

A Novel Framework Serving Translanguaging: Exploring Structures, Multilingualism, and Inequities in Education

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Abstract

This investigation of translanguaging is grounded upon the ubiquitous theme of *structures* explicitly and implicitly found in the translanguaging literature. Through this theme, this paper begins by providing a novel theoretical framework followed by considering the need for translanguaging (e.g., education's growth of multilingualism; deficit-oriented labeling; funds of knowledge, and hegemony and inequities) and investigating the nature of translanguaging (e.g., origins and interpretations, definitions, and translanguaging in education).

Key words: translanguaging, structures, funds of knowledge, inequities, multilingualism, education

Introduction

Translanguaging is a sophisticated and growing field of research and pedagogy constructed upon a dense and potentially liberatory philosophic ideology (Garcia, 2009; Tian, 2020). Herein we denote *structure* as a common notion deduced in the translanguaging literature. Structures include, but are not limited to: communities, religious institutions, social media, government/policies, school/policies, employment, etc. Structures affect individual thought processes, social interactions, and perspectives regarding all aspects of life, including languaging practices. Some structures, such as culture and language, affect students on a possibly omnipresent yet tacit macro-level. Other structures, such as assessment processes (and countless more), affect students on a more palpable and recognizable micro-level. Some structures hegemonically constrain and corral individual ideations and opinions. Other structures are individually liberating. Whether explicit or implicit, overt or tacit, conscious or subconscious, structures continually affect individual and cultural identities and thoughts. Structures are interrelated, some complementary and others oppositional. Altogether, an inherent tension exists as various structures vie for significance in the lives of individuals and the collective consciousness of cultural groups.

Considering translanguaging through the lens of structures leads to developing the Translanguaging Structure Framework presented herein. This paper takes an unusual tack in offering the framework and its supporting literature. Rather than building an extensive argument supporting the framework, the framework is presented first and then supported by the literature. The purpose of this presentation order is to respect the anticipated expertise of the readership of this discussion. Thus, this article begins with a preliminary consideration of *structures*, presenting the framework, and then investigating some supporting literature.

Preliminary Consideration of Structures

The notion of *structures* is ubiquitous in the literature regarding translanguaging. As a salient theme, it can be argued that the depth and significance of translanguaging can only be fully comprehended through the notion of societal and systemic structures, their interplay, and the tension commonly found among them.

Herein, a structure is defined as a construct (e.g., physical (organization or culture), environmental (home, community, school, workplace, and more), ideational (individual or corporate thought, philosophy, policy, and more), personal (typically a person in authority or an individual's emotions or rationale, and more) that promotes, redirects, or constrains how a person believes, thinks, reasons, acts, interacts, or emotes. From an independent, disconnected idea to a fully-formed and cohesive ideology, a structure can be entrenched, intransigent, and stifle alternative notions. The effects of a structure upon the individual may be overtly recognized or tacitly accepted.

Societal structures are constructs affecting personal, interpersonal, social, and cultural influences affecting the interplay of individuals, peers, friends, families, and communities, through which language, societal norms and mores, beliefs, and culture-centric language are inherited. Individuals are tacitly wooed by ubiquitous societal structures to subconsciously accept and adopt what they observe. Recognizing various societal structures mentioned in the literature is essential—often briefly and in passing or implied. Some societal structures include: communities and subcommittees and their respective language, languaging expectations, cultural norms, and social mores; religious institutions; and neighbors, friends, and acquaintances.

Systemic structures are those constructs determining, mandating, and imposing rules, roles, and regulations upon individuals, groups, and society regarding personal and interpersonal behavior. Some of the systemic structures thus far mentioned or implied include: government/policies; socially and politically dominant culture and its respective language, languaging expectations, and cultural norms and social mores; school/policies, resources, curriculum, and assessments; teacher's authority, personality, demeanor, rapport with students, and classroom management style; and hegemonic ideologies and practices from perceived majority-controlled structures.

Sufficient are these lists to demonstrate that an inherent tension can exist among structures as some vie for significance in the lives of individuals and the collective consciousness of cultural groups. For instance, the government may overtly or implicitly promote one notion—or give it lip service—and a religious institution may value an oppositional vision. A school may promote one idea, and a teacher may balk and promote another concept, believing it is for the betterment of the students. Hegemonic influences versus people seeking freedom and individualization also demonstrate this oppositional tension.

In an overly simplistic manner, systemic structures seek the harmonizing and homogenizing of the masses, corralling beliefs, and directing behavior into predefined and preferred forms. Systemic structures are generally proposed to affect the identity-robbing assimilation of all individuals into a monolithic form. However, societal structures generally seek to enculturate individuals into the ideation, which the structure believes provides each person identity, agency, and liberation. While societal structures propose that individuals' inculcated beliefs will emancipate all people, the structure also anticipates that the thoughts and behaviors of individuals will affect and goad systemic structures in the direction of the societal structures' belief system. These oppositional processes lead to often tacitly-antagonistic and tension-filled interplays between structures as both seek either enculturation or assimilation.

