has also explained in her interview that she has multilingual students. Coming from this perspective, Mya sees how grammar is something that multilingual students want taught explicitly and how they see this as beneficial in the way they view themselves as writers.

The five participants who talked about grammar all seemed to be considering the role that grammar plays in their teaching of multilingual students. By reflecting on their own experiences as learners and their experiences as teachers in their classroom, they questioned whether grammar should be the focus of instruction even while acknowledging that grammar does have a place in teaching writing. This exact idea has

been a debate for decades. As Ferris (2015) explains, “the study and practice of written CF has been a controversial topic in both composition and L2 studies. Some scholars have argued that providing feedback on errors to student writers is futile at best and harmful at worst (Williams 1981; Truscott 1996). Others have countered that L2 writers need (and want) feedback and instruction on their language miscues in order to remediate persistent error patterns, improve the accuracy of their texts, and communicate most effectively with their readers (e.g., Shaughnessy 1977; Eskey 1983; Leki 1991)” (p. 532). Although it is interesting how participants talked about and positioned grammar, the takeaway here is that concerns about grammar were expressed by participants when they talked about multilingual students, their classrooms, and their experiences. It is not unusual to tie the topic of grammar to the topic of multilingualism but all participants did this without being prompted to by the study.

It is important to note that there was an outlier who did not talk about grammar at all during the study. The outlier was the same participant who did not discuss code switching. Ben doesn't say anything about grammar but in his survey number 2 refers to his view on standardized English saying, “I believe that non-standard languages are the languages of the normal individual, and the speaking and writing of non-standard languages has no bearing on their intelligence.” He further discusses his approach to his classroom in terms of conversation and describes that there is no such thing as standardized speaking language. When asked about his experience with bi/multilingual students in his interview he says, “I try to explain to them that as well that you know that the written language is what standardized but even then at that extent like it doesn't have to be and it's just kind of an institutional thing especially in academia where they want

that standardized language” (Interview). Although Ben does not talk about grammar directly, his stance is that standardized language is mainly promoted in academia but it does not need to be a focus in the FYC classroom. In the same conversation about standardized language he continues,

“and I feel that has hindered my writing because coming from somebody who you know was grew up in Albuquerque and APS having a horrible education in the public school system in end so I wanted to you know explain you know make let you know make it known to them that that's not something that they should be concerned about as long as they can get their point across. I feel like trying to standardize their writing is only going to I guess stifle their voice.”

(Interview)

Like the other participants he ties his approach and stance to his own previous experiences as a multilingual learner and teacher of multilingual students.

Languagelessness

Languagelessness (Rosa, 2016) is a dimension of racialized ideologies that function in extremely destructive ways across levels and types of education. As Rosa (2016) argues, “rather than assessing particular language proficiencies using ideologies of language standardization, ideologies of languagelessness involve claims about a given person’s or group’s limited linguistic capacity in general” (p. 163). Languagelessness leaves multilingual students feeling as though they do not have a language because they are not viewed as proficient in one or the other. Interestingly, the notion of languagelessness was something that really stood out to the participants. In preparation for the first workshop (on raciolinguistics), I sent Rosa’s article to the practicum instructor who agree to send it out to the class. I also sent this specific question about

languagelessness to the TAs in advance: *How do we critique and/or support Rosa (2016), theory of languaglessness? What are your thoughts about languaglessness?* Although this topic was discussed during the workshop, it was not part of any of the interview questions. Participants spoke about languagelessness in their interviews claiming it to be a useful concept.

For instance, during both interviews, Jay, Josh, and Diana each spoke about languagelessness. When asked during the first interview *What ideas/content from the workshop stood out to you the most? Can you see yourself implementing any of those ideas?* Jay answered, “uhm I think the idea of languagelessness in particular is a pertinent and a useful one uhm and (pause) I think that the biggest sort of space or question for me is sort of where do we go from here” (Interview 1). He also said, “of course there are going to be people who are classified as being languageless because they don’t exhibit enough rules in one language or another at one time” (Interview 1). Jay understands languagelessness to be a social aspect of classification and one way that raciolinguistics operates. Classifying people as languageless “can in fact racialize populations by framing them as incapable of producing any legitimate language” (Rosa, 2016, p. 163).

Similarly, while responding to the same interview question, Josh talks about language and languageless by saying,

“I thought that was fascinating because language itself is a very social thing right like and learning itself is social too and if we create these dampers on socialization like that like with race or saying that one person's language is to primitive of an understanding or something right then it creates these kind of issues of like you aren't able to inhabit any kind of space or any kind of being right and I thought that was fascinating stuff.”

(Interview 1)

Here we see that Josh describes raciolinguistic ideologies in relation to languagelessness and moreover ties it to space. Milroy (2020) explains that the context of standard language is a “socially loaded term” (p. 62), and Davila (2016) explains that standard language ideologies serve “as partial justification for why standard languages are superior to other language varieties and more appropriate for public language use” (p. 138). Here, we see Josh critiquing such ideologies while explaining that non-standard languages are often seen as more primitive, sometimes not even inhabiting space.

Diana was the other participant who found the notion of languagelessness to be compelling. When discussing how she felt about workshop 1, Diana answers “I really love the idea of languageless” (Interview 1). Additionally, Diana reflected on her understanding of languagelessness during the second interview and then referred back to the first workshop that discussed raciolinguistics and languagelessness. Although she didn’t give much explanation in this first interview, in her second interview she gives more detail into her thoughts on languagelessness. When asked *Have any of your beliefs about bi/multilingual students changed since the workshops? Explain.* “uhm definitely the first workshop in terms of I kind of think again holding on to languagelessness and kind of how its evolving over time” (Interview 2). Diana’s comments reflect a deeper yet evolving understanding of languagelessness. Rosa (2016) does explain that languagelessness has always circulated and “manifested themselves in many other contexts” (p. 177.) With prejudices and stereotypes, ideologies are always circulating.