This tension among structures is further labyrinthine when individuals and groups are recognized as intertwined in the conflict. As will be later seen in greater detail, some note linguocentric versions of this tension. Following the lead of Bakhtin (1986), St. John (2014) opines that while people use language, language is also used by others on the person. This creates a tension between language use and meaning making, with individuals constantly wrestling with language and meaning imposed on them. Chronaki, Planas, and Svensson Källberg (2022) and (Barwell, 2017) note that one's language use cannot be divested of its

context within culture, ideas, communication, experiences, and timeframe. Interlocutor communication, therefore, is from each communicant's perspective, interpreted by the other's perspective, and subsumed under a presumed mediated understanding of meaning. Altogether, an individual's internal languaging and meaning making (i.e., Duranti's (1997) centrifugal moment leading individuals away from common language agreement) is constantly in tension with structures seeking consistent and predefined meaning and ideas through languaging (i.e., Duranti's (1997) centripetal pressures imposing a linguistic standardization among all) (Bakhtin, 1981).

This understanding of structures and the inherent tension among them sets the stage to develop and center an understanding of translanguaging more fully. This structure-based thematic understanding leads to the following framework.

Translanguaging Structures Framework

While the literature reveals a significant dearth of studies employing translanguaging frameworks that reflect the intricate complexity among multilingual communicants whose linguistic and cultural backgrounds may vary distinctly as they negotiate meaning when invited into translanguaging spaces via teacher pedagogical moves, two recognized frameworks provide a foundation to initiate the consideration of the intricacies of structures regarding translanguaging.

Translanguaging has been traced back to the Welsh word “trawsieithu” (William, 1994, 1996), denoting the deliberate practices that sought to enhance the presence of the minoritized Welsh language in the classroom. Cuban anthropologist Fernando Ortiz (1995) employed *transculturación* to denote the multi-faceted and fluid process of cultural evolution (Garcia & Sylvan, 2011). These early works demonstrated the complexity associated with languaging and, without fully doing so, implied the need for completely formed frameworks to investigate shifts in languaging and cultural practices.

In investigating different dimensions of socio-dynamics, others have more recently made forays into developing explanatory and usable frameworks. For instance, Figure 1 (Bartos & Wood, 2017, p. 238), adopted from Bronfenbrenner's (1979) Ecological Systems Theory, depicts dynamic, multifaceted, multidimensional interactions and interplay which affect a child's psychosocial development in a culture and numerous structures inherently involved. Accordingly, the dimensions of Microsystem, Mesosystem, Exosystem, and Macrosystem affect the child's development within, assimilation, and enculturation by the culture. Later, Coleman's (1988) Social Capital model subsumes Bronfenbrenner's framework under the additional layer of a Chronosystem—the recognition that time, history, epochs, and eras affect cultural dynamics as different ideas evolve, take precedence, recede, and are replaced by others. Additionally, other continually evolving dynamical structures (e.g., recognition of obligation, expectation, and trustworthiness; imposition of norms and sanctions; and evolving information channels) fluidly affect the ever-changing sociocultural effect on the child.

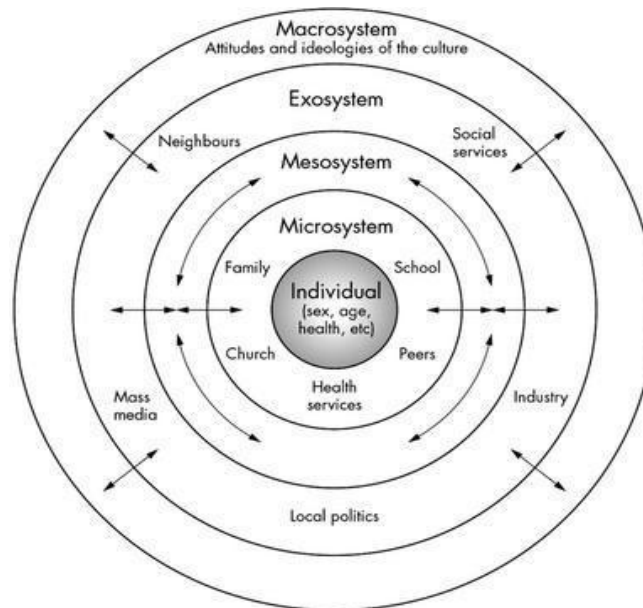


Figure 1. (Bartos & Wood, 2017, p. 238)

Elaborating on Bronfenbrenner's (1979) work, the Douglas Fir Group (2016) recognizes "three levels of mutually dependent influence in language acquisition: the micro level of social activity between individuals, the meso level of institutions and communities, and the macro level of ideological structures in the wider society" (Mendoza et al., 2023, p. 4). These are further defined as:

- Micro-interactive context (moment-to-moment interactions including semiotic resources: linguistic, interactional, nonverbal, pictorial) ...
- Meso-institutional context (the "small culture" of schools and classrooms, shaped by educational policies, programmatic goals/ design, and agency/power in classroom interactions)...
- Macro-political/ideological context (language discourses, policies, ideologies, prejudices, belief systems and values in the wider society). (Mendoza, et al., 2023, p. 4)

Notably, these frameworks attempt to provide lenses capturing the complexity of language acquisition and languaging practices within and among shifting cultural dynamics. However, even these robust models may need to be revised to consider the vast complexities associated with these dimensions in translanguaging. To this end, through Figure 2, Tian (2020, p. 180) applies Bartos and Wood (2017)'s framework to translanguaging and illuminates the complex interplay of Micro, Meso, and Macro dimensional layers affecting the lives of multicultural and emergent multilingual students as they navigate educational systems. This depiction and its implications highlight numerous entanglements of societal and systemic structures necessary for educators to comprehend to effectively meet the needs of emergent language learners.

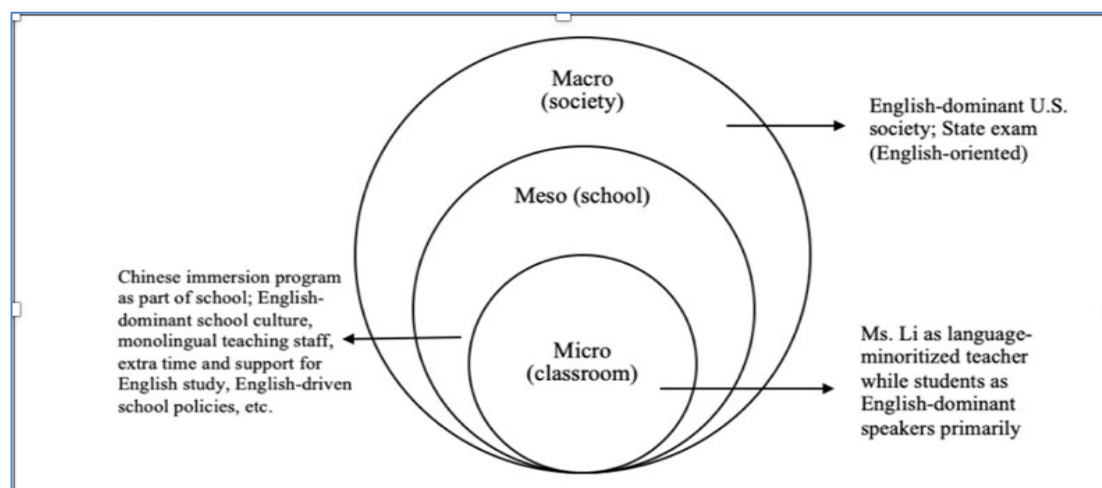


Figure 2. Tian's model for factors affecting teacher's stance (Tian, 2020, p. 180)

Shortcomings in Extant Frameworks

A careful investigation of the preceding frameworks provides several viewpoints and shortcomings.

- In contrast to Ortiz's (1995) local classroom consideration of transculturación as highlighted in a reissue volume, the sociocultural/linguistic reflections of Bartos and Wood (2017), Bronfenbrenner (1979), and Coleman (1988) demonstrate a more culture-wide perspective. This broader view is seen in much of the translanguaging work of Garcia (2009) and onward. Although Tian's (2020) framework returns to consider translanguaging in the context of local classrooms, and several recent studies have investigated translanguaging in specific classrooms, few have produced frameworks to observe or analyze student or teacher translanguaging practices.
- While these models recognize the complex sociocultural and linguistic dynamics at play as a child's learning is affected by and negotiated through multiple simultaneous cultural structures partially defined by distinct languages within educational contexts, a significant omission remains. Therefore, the reader must infer their positioning and interactions since teachers and students are absent from the framework diagram. This absence also obscures the *corriente* (Garcia et al., 2017) of emergent multilingual students' knowledge construction and experiences through sociocultural and linguistic undulations as they live *entre mundos* between cultural and linguistic worlds while recognizing they are neither of one world nor the other (Anzaldúa, 1987).
- Failing to depict the teacher and students subsumed in the intermix of dominant and minoritized cultural and linguistic structures, the extant frameworks fail to diagrammatically denote or recognize funds of knowledge (Borrego, 2021; Funds of Knowledge Alliance, 2023; Hornberger & Link, 2012; Paris, 2012; Van Sluys & Rao, 2012; Wolf, 1966) possessed by emergent multilingual students. Additionally absent is the recognition that these funds of knowledge are chronologically affected as beliefs and behaviors evolve and change over time.
- The existing frameworks' lack of depicting languaging as occurring among interlocutors may not sufficiently depict the complexity of recognizing translanguaging activity via etic and emic perspectives. The researcher's etic perspective (recognizing

a communicant's melding of sociocultural resources and linguistic features into new, discursive, externalized forms) seeks to parse, analyze, and synthesize a communicant subject's emic internal (possibly tacit and subconscious) cognitive operations. Thus, while etic and emic perspectives are needed to observe a student melding together an internal, unified cognitive structure embodying a unitary linguistic repertoire (Garcia & Wei, 2014; Mora, Tian, & Harman, 2022; Wei & García, 2022), in translanguaging literature, this behavior is situated in the classroom.