As we can see here, Jay, Josh, and Diana’s understanding and interest in languagelessness emerged and grew. They each reflected on how this notion helped them to explain something that does happen with language in society, not only in the

classroom. Their comments also indicate a growing understanding that ideologies of languagelessness have evolved and circulated within society – and in ways that influence what they encounter and experience as teachers of FYC.

Just the Tip of the Iceberg

There is no doubt that raciolinguistics and translanguaging are complex concepts. To fully understand these concepts requires an in-depth analysis of the research done on these concepts throughout the years, as well as research on multilingualism and ideologies. During my second interviews with three of the participants, they inquired about where to go from here and what to do with the information. A clear lesson learned from the participants was that they are still learning the concepts and thinking about whether and how their new understandings might influence their practice.

When asked during interview one, *How do you understand the ideas and concepts of the workshop?*, Mya explains, “I felt like it was just the tip of the iceberg and there's just so much more to talk about” (Interview 1). Likewise, in interview one, when asked how he feels about what the workshop presented, Jay says, “sorry um I guess one thing one question I have in my mind uhm or I did especially when I was doing the raciolinguistics readings for the workshop was how is it like going to (pause) effect the best way to move forward when you have a student population that has a very diverse set of languages uhm not just students that uhm oh we have predominantly students that are Spanish or something like that.” (Interview 1) When trying to connect the concepts to his own practices, with consideration of diverse populations, he has questions of how to put information into practice. Here Jay is also trying to make meaning of how understanding raciolinguistics in terms of a class who speaks non-English different languages.

When Ben was asked *What ideas/content from the workshop stood out to you the most? Can you see yourself implementing any of those ideas?* he says, “I want to allow them to be able to write in the you know whatever language they want I worried that like my own understanding of the language would be somewhat of an issue when I’m I guess like you know I guess like see that they’re they’re you know cuz I want to read what they’re like yeah what they’re what their writing but I also see that like you know I don’t know how to approach that” (Interview). As Ben responds to the concept of translanguaging, we also see that he is questioning how he can understand his students’ home languages, when they choose to write in them. This is not an uncommon concern in translanguaging. Seltzer, K. and de los Ríos (2021) explain that “to understand translanguaging and its connections to social justice-oriented literacy instruction requires meaningful and sustained professional development that fosters teachers’ translanguaging stance” (p. 7). Ben’s response to using translanguaging in the classroom brings up the fact that in order to make pedagogical implications meaningful, there needs to be extensive and continued discussion and professional development in how to embrace and apply the a translanguaging framework.

During interviews, Mya, Jay, and Ben asked questions about what to do with the information presented in the workshops and where to go from here. They even asked for more readings. They understood that these concepts are big concepts that they need further discovery on. In this chapter not only have we been able to see what has interested them but this section shows what kind of walls they were hitting when interpreting and discussing the concepts and implications of the concepts.

CHAPTER 6

NEW TAS PUTTING THEORIES INTO PRACTICE

Because the institution where I collected data is an HSI, the goals for the study were to consider the kinds of challenges facing students from the local community who were enrolled in FYC and the various ways that teachers were prepared to manage those challenges. From the outset, I knew from my experiences as a learner, a writer, and a writing teacher that the first-year writing classes at this institution would have a wide demographic of diverse students with different linguistic backgrounds. With 4 out of 5 participants reporting that they have 0-2 years teaching experience, we can see how vital it is for newer teachers of FYC to understand the experiences and perspectives of multilingual students early on in their teaching careers. This chapter examines participants' reflections on their time in the study in relation to their experiences as teachers of FYC and their desire to receive more information on the topics covered by the workshops and discussed with me during the interviews. I also analyze conversations we had about what all of this might mean for their future teaching, and examine data from the exit surveys. The primary goal of this chapter is to document and analyze what participants considered to be their main take-aways and potential next steps.

Participants Reflection

During both interviews I included questions to try to elicit what kinds of choices participants were making or going to make. I found that when participants reflected on the content of the workshops, the concepts introduced, and how relevant that material might be to their teaching, they also tended to comment on what they might do as teachers of FYC (now and/or in the future). For instance, Ben said, "I do feel like I am

reflecting and it seems to be helping in terms of how to best approach the classroom” and “something comes up and it sparks that reflection” (Interview). Ben did not describe what he was doing in his FYC class, but throughout the study talked about encouraging non-English languages in assignments and specifically in journals. It is clear that Ben was making connections between the workshops, interviews, and his classroom.

Like Ben, Diana commented on how the concepts may influence her own classroom practices and the awareness it brings to her as an instructor. During her second interview, I asked *How did you provide opportunities for your bi/multilingual students*, and Diana said:

“I think I'm always been aware of those concepts but now I'm able to more so realize how they're operating within my own classrooms and I'm more socially aware of it and initially I wouldn't have really thought too critically about whether I would allow students to use Spanish use their own home dialects within projects or just within the classroom but now I'm more aware of it and more intentional about letting them have that kind of aspect of comfort.”

(Interview 2)

Because of the discussion surrounding the concepts presented during the study, Diana seemed to believe that she was more aware and being more intentional, and that this all affects how she approaches the classroom. She later explained that, although she finds herself reflecting on the content, she does not put it all into practice as an instructor of FYC: “uhm I think when I'm teaching more so it will come up because I think I'm a little bit more natural and kinda let to have that stream of consciousness kind of evolve within my teaching but I don't ever concrete put it into lessons” (Interview 2). Diana seems to be learning from her time in the study but more so, Diana's stream of consciousness, which

she explains is evolving, shows a deepening of her critical language awareness even though she is not yet putting what she is learning into practice.