- Without diagrammatically situating the teacher and students in the classroom and recognizing their continual interaction, the previously mentioned frameworks obscure the reality of and differentiation between teacher-planned and spontaneous translanguaging practices (see Chen, Li, & Zhu, 2021; Cenoz, 2017; Cenoz & Gorter, 2017; Lewis et al., 2012; Lin, 2020; Otheguy et al., 2015; and Prilutskaya, 2021).
- The frameworks' non-depiction of the teacher and students in the interplay of dominant and minoritized cultures leaves it to the reader to infer that translanguaging stance (see Aleksic & Garcia, 2022; Axelrod, 2017; Alshwaikh & Adler, 2017; Awayed-Bishara et al., 2022; DiNapoli & Morales, 2021; Flores, 2020; García et al., 2017; Garcia et al., 2014; Moschkovich, 2010, 2012; Planas & Setati-Phakeng, 2014; Pontier & Deroo, 2023; Seltzer, 2022; Tian, 2020; and Wei & García, 2022) is derivative from beliefs and experiences within this interplay.
- In their respective figures, the investigated frameworks do not represent societal and systemic structures vying for significance in the lives and experiences of people and groups residing in a particular sociocultural environment.

These viewpoints and shortcomings are addressed in the following Translanguaging and Structure Framework (Figure 3). (Notably, although the previously mentioned frameworks do not necessarily use the nomenclature of systemic and societal structures, these notions can be readily recognized in their respective frameworks and discussions.)

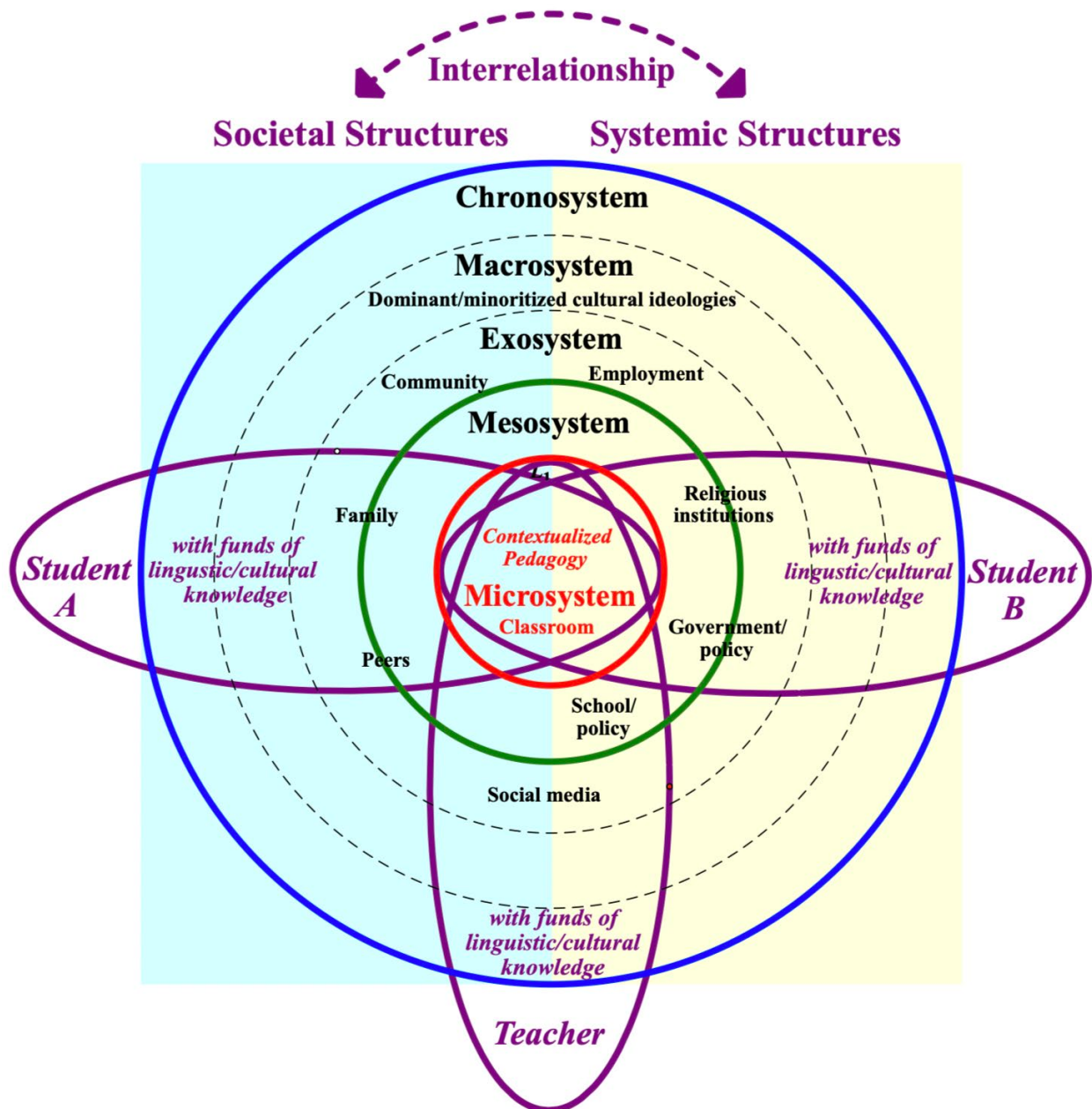


Figure 3. The Translanguaging Structures Framework (TSF).

The Translanguaging Structures Framework (TSF) is constructed upon the theme of structures and the tension among vying structures. The TSF provides a lens informing the researcher of complex societal and systemic dynamics that may affect classroom translanguaging inner and outward behavior. This framework is a synthesis, modification, and expansion of the frameworks of Bronfenbrenner (1979), Bartos and Woods (2017), Coleman (1988), and Tian (2020). The TSF alters previous models by changing some terms, adjusting the positions of some elements, and positioning the teacher and students as affected by the entire framework and intersecting in the classroom.