Like Diana, Josh explained that, while he has reflected on conversations he had while being in the study, he does not yet know how put what he's learned into practice—especially how race influence language ideologies and practices: “ugh sometimes, I mean you know because it's a touchy subject I don't always like to bring up race in a very direct way but uhm I mean sometimes I do think back to our first conversation and in ways to and when it did come up ways to balance it” (Interview 2). When he says “our first conversation,” he was referring to the interview that took place after the raciolinguistics workshop and before I introduced readings or activities focused on translanguaging. Even though he does not explicitly say how he used that conversation in FYC, his comments indicate a growing awareness of the need to take race into account when thinking about languages and language hierarchies.

While Ben, Diana, and Josh offered details about the connections they found between the workshop content and their teaching, Mya and Jay shared reflections on what they had learned more generally. For example, Mya commented on the value of having “more information”: “from a study perspective I guess it's just more information for those people where that's not a visceral feeling level thing” (Interview 2). In addition, Mya showed emotion when discussing language. For instance, in interview 1 when discussing how she feels about what the workshops presented, which sparked a discussion about teaching about multilingualism, Mya commented on how it has shaped her reactions to some of her monolingual students: “I have felt very ashamed of myself because I noticed that monolingual students who don't see the benefit, I was like almost crying and I'm so

ashamed I could feel myself being like wanting to do something” (Interview 1). Mya also explained that “growing up in a mixed family, mixed skin color, mixed languages, I think and being the oldest it was also this fence like when we're out in the world public sphere that other members of the don't need and it's your job as a family member to do this work in the public sphere” (Interview 1). Mya not only feels protective but feels a responsibility for action in the public sphere when it comes to diversity. Mya’s comments reflect a deep commitment to multilingualism and teaching students, a commitment that is personal to her and her upbringing. According to her comments, she finds this study beneficial not only for herself but also for those who do not feel as deeply, or as she describes the visceral feeling, about multilingualism.

Moreover, Jay said “I'm specifically grateful to be part of this study that this class, because this is a lexicon community of talking about composition pedagogy and language” (Interview 2). This quote from Jay shows us that he appreciated finding a space to talk about pedagogy and language. As the community grew, his trust grew, and spaces opened up for talking not only about multilingualism but language and race in relation to teaching, learning, and access to educational opportunity.

Applying New Understandings to Pedagogy & Practice

This section describes in more detail what participants said about how they were applying (or will apply) what they learned about language and multilingualism from the workshops to their teaching. In response to a question on Survey 2 [*Following participating in the study, what are your main takeaways?*], participants described specific ways they might implement certain practices while teaching FYC and explained

the benefits they thought the study has had on their pedagogical approaches and on them as teachers.

For instance, Mya said “I think I might have already covered this--but, I think that having language and race and culture conversations be woven through our courses in a way that allows space for students to speak up and be heard, and to listen and learn is really critical for us, moving forward in communication and helping the students confidently express themselves in whatever their chosen fields will be” (Survey 2 response to Q 6, described above). We see here that for Mya a main takeaway from this study is that it is important to have occasions to talk about language and race in FYC courses. Mya mentions that it is important to have these conversations of race and culture both as a graduate student in her courses and to have these conversations with FYC students. Gerald (2020) explains that “once you encounter some practice that you believe is problematic, you can risk acting to lower the shield, engaging with the reality of the policies behind the identified issue and questioning the patterns that have led to the result” (p. 24). Having conversations about race, culture, and language give room for teachers to practice how to face racism and prejudices head on. These conversations reveal some of the ways that the new TAs in this study had started to think about their teaching in relation to the experiences of their multilingual students. After my second interview with Mya, I received an email that included reflections on (and excitement about) what she had done with her FYC students– and also what she might be able to do with them going forward – e.g.,:

“I wanted to talk to the class again about dialect and register, because I could tell they weren't really understanding those concepts--so I thought it would be a

good opportunity to also talk about the idea of translanguaging and the legitimacy of translanguaging as its own effective communication. So many of the students move in communities where translanguaging is the norm and I wanted to address, sort of 'through the back door', the sense of 'less-than' that many of them seem to have about their fluency in their languages and instead present them with the way that translanguaging is a valuable facility in communication all on its own. We also talked about how some students feel like they have 'compartments' in their brains for their languages and they switch 'compartments' based on who they are talking to and other students have languages that move fluidly in their brains and their sentences. It was more of a discussion--some students shared different examples from their lives. But, I saw some students light up as I talked about this idea, like it was the first time they heard their lived experiences being talked about as an official 'thing'."

Mya's example of a conversation she had with her class shows how she was able to use what she had learned about language, race, and writing from TA training and the workshops that I facilitated while teaching FYC – and how she believed her pedagogical approaches had changed. Mya was able to talk about language in ways that opened a space for students to discuss their lived experiences. She emphasized the ways that her students' backgrounds were ideally suited to a translanguaging pedagogy. As Mya and the other participants have explained, many of their students come from Spanish speaking backgrounds. Garcia (2020) tells us that “the meaning-making repertoire of Latinx bilinguals does not fall squarely within the linguistic boundaries established in English monolingual or even in English-Spanish bilingual classrooms” (p. 558). Mya's comments reflect an understanding that translanguaging might be a valuable tool for communication with her students, and as Mya explains at the end of her email, students themselves lit up with the conversation.

Similar to Mya, Ben discussed how his reflection on the concepts and his time in the study influenced his thoughts on his prior and future teaching. During our one interview, Ben explained some of the connections he was making between the curriculum I delivered and what his students might be ready to consider: “for example like the instance in class today you know in the moment like I'm just like yes this is an opportunity I can take you know that we had discussed in the workshop or in the other readings” (Interview). While Ben doesn't offer in depth detail or examples, he still explains that his time in the study affected his pedagogical goals.