While the TSF also recognizes Douglas Fir Group (2016)'s micro-interactional, meso-institutional, and macro-political/ideological dimensions, additional interrelational contexts or structures can be seen as continually at play. Some of these structures include:

- Chronocentric structure: intergenerational communication with differing and negotiated meanings, beliefs, and actions among interactants/interlocutors;

- Macro-cultural: individual and cultural relational and interrelational interactions within, between, and among various dominant and minoritized cultures;
- Infrastructural: some structures (e.g., religious institutions, government/policy, family, and peers) simultaneously reside in multiple realms (e.g., Exosystem and Mesosystem);
- Bistructural: some structures (e.g., social media) span both societal and systemic structures;
- Transstructural: individuals are affected by all rings of structure (i.e., from Chronosystem down through Microsystem); and
- Intersectional: the totality of people's Chronocentric, Macro-cultural, and Transstructural identities, funds of knowledge, and experiences intersect in Micro-interactional contexts and environments.

More granularly, the TSF:

- Recognizes societal and systematic structures affecting all individuals, some structures supporting identity and liberation and some imposing and maintaining hegemony.
 - The societal domain denotes structures affecting personal, interpersonal, social, and cultural influences affecting the interplay of individuals, peers, friends, families, and communities, leading to enculturation (structure's role) and assimilation (individual's role) whereby language, societal norms and mores, beliefs, and culture-centric language are inherited. Individuals are tacitly wooed by ubiquitous societal structures to subconsciously accept and adopt what they observe.
 - The systemic domain denotes structures and entities determining, mandating, and imposing rules, roles, and regulations upon individuals, groups, and society at large regarding personal and interpersonal behavior.
 - The arch of "interrelationship" denotes the interconnected, interdependence, and inter-affecting roles of societal and systemic structures. Notably, neither structure is independent of the other. Rather, in purported attempts at harmonizing and homogenizing, systemic structures seek to minimize beliefs for directing behavior. Societal structures hope and anticipate that beliefs will affect behaviors and systemic ideologies. This often leads to a tension-filled (and often tacitly antagonistic) interplay between structures.
- Subsumes Bartos and Woods (2017)'s model within a Chronosystem, recognizing a Zeitgeist of beliefs, understandings, ideologies, attitudes, and accepted behaviors taking different forms in various historical eras.
- Recognizes the Macrosystem as including dominant and minoritized cultures' dynamic, conflicting, and complementary nexus and interplay. The Macrosystem does not singularly imply the dominant culture's effects on all individuals, particularly on multicultural people. Rather, the Macrosystem notes that the dominant and minoritized cultures and their interplay affect individuals.
- Identifies teachers and students as individuals residing in, and being influenced by, each framework layer as possessing their respective funds of knowledge born from experiences associated with their language(s) and culture(s). Notably, this means that both teachers and students are affected by government and school policies and practices, and these policies are actualized in classroom dynamics and interactions. This also indicates that, by their respective involvement in the framework, each possesses their funds of linguistic and cultural knowledge.
- Positions both teachers and students as affected by these structures, thus empowering the investigation of: hegemonic influences on both groups; the source and shifting of teacher translinguaging stances; and deficit ideologies through which minoritized,

multilingual, and multicultural students are seen and through which they adopt and self-identify.

- Recognizes the system's effects in toto on an individual student, a student and teacher, multiple students (from any combination of perceived dominant and minoritized cultures and linguistic practices), and multiple students with a teacher. This notes that languaging and translanguaging can be internal to the individual or external among communicants with a sense-making purpose and can be instructionally planned and organized or spontaneous.
- Explicitly notices that teachers' and students' lives and experiences intersect in the classroom, thus allowing the investigation of teacher authoritarian power dynamics regarding language; teacher translanguaging stances, pedagogies, and spaces in the classroom; and students translanguaging acceptance, reluctance, and behaviors. Some recognized classroom intersections of students and teachers occur through a "Contextualized Pedagogy," which can take form in any content area. This can be in language arts, mathematics, science, social studies, the arts, and more.
- Recognizes that the interaction of teachers and students in the classroom may lead to English-only instruction and discourse, instruction, and discourse in languages other than English, and students needing assistance when in either situation (see Sánchez, García, & Solorza (2018)'s Three Rings of Translanguaging).

The structure-centric perspective of the TSF allows for the investigation of several complex and nuanced societal and systemic dimensions that some previous frameworks either overlooked or needed to be conceptualized to address. For instance, the TSF recognizes: the interplay of dominant and minoritized cultures; the social and systemic structures affecting everyone; all teachers and students placed within, and as the product of, their considered culture(s); and the existence of each classroom within larger social and systemic structures. This positions the TSF to investigate: translanguaging practices and pedagogies in culturally idiosyncratic and generalizable scenarios; the nature and roles of spontaneous versus planned and teacher-based and student-deliberate translanguaging and their respective and conjoined values toward agency and liberation; and school- and district-wide educational applications and assessments.