Like Mya and Ben, Diana shows us how what she learned from her time in the study has transferred to her teaching and goals as a teacher. In her response to the survey question regarding her main takeaways she answers,

“This study encouraged me to become more creative with the way I approach my class. Since building my upcoming class that centers on film, I worked to incorporate film that was not just in English, but was cross-cultural so students can feel represented. In addition, some students have been able to fluently speak their thoughts more openly with their native language and are able to discuss their thoughts on a deeper level.”

Diana seemed to be reflecting on the concepts but had not yet figured out how to put what she had learned into practice with the group she was teaching at the time. Here we see that she is planning to create content for future students that would center on representing non-English languages. This is a moment of growth in her CLA and pedagogy. Also in survey 2 when asked *Has your belief on non-standard languages and those speakers changed? Explain*, Diana explains “Yes. Since participating in the workshops and talking one-on-one with Anjanette, I have been more observant in my

own instructional practices and looking into different ways to promote language integration into my class.” Diana’s comments show both how her time in the study has made an impact on her pedagogy and on how she gives consideration to herself as an instructor and how she observes her choices and knowledge.

Josh and Jay also explain how they did have some main takeaways from the study. Although they did not directly give us examples of pedagogy, they said their takeaways were directly linked to students and to teaching. Josh in survey 2 explains that “students would benefit from a whole lot more of open talk about language, communication, race, etc. than I think they currently have.” Although Josh didn’t tell us if these open talks are happening and if so how, the fact is that we can still see how he plans to apply the knowledge he gained over the course of the semester. Jay mentions a willingness to continue exploring key concepts from the workshop when in survey 2 he explains, “I know where to start in researching translanguaging and raciolinguistics as I continue to develop myself as a teacher.” According to Jay, knowing where to start on the research in terms of the concept is what is going to help him grow as a teacher.

All participants shared reflections on the takeaways they had from the study in relation to their teaching, whether it be something that they were currently trying or something that they planned to do in the future. In such ways, each of the five participants actively engaged in the information that was presented and discussed with them throughout the entirety of the study.

Resources Requested

As I will discuss more in Chapter 7, the concepts introduced are complicated, and the time we had together was limited. However, it was interesting to see that the

participants still found themselves engaging with the topics in substantive ways throughout the study. Perhaps because of their increased awareness of multilingualism, ideologies, and pedagogical practices for diverse classrooms, participants seemed to feel comfortable asking me for additional resources to further their knowledge. In addition to explaining their takeaways from the material and how they are implementing the takeaways while working with their FYC students, participants asked me how they might continue reading and learning and the two main concepts—raciolinguistics and translanguaging. Participants said they asked for resources because they believed they would be beneficial to their classes, whether it be for theoretical knowledge, research, and lesson planning. All participants asked me for resources, except for Ben (who was an outlier in other ways, as discussed in chapters 4 and 5).

During interview 1, while talking with me about her experience with her teaching during the semester, Mya explained some resistance from students on seeing the benefit of assignments designed for a diverse student population. For example, Mya in her first interview, explained that a couple of her students asked her about the benefit of using non-English languages in the classroom. She also mentioned a student who showed some resistance to discussion about language. She then asked me, “maybe you have a reading on this when I did notice that sort of childhood pattern coming up and then changing the way that I engage with her and soon as I mean do you have any specific readings or things that you might suggest that would talk about that like having the conversation” (Interview 1). The childhood pattern that Mya is talking about is the pattern of defensiveness from growing up in a diverse family and feeling protective and having a responsibility for social action as the oldest sibling, as discussed in the first section of this

chapter. Even though she did not ask for any sources directly pertaining to raciolinguistics or translanguaging, what Mya highlights is how in the classroom there can be moments of resistance when discussing whether non-English languages or non-standard languages should be valued in the classroom. Mya is asking for resources to help her navigate the different opinions in her class. She was the only participant to ask for a resource like this. She explains an instance during a class discussion about using non-standard languages in the classroom, which is also a learning outcome for the TAs and their FYC course. She explains all her students agreed that standard American English should not be a priority and that there does not need to be only one common language in the class (Interview 1). However she does explain that “two, I’m gonna have to say both white males private chatted me and in not a weird way at all but just were like if we didn't have that how would we like what would we do” (Interview 1). In this excerpt, we see that when Mya talks about valuing non-standard English languages she receives a diverse set of reactions from her students. This may or may not be an issue that is discussed in teacher training, and the participants never said a topic as such was discussed in teacher training. Mya seemed to appreciate having an opportunity to digest this event with someone and asked for resources to help navigate through this type of conversation in future classes.

Jay was another participant who asked for more readings on the topics we discussed together, mainly for a project that he and his partner were working on for the TA practicum. During Interview 1, Jay explained that he and another partner (non-participant) were working on a project containing lesson plans in which they were using raciolinguistics. He says, “well if you just happen to have recommended reading about

raciolinguistics to explore the connection between composition and English language learning I'm super interested in that" (Interview 1). He continued to explain, "I just wanted to say I ask because uh for the final project for the TA practicum, I'm in a group that decided to uh basically we're designing our course for the next semester and the research aspect of that what we want to do is actually on raciolinguistics in the university composition classrooms. It seems like a good way to get an overview of pedagogical methods and its stuff we can actually implement" (Interview 1). I was impressed that Jay, like all other participants, was someone who had never heard of raciolinguistics but was using and requesting work on raciolinguistics while designing a course he would soon teach. I do not know if his teaching partner knew much about raciolinguistics prior to the first workshop, but the point is that Jay took initiative to ask for sources that he thought he could use.