With the myriad societal and systemic dimensions associated with translanguaging, it is important to note what this framework may fail to address and capture. Most significantly, translanguaging research and practice seek to affect classroom language practices for all interlocutors involved. However, the hegemonic concerns of government and school practices and policies (whether explicit or implicit) have served to determine and impact the traditional top-down dynamics that recent undertakings and interpretations of translanguaging attempt to overcome (Chronaki & Kählberg, 2022; España & Herrera, 2020; Flores, 2020). For translanguaging to have its greatest success (Garcia & Wei, 2104; Tian, 2020), change must affect the power structures which define languaging policies. Unfortunately, while the TSF can consider the impact of these structures on classrooms, it is not positioned to affect changes at these topmost levels. Future frameworks will need to address this.

Literature Support for the Translanguaging Structures Framework

Multilingual and multicultural classrooms permeate reality and must become the desired norm for all students, not as a few are exceptional quality. The United States and other countries have seen an increase in cultural, ethnic, linguistic, and religious heterogeneity in recent years. This global trend brings opportunities and obstacles. (Banks et al., 2019, p. XVII)

Having provided the Translanguaging Structures Framework (TSF), discussing its positioning and evolution from the published translanguaging literature is necessary. The remainder of this paper considers the literature regarding emergent multilingual learners and translanguaging through the lens of structures.

Background Regarding Multilingual Learners

Through the lens of systemic and societal structures, this section considers the dimensions associated with multiculturalism, multilingualism, deficit-oriented labeling and initialisms, funds of knowledge, and hegemony and inequity. While the respective literature may not specifically employ the verbiage of systemic and societal structures, this notion becomes explicit through its ubiquitous recognition.

Growth of Multiculturalism and Multilingualism

The growth of human migration has led to parallel increases in multiculturalism and multilingualism. These increases in human cultural mix and interactions are affected by an untold number of systemic and societal structures, all vying for significance and effect in the lives of individuals and cultures. Some of these structures support, and others oppose emergent multilingual students' growth, development, and education. Indeed, as a reminder of the significant growth of multiculturalism and multilingualism in the world and the U.S., Krause, Adams-Corral, and Maldonado Rodriguez (2022) state,

Recent estimates suggest that at least half of the world's population is bilingual (Grosjean, 2010). Bilingualism is so widespread worldwide that it can be considered more normal than monolingualism. In the United States alone, an estimated 60 million people (21% of the population) aged 5 and over spoke a language other than English at home in 2011 (Ryan, 2013). According to a report from the U.S. Census Bureau (2019), 61.4% of people who speak a language other than English in the United States speak Spanish, amounting to roughly 42 million people. According to a report from the National Center for Education Statistics (2018), in the fall of 2015, Spanish was the home language of 3.7 million English Language Learners. This number represented 77.1% of all English Language Learners in K–12 classrooms. (p. 11-12)

According to the UN Population Division, as reported by the Migration Policy Institute (2020), 3.6 percent of the world's population, or 280.6 million people, could be considered migrants as of mid-2020. Global migration reshapes previously conceived monocultural and monolingual cultures into multicultural and multi-glossal environments. Choudhury's (2017) descriptor of European culture as the "blurring [of] the lines between languages and nations" (p. 109) now extends to many national and cultural contexts, with the most profound nexus possibly being experiences in global classrooms. Moreover, as the concept of a "unilingual nation-state" is progressively dissolving, language diversity is accepted to have become a feature of education worldwide (Barwell et al., 2019, p. 1).

Alongside and in direct contradiction to the greater acceptance and valuing of linguistic diversity, there nonetheless remains the unfortunate trend that the structures of predominant socially and politically dominant languages (Garcia & Wei, 2014) are typically given primacy over the perceived minoritized, indigenous, and heritage languages, yet resulting in the marginalization of select—or more precisely, deselected, and disenfranchised—linguistically and culturally diverse groups. Furthermore, there is a recognition in educational research (Mora et al., 2022) that acknowledges how the "traditional flow of knowledge (mainly when we look at knowledge in English) is highly problematic" (p. 274). This results in marginalized voices and a disparity of knowledge that may be produced in one socially and politically dominant

language being consumed by parts of the world whose scholarship and linguistic features are classified as non-native speakers of English.

Whether in Australia (Chand et al., 2019), France (Edo, 2019), the U.K. (Dennison et al., 2019), the U.S. (Jacoby, 2009), China (Zhang et al., 2022), or countless other nations, students from different cultures are entering the classroom. As a result, the education community is witnessing a steady structural increase in cultural, ethnic, linguistic, and religious heterogeneity, necessitating further discussion, inquiries, and actionable moves that aim to accept “global knowledge and language dynamics” (Mora, Tian & Harman, 2022. p. 274).

This multicultural and multilingual migration can be pictured as tension-filled bidirectional structures and influences on local schools and communities across the globe, bringing opportunities and obstacles for educators and education researchers (Banks et al., 2019). One challenge stems from the recognition that some language-minoritized students are perceived to have little or no knowledge of the predominant local language of instruction, while some are emergent language learners, and some are already positioned as successfully multilingual to include the regional language practices (Garcia & Li, 2014; Liu et al., 2020; Lo, 2015).

Simultaneously, school policies and teacher pedagogies lag in addressing different needs associated with varying linguistic, cultural, and educational backgrounds (Garcia, 2009; Gregory, 2021). This is often due to needing to recognize the cultural, linguistic, and other funds of knowledge (Moll et al., 1992) that students bring to their learning environments (Aguirre & Zavala, 2013). Leveraging these “funds of knowledge” described as “the historically accumulated and culturally developed bodies of knowledge and skills essential for households and individual functioning and well-being” (Moll et al., 1992, p. 133) and linguistic dynamics can significantly enhance the lives of students as learners and members of the community. Altogether, in all nations experiencing an influx and intricate blend of multilingual and multicultural students in classrooms, a novel complexity and layered dimensions have arisen, which schools and administrations must address.

Capturing this structural complexity from the perspective of the multicultural, multilingual person, Anzaldúa (1987) recognizes this population as living in two simultaneous and blended worlds unified locally but separated by culture, language, expectations, and norms. They effectively navigate the borderlands between and among different cultural and linguistic worlds, belonging to neither but living in both. This inter-border existence carries complex sociocultural dynamics.

The complexities of multicultural and multilingual integration occur worldwide, and no less so in the U.S. Indeed, while “melting together” was a common metaphor for the New World becoming more heterogeneous with settlers from various nations, describing the cultural shift as a “melting-pot” became in vogue as early as 1908 (Jacoby, 2009, p. 51). With the trend that many ethnicities and cultures in the U.S. are evolving to becoming more heterogeneous in the workplace while remaining socially homogeneous, new descriptors such as “salad bowl” have been employed (Kolb, 2009, p. 3). Regardless of the descriptor, these terms connote the increasing diversity of the U.S. population.

Attempts to address the needs of multilingual populations have taken several theoretical forms regarding language acquisition’s subtractive (vying linguistic structures) or additive (complementary linguistic structures) nature. Lambert’s (1974) model became ubiquitous and considered subtractive and additive bilingualism, potentially resulting in diminished academic performance. Subtractive bilingualism recognizes a child’s minoritized language (L1) as being systematically removed and replaced by a new dominant majority language (L2), leading to monolingualism in L2 (i.e., $L1 + L2 - L1 = L2$). Additive bilingualism recognizes the dominant majority language (L2) as being added to a child’s minoritized language (L1) without the loss of L1 (i.e., $L1 + L2 = L1 + L2$), potentially leading to benefiting the child’s social and cognitive

development. This position led many in favor of promoting the ideology and practice of language separation to articulate that “minoritized languages need a safe space to thrive and, thus, must be ‘protected’ from the infiltration of the majority language” (Hamman-Ortiz, 2019, p. 388). However, Flores and García (2020) see many linguistically focused attempts to assist multilingual students by framing language as the object of learning. They consider typical linguistic endeavors as monoglossic as a “language-as-entity paradigm” (p. 178), where language is a possession, abstracts language from human experience (Park & Wee, 2013), and reframes this into what people do. “The objectification of this idealized monolingualism into an entity that one could possess occurred through the standardization of national languages with those deemed to not “have” the standardized national language receiving social sanctions” (p. 179).

Contrary to Lambert, García (2009b) and García and Wei (2014) repudiated Lambert’s framework as inadequately defining the complex dynamics associated with multilingualism. García (2009b) positions traditional models regarding bilingualism and monolingualism frameworks with the subtractive model supporting the development of a monolingual L2 speaker and the additive model leading to two distinct monolingualistic siloes, or double monolingualism. As is later addressed, the concerns from Garcia and eventually many others addressed multilingualism through translanguaging.

In summary, Willey and Morales (2020) and Razfar (2013) state that much remains to be investigated regarding the complex processes by which Latinx bilingual students engage their language and culture in learning. Indeed, effective education must employ a lens that sees multilingual and multicultural students’ community-derived strengths regarding their linguistic and cultural repertoire (Garcia, Ibarra Johnson, & Seltzer, 2017).

Deficit-Oriented Labeling and Initialisms

As an affecting structure, the United States and other countries have seen increased cultural, ethnic, linguistic, and religious heterogeneity in recent years. While this global trend brings multicultural richness to all who value such, it can be perceived as an obstacle to resource-poor educational systems when it is relegated to being viewed through its most socially visible form of multilingualism (Banks et al., 2019). Thus, the beauty of multiculturalism is often unfortunately displaced by the perceived more problematic and resource-dependent dimension of multilingualism—particularly when multilingualism is viewed as a problem to be solved rather than an existing social activity to be welcomed and celebrated.

Some may argue that the structure of labeling (e.g., Limited English-Speaking Ability, LESA (1968); Limited English Proficient, LEP (1978); English Language Learner, ELL (2001); English Learner, EL (2015); and Emergent Bilingual, EB (2019)) simplifies identifying people for garnering support for underserved groups. Indeed, this practice has fueled educational policies birthing programs necessary for emergent multilingual needs (e.g., Lau V. Nichols, 414 U.S. 563 (1974), n.d.). However, the oversimplification and attempted homogenizing of multilingual and multicultural people through these lingo-centric labels has evolved into a structural lens through which emergent language learners see themselves, how teachers see and position them, and how society perceives and even how the research education community studies them. This has brought about an accompanying risk of failing to acknowledge historic systemic approaches and investments influencing those moves and their impacts on learners.