Like Jay, Josh also asked for additional resources on raciolinguistics during the first interview (although he didn't explain what the resources were for until interview 2, when he said, "It's very useful stuff... and we might include it in the annotated bib so" (Interview 2). Josh did not go into too much detail on the benefit of the sources for him but did mention that his partner was finding them useful, meaning he shared the sources I sent over to him with his classmate.

Diana was another participant who asked for additional resources on the concepts (right before the end of the second interview) but did not state why she wanted them. Although Diana did not go into detail on why she wanted sources and I didn't ask her what they would be used for, she still wanted to leave the study with more information. In response to the exit survey administered at the end of the study, she explained that her

current goal for teaching is “to build a class that approaches multi-disciplinary scholarship through film” and also wrote “it was my first time teaching, and I was able to learn my strengths and weaknesses as an instructor.” This could very well mean that she wanted resources to grow in these areas.

Overall, in this chapter we see how participants' understandings evolved over the semester. As has been shown in chapters 4 and 5, participants did not know the terms in the beginning of the semester, yet understood multilingualism and had deep engagements with theoretical concepts and ideas tied to multilingualism. Here in chapter 6, it is seen that participants were reflecting and applying new concepts to their pedagogical choices and to their own understandings of multilingualism. Additionally, participants' growth with the concepts of raciolinguistics and translanguaging came with an understanding that there is a lot more to learn about them. For participants to know that they have more to learn is a sophisticated stance on its own. This chapter along with chapters 4 and 5 show the evolution of thoughts, questions, and understandings of participants.

CHAPTER 7

DISCUSSION, IMPLICATIONS, & NEXT STEPS

The central goal of this study was to understand TAs' attitudes and understandings of critical perspectives on language in relation to race and writing pedagogy at the beginning of the semester, then explore how they engaged with or responded to concepts such as raciolinguistics and translanguaging. As my analysis of data has shown, participants came to the study unfamiliar with the theoretical terms introduced but with some familiarity with the value of multilingualism and willing to respond and engage with the content of the readings and workshops on raciolinguistics and translanguaging. I found that participants came to the study with some existing knowledge about multilingualism but were able to draw on and extend this critical awareness while participating in this study. Although participants did not know the terms and theories that I introduced at the beginning of the semester, once they were exposed to them through the workshops they responded in a positive manner, ultimately tying the concepts to their own lived experiences and to their teaching experiences. By the end of the study, participants were talking about ways that raciolinguistics might influence the experiences of first-year composition students and how translanguaging offered a useful alternative perspective on the resources that heritage language students bring to the FYC experience. At the same time, they questioned whether the concepts introduced were significantly different from what they had previously understood. This study therefore also opens up the conversation about whether, when and how to introduce new teachers of FYC to theoretical terminology that positively reframes familiar concepts.

In Chapter 4, I examine how participants talked about multilingualism at the beginning of the semester and how their critical language awareness grew over the course of the study. Participants all had a variety of backgrounds and experiences, yet came to the study with some knowledge about multilingualism and support for using multiple languages in the FYC classroom, which showed an emerging understanding of the value of multilingualism. The data analysis in this chapter showed that participants all had a different experience with teaching multilingual students but were already engaging with talking about multiple languages in their classroom. Along with describing their understanding of multilingualism both as students and TAs, they advanced and negotiated their understanding of multilingualism. Perhaps because they were initially unfamiliar with the terms raciolinguistics and translanguaging, participants often used terms such as code-switching to describe multilingual practices and to demonstrate their familiarity with frameworks that value language resources of multilinguals, including heritage language speakers/writers with a strong foundation in English. Once participants attended the raciolinguistics and translanguaging workshop, they responded very positively showing engagement with the terms. In fact, some participants moved from using the term code-switching to using the term translanguaging and then later reported that they can see raciolinguistics and translanguaging playing a role in how they view language in the classroom.

Chapter 5 extends the analysis in Chapter 4 by examining specific ways that participants made sense of pedagogical approaches that would value multilingualism, raciolinguistics, and translanguaging. When discussing multilingualism, raciolinguistics, and translanguaging participants brought up concerns about how grammar and/or

“languagelessness” are often treated in the FYC classroom. Some participants argued for abandoning grammar, while others questioned how far abandoning grammar should go. When discussing languagelessness, participants argued that languagelessness was a real concept that they believe influences the experiences of multilingual students and at times connected languagelessness to their own students. Lastly, when investigating multilingualism, raciolinguistics, and translanguaging, participants made it clear that they believed there is so much more to be learned about these concepts.

Chapter 6 analyzed and discussed what participants said they are doing with the information presented to them in workshops and discussed in interviews. Participants reported that they could see how the concepts of raciolinguistics and translanguaging might inform or influence their teaching practices. Participants explained that becoming aware of the concepts had allowed them to become more intentional in their teaching, amplifying their understanding of the relationship between language, race, and writing pedagogy. Some indicated they were even making space for this conversation in their classrooms. Participants reported taking on new challenges –and planning to take on the challenge– of acting on insights from our conversations about raciolinguistics and translanguaging while teaching FYC. Lastly, data analyzed in Chapter 6 indicates that participants believe there is much more to learn about the concepts introduced during workshops and readings. A few requested additional resources to further inform their teaching practices and to support their own research interests as graduate students.

Implications for TA Training and FYC Pedagogy

One implication of this study is that more attention should be paid during TA training to the importance of valuing the linguistic resources of all kinds of students,

including multilinguals enrolled in mainstream first-year writing courses. At the same time, the findings in this study also suggest that, although participants believed in encouraging their students to use non-standard varieties of language, they had some questions about how to implement certain classroom pedagogies. For instance, participants were concerned with how they would understand and assess a language that they did not understand, including how to assess grammatical errors. Therefore, this dissertation also raises questions about how we should value, respond to and assess the linguistic resources of students who come from a range of backgrounds (heritage language speaker/writers, English-dominant bilinguals, fluent bilingual writers, second language learner/writer). One possibility would be to accept more genres and/or features in certain assignments in FYC (e.g., personal writing). Additionally, it might be useful to consider whether non-English languages and/or non-standard varieties should be allowed and, if so, how they would be valued or assessed in contexts such as FYC. Whether personal or persuasive writing, there would have to be a type of assessment technique taught in the TA practicum, in unison with conversations about the relationship between language, ideologies, translanguaging, and assessment. For instance, once the function of ideologies are understood, translanguaging practices can be valued in mainstream classrooms with a mix of students from different linguistic and cultural backgrounds. Hanson (2013) explains that “working against monolingual assumptions of linguistic homogeneity might involve highlighting the language differences that exist among students in the classroom” (p. 213). This pedagogical approach allows students to recognize the diversity in the classroom and by doing so fight against monolingual ideologies operating in the local context.

Taking a translanguaging approach to writing may also allow for translation. Part of my own pedagogical practice is to encourage students to write (especially in pre-writing and in personal writing) in their home language. It is important here to also recognize that “while someone may be recognized in society as a speaker of a particular language, each individual uses what amounts to his or her own language, which differs in ways big and small” (Garcia and Kleyn, 2016, p.10). In this pedagogical context, students would be encouraged to use language (any language) for meaning making. Students should have freedom to use as much of their home language as they see fit and in what areas make sense to them. For instance, FYC teachers could encourage students to use linguistic repertoires not typically valued in academic contexts in their personal narratives, literacy narratives, and creative writing assignments. When I encourage this practice, I ask students to translate for me, so I understand, not because English is framed as necessary—and this is an important difference to make clear to students. Although I believe encouraging the use of multiple languages or non-standard varieties of English in writing assignments is a good practice, it also is important to acknowledge the academic conventions of writing currently, which require writing in Standard Edited English. Writing in grammatically correct English is a standard throughout the entire US educational system. Until translanguaging practices are more accepted in educational institutions, I believe we can and should find strategies that provide more support and encouragement to students who speak and/or write in nonstandard English or languages other than English. “A translingual approach asks us to consider how, when, where, and why specific language strategies might be deployed” (Lu and Horner, 2013, p. 26). We can work within conventions to still value and encourage the use of more languages in

the writing classroom. Horner et. al. (2011) argues, “we can teach standards, but precisely as historical, variable, and negotiable” (p. 311). Encouraging students to use their home language during prewriting stages for major writing assignments is another strategy that allows students to make meaning of their writing and the composition course outcomes. Encouraging students to use their home language in personal reflection also reinforces that we want students to be true to their experiences. In writing classrooms, we can negotiate the standards so that our students can be encouraged to use their home language(s) in order to make meaning.

I also believe that instructors could allow home language(s) in final drafts of a writing assignment that is assessed. As mentioned above in this instance, it is important that students understand the conventions of writing but through translation there is room for translanguaging. Translation can be used to support students in engaging in new technologies. “Translanguaging technology combined with online social networking can create powerful opportunities for language learning as well as cross-language dissemination of knowledge and viewpoints” (Hanson, 2013, p. 208). Students developing writing and interpretation skills will be beneficial in and outside of the composition classroom. Horner and Trimbur (2002) argue that “composition courses and programs provide crucial opportunities for rethinking writing in the academy and elsewhere: spaces and times for students and teachers both to rethink what academic work might mean and be-- who is and should be involved, the forms what work might take, the ends it might pursue, the practices that define it and which might be redefined” (p. 621). Providing an opportunity for students to engage in interpretations of one's own language as well as classmates' languages allows for meaning making and shows the

value of translanguaging as a skill that has broader implications for preparing students for the demands of cross-cultural communication.

Another pedagogical implication that comes from this study is the challenge of taking a complicated term and using it in TA training to raise critical language awareness when there were time constraints. During the study I encouraged participants to question what they didn't understand with each concept and to be aware of criticisms and as concluded from this study, the term *raciolinguistics* was a term that brought in some slight resistance in terms of its transferability. Although I expected to have some resistance and difficulty with the term translanguaging, what I found instead was that there was some resistance to using the term *raciolinguistics*. When I asked the participants what they thought of the term, most of them made clear connections between ethnicity, class, culture, and geography to language ideologies. As Rosa and Flores (2017) point out, ideologies emerge from history: "Contemporary *raciolinguistics* ideologies must be situated within colonial histories that have shaped the co-naturalization of language and race as part of the project of modernity" (p. 623). Understanding colonial histories is understanding the role that culture, class, race, and geography have all played a part in the circulation of ideologies and stereotypes. In addition, as participants talked about their own experiences and background, it was clear that language ideologies were about more than race. I am not making a claim to remove this concept or replace it, I am merely raising questions about its utility and transferability during TA training.

Participants were thinking about multilingualism, class, race even when not sure to use *raciolinguistics* so this raises questions about how to engage in these conversations

in TA training. I also found the term of raciolinguistics to be too narrow while analyzing my data. As I was analyzing my data, I considered more than language ideologies and race. In addition to looking at ideologies of language in relation to race, I found it important also to consider dimensions of ethnicity, class, culture, and geography. Multiple ideologies are at work in this context. I am acknowledging that this term is a theory that accounts for race and language when race has not always been as visible, but given the context of this study and what participants said the term, raciolinguistics was not enough on its own.

This dissertation also raises questions about how teachers of FYC should think about and describe multilingual writers and what linguistic resources they bring to the FYC classroom. As I started investigating TAs perspectives on how to think about and/or accommodate languages other than English in the mainstream FYC classroom, I was drawn to the term heritage language speaker/writer because it encompasses my own identity. However, when reflecting on my own student population in FYC and analyzing the population of students that the participants explained they had in their FYC classrooms, I found that there are many types of multilingual students in the FYC classroom. In the context of this study (which may also be true in many other contexts), the term multilingual encompasses a variety of definitions and types of writers including fluent bilinguals, English-dominant bilinguals, heritage language speakers/writers, and second language learners/writers.

This dissertation is about ways to interact with and teach students like myself, but also other types of bilingual students in the mainstream FYC classroom. What all these students have in common is that they use more than one language while writing and

speaking. There are many kinds of multilingual students in the mainstream FYC classroom, and it is important to consider the labels we use for various types of multilingualism, how to value their identities and their linguistic resources while teaching FYC, and how we respond to their practices during assessment.

Reflections on Methods and Methodology

As is seen in chapter 1, my identity and lived experiences informed the design of this study. As the data analysis chapters show, my identity and experiences also influenced my methods of data collection/generation and analysis. My positionality was unique in that I was simultaneously an insider and an outsider of this study. I came to this study as someone who grew up in the southwest and is an English-dominant bilingual, a heritage language speaker/writer, and a current graduate TA. However, I was an outsider to the group of participants recruited for this study because I wasn't a student or faculty member at their institution and also because they came from outside the region. Having an outsider perspective allowed me to come to the study with good and informed questions about the TAs and their perspectives. My goal was to learn from and about them. However, my experiences as a TA allowed me to connect with my participants and at least partially understand where they were coming from. When talking about courses, practicums, and TA training, I was able to show that I understood what they had experienced. When participants talked with me about their multilingual students in FYC, I was able to relate because I too have multilingual students in my FYC classes. Participants asked me what I would do as an instructor in certain situations because they knew that I grew up in the southwest and am like the students they have in their classroom. I also understood some of the challenges they were facing as graduate

students needing to manage pedagogically complex situations. During interviews, participants would ask me about my plans with research and what I wanted to do after graduation. I believe that participants saw value in learning from my study while being in it, knowing that they will soon be in this position conducting their own dissertation research.

Another methodological implication is related to something I consider a limitation of the current study—the scope of what I tried to cover and the short amount of time that I spent with the TAs introducing them to new concepts and discussing their potential pedagogical value. Because I only met with them two times (for 50 minutes each), I was only able to cover a small amount of material. I discovered we could have used more time to really learn in depth about theoretical concepts like those I introduced and understand how to engage with the concepts as practitioners. I learned that my participants believed that they would have benefited from more discussion and resources about many topics, including how raciolinguistics and translanguaging might influence pedagogy in the FYC classroom.

Potential Future Research Directions

A potential research direction would be to investigate the FYC students' perspective. The student perspective would add to our understanding of whether and how students feel languages other than English or non-standard varieties of English are being valued in the FYC classroom. Taking this approach, I could investigate questions such as, do multilingual students want grammar instruction, and if so how much, what is useful? I might also examine whether native English speakers find the discussion of language and

raciolinguistics beneficial? Future research such as this would allow for a broader understanding of what TAs know and what FYC students want.

Overall, the findings from this study shed light on the experiences and perspectives of selected new TAs as they considered new ways of working with multilingual students in the mainstream FYC classroom. With more discussion of and research on languages and languaging in FYC, the field of composition studies can offer multilingual student writers pedagogical approaches and assessment practices that value not only their linguistic resources but also their identities and experiences. Further, hopefully this study can bring more awareness of the importance of introducing critical language awareness and interrogating language ideologies in the TA practicum. It cannot be expected of TAs to understand multilingual students without teaching them about multilingual experiences and needs. Chances are that this knowledge may never come for TAs in their courses as a graduate student. Therefore, the TA practicum offers exigence for this learning.

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APPENDIX A

INTERVIEW QUESTIONS 1 AND 2

Interview #1 Questions

1. Do you have experience teaching bi/multilingual students?
 - a. Yes
 - b. No
2. What have you learned thus far about bi/multilingual students?
3. What has influenced how you think about your teaching style and strategies?
4. How did you feel about what the workshop presented?
5. How do you understand the ideas and concepts of the workshop?
6. What ideas/content from the workshop stood out to you the most? Can you see yourself implementing any of those ideas?
7. Did you find yourself agreeing with or disagreeing with the content? Why?
8. Do you believe that TA training is influential not only in your teaching strategies but in how you approach diverse student populations?

Interview #2 Questions

1. Did you have bi/multilingual students in your classroom?
2. What do you know about your bi/multilingual students?
3. How did you provide opportunities for your bi/multilingual students?
4. What has been your experience being on a campus with a diverse student population, including many bi/multilingual students?
5. Have any of your beliefs about bi/multilingual students changed since the workshops? Explain.
6. How has your teaching style and strategies evolved or changed throughout the semester? Why do you think that happened?
7. How did you find yourself reflecting on the workshops and your time in this study as you were experiencing being an instructor of FYC at UNM?
8. How do you navigate a class and campus with bi/multilingual students and monolingual speakers?
9. How does your understanding of raciolinguistics and translanguaging inform your plans as a teacher of FYC? How does your understanding of these concepts relate to your lived experiences?

APPENDIX B
SURVEY QUESTIONS 1 AND 2

Survey #1

1. What ethnicity do you consider yourself?
2. What is your educational background?
 - a) Completed Bachelors
 - b) Completed Masters
 - c) Completed Doctorate
3. Where are you from?
4. Where have you taught before?
5. How many years have you been teaching?
 - a) 0-2
 - b) 2-4
 - c) 4+
6. What have you taught?
 - a) K-12
 - b) Higher Education
 - c) Tutoring
7. Do you think non-standard languages should be used in academic contexts?

[include text box for short answer to the question “Why or why not?”]

8. Would you like to be in this study?
 - a) Yes
 - b) No
9. What questions do you have for me about the study?
10. Please provide your contact information.

Survey #2

1. How has your semester of teaching gone?
2. What are your current goals for teaching?
3. What are your future plans?
4. Has your belief on non-standard languages and those speakers changed? Explain.
5. What influences your teaching the most?
6. Following participating in the study, what are your main takeaways?

APPENDIX C

WORKSHOP READINGS AND DISCUSSION QUESTIONS 1 AND 2

Raciolinguistic Workshop 1

Readings:

Flores, N., & Rosa, J. (2015). Undoing Appropriateness: Raciolinguistic Ideologies and Language Diversity in Education. *Harvard Educational Review*, 85(2), 149–171.
<https://doi.org/10.17763/0017-8055.85.2.149>

Rosa. (2016). Standardization, Racialization, Languagelessness: Raciolinguistic Ideologies across Communicative Contexts. *Journal of Linguistic Anthropology*, 26(2), 162–183.

<https://doi.org/info:doi/>

Reflective Questions:

1. How are raciolinguistic ideologies defined? Where do raciolinguistic ideologies come from? Do ideologies come from experience? Where do we see the presence raciolinguistic ideologies? Who do raciolinguistic ideologies effect?
2. Flores and Rosa (2015) argue, “the solution the marginalization of language-minoritized students cannot be to add objective linguistic practices to their linguistic repertoires—as additive approaches to language education suggest—but instead to engage with, confront, and ultimately dismantle the racialized hierarchy of U.S. society” (p. 167). How do we engage with, confront, and dismantle raciolinguistics and racialized hierarchy in the classroom?
3. How do we critique and/or support Rosa (2016), theory of languaglessness? What are your thoughts about languaglessness? Is this correct? Are there any gaps here?

Translanguaging Workshop 2

Readings:

Matsuda, P.K. (2013) “Its the Wild West Out There: A New Linguistic Frontier in U.S. College Composition”. In Canagarajah, S. (2013). *Literacy as Translingual Practice: Between Communities and Classrooms*. Taylor and Francis.
<https://doi.org/10.4324/9780203120293>

García, & Kleifgen, J. A. (2020). Translanguaging and Literacies. *Reading Research Quarterly*, 55(4), 553–571. <https://doi.org/10.1002/rrq.286>

Reflection Questions:

1. Can translanguaging combat against raciolinguistic ideologies?
2. Are there any critiques of translanguaging we should consider? If so, what are they and why?
3. Why is it important that we understand the fullness of concepts such as code-switching, code meshing, translanguaging before adopting them into pedagogy?

APPENDIX D
STUDY TIMELINE AND ACTIVITIES

Phase and Task	Year and Month											
	1	2	3	4	5	6	7	8	9	10	11	12
Planning	2021											
Write dissertation research proposal / & develop curriculum for workshop												
Defend dissertation research proposal												
Submit IRB authorization												
Recruit participants												
Data Collection/Generation												
Workshop #1												
Interview #1												
Artifact collection (surveys, reflections, posts, etc.)												
Workshop #2												
Interview #2												
Coding & analysis												
Analyze fieldnotes, interviews and artifact collection												

Phase and Task	Year and Month											
	1	2	3	4	5	6	7	8	9	10	11	12
Analysis and writing	2021-2022											
Outline Data Analysis Chapters (4-6)												
Write Chapter 4-6												
Revise Chapters 1-3												
Revise Chapter 4-6												
Write Conclusion												
Dissertation defense												
Apply for jobs												

APPENDIX E
IRB APPROVAL

EXEMPTION GRANTED

[Doris Warriner](#)
[CLAS-H: English](#)
 480/727-6967
Doris.Warriner@asu.edu

Dear [Doris Warriner](#):

On 9/24/2021 the ASU IRB reviewed the following protocol:

Type of Review:	Initial Study
Title:	Let's Not Beat Around the Bush: Interrogating Theories of Language and Race During First Year Composition Teacher Training
Investigator:	Doris Warriner
IRB ID:	STUDY00014648
Funding:	None
Grant Title:	None
Grant ID:	None
Documents Reviewed:	<ul style="list-style-type: none"> • Anjanette Griego Consent Forms, Category: Consent Form; • Anjanette Griego Interview Questions, Category: Measures (Survey questions/Interview questions /interview guides/focus group questions); • Anjanette Griego Protocol, Category: IRB Protocol; • Anjanette Griego Recruitment Script , Category: Recruitment Materials; • Anjanette Griego Survey Questions , Category: Measures (Survey questions/Interview questions /interview guides/focus group questions); • Anjanette Griego Workshop Outlines, Category: Measures (Survey questions/Interview questions /interview guides/focus group questions);

The IRB determined that the protocol is considered exempt pursuant to Federal Regulations 45CFR46 (2) Tests, surveys, interviews, or observation on 9/24/2021.

In conducting this protocol you are required to follow the requirements listed in the INVESTIGATOR MANUAL (HRP-103).

If any changes are made to the study, the IRB must be notified at research.integrity@asu.edu to determine if additional reviews/approvals are required. Changes may include but not limited to revisions to data collection, survey and/or interview questions, and vulnerable populations, etc.

REMINDER - All in-person interactions with human subjects require the completion of the ASU Daily Health Check by the ASU members prior to the interaction and the use of face coverings by researchers, research teams and research participants during the interaction. These requirements will minimize risk, protect health and support a safe research environment. These requirements apply both on- and off-campus.

The above change is effective as of July 29th 2021 until further notice and replaces all previously published guidance. Thank you for your continued commitment to ensuring a healthy and productive ASU community.

Sincerely,

IRB Administrator

cc: Anjanette Griego
Anjanette Griego