Without minimizing the extent of the impact on systemic educational resources multicultural shifts have had on schools, the effects of changes in descriptors given to multilingual students may be even more so. Lingo-centric labels are typically minimized to initialisms, further disenfranchising multilingual students, creating a language policing attitude,

and engendering a circularity of perception in which students are seen through deficit lenses of language and culture, resulting in self-fulfilling prophecies regarding diminished student success (Chval et al., 2020; Estapa et al., 2016; Mosckhovich, 2012)—thus, revealing the potential impact of various structures on student identities and academic success. However well-intentioned these initialisms, de Araujo, 2018 explains how they are currently acknowledged to exacerbate the educational superstructure's disenfranchising and lessened perception of these students, tamp down multilingual students' spirits for growth through their academic careers, and explicitly and implicitly close down learning opportunities.

Disagreement on which characteristics define this knowledge-rich population further complicates using various monikers for emergent multilingual students. Various characteristics for emergent multilingual learners, including age, grade, language, and proficiency, can be perceived structurally, all possibly negatively affecting and disadvantaging their educational and societal growth when accounted for through a deficit lens. While the descriptors of multiculturalism and multilingualism are historically mired in complexity, several theorists defend the view of multilingualism as a qualitatively different system from monolingualism, emphasizing that emergent multilingual students possess dynamic cognitive systems that are distinct from the cognitive systems of monolinguals (Cummins, 2007; McCune, 2008). Cook (2016) coined the term “multi-competence” to refer to the unique mental structures of multilingual students, which involve a two-way transfer across languages. Arguably, however, this view has served to propagate a disuse of learners' funds of knowledge (Moll et al., 1992) and further a lack of understanding regarding the breadth and variety of language practices that students may bring to classrooms and how these might enrich the educational experiences of all students.

Furthermore, Valencia and Solórzano (2004) note that a deficit ideology has shaped much of U.S. education. The authors describe how this deficit ideological premise toward underprivileged learners, often perceived as language-minoritized students, is fueled by structural conceptions of them suffering from cultural, linguistic, and other personal limitations that explain their poor academic achievement. Indeed, system-assigned deficit-oriented labels minimized to initialisms further disenfranchise multilingual students as the labels shadow students through their academic careers (de Araujo, 2018). For many, “bilingual student” or “multilingual learner” refer to commonly known labels (i.e., “English learner”) and presents issues for mainstream educators (Flores & Rosa, 2019) and possibly more pernicious issues for the multilingual student. Indeed, DiNapoli and Morales (2021) state, “Much of the research concerning Latinx bilingual students learning mathematics has focused on only what students cannot do and largely ignores what students can do” (p. 73).

Gandara et al. (2005) note that the California Department of Education classifies 25% of emergent multilingual learners (almost 1.6 million) as ELLs, referring “to students who have not passed an English language proficiency assessment or met the English laden academic standards that fulfill the state's criteria for the definition of English language proficiency” (p. 2). Barwell et al. (2017) note how these deficit-oriented labels focus singularly on the English expertise that students lack. This disassociates a student from countless other valuable personal and cultural attributes that benefit teaching and learning (Aguirre & Zavala, 2013). This is sustained by Gutstein (2007), who states, “Language is about power” (p. 245) and that subtractive bilingual programs in the U.S. and a monolingual bias toward English-speaking children continue to devalue multilingual students' languages and cultures (Flores, 2016; Gándara & Hopkins, 2010; Langer-Osuna et al., 2016). When the environmental structure only values the socially dominant school language and multi-linguistic repertoires are disused or policed against, deficit perspectives inherently take hold (Langer-Osuna et al., 2016). Altogether, labels and initialisms inevitably position the learners as students whose knowledge

and resources come second to English proficiency. Furthermore, the circular path revisits deficit ideologies.

Fortunately, the last four decades of research have provided significant scholarships aiming to shed light on deficit views and their consequences in practice and bring forth strategies and theories to overcome deficit perspectives affecting emergent multilingual learners (Barwell et al., 2016; Barwell et al., 2019; Khristy & Willey, 2013). Indeed, the work of Garcia et al. (2008), Garcia and Kleyn (2013), Kleyn and Valle (2014), and Sánchez, Garcia, and Solorza (2017) focus on pushing past the negative connotations of deficit-oriented labels.

Funds of Knowledge

Although “funds of knowledge” have been previously mentioned in this document, it is important to consider further what the literature informs about this structure-rich concept which is deeply embedded in any consideration of culture, identity, languaging, and translanguaging. Denton and Borrego (2021) recognize funds of knowledge as a subset of assets-based theoretical frameworks, all working “to highlight strengths of nondominant individuals and communities and to help structure and design educational practices for such students” (p. 71) and combat deficit-based ideologies.

Many have noted the linguistic and cultural resources that emergent multilingual learners bring to the classroom (Faltis & Coulter, 2008; Hornberger & Link, 2012; Moll, 2010; Olsen, 2000; Valdés, 2001; Van Sluys & Rao, 2012) and all aspects of their lives. So far, scholarship has highlighted various ways in which these robust and intertwined sets of home- and community-based knowledge can be harnessed in classroom learning (González et al., 2005; Moje et al., 2004; Moll, 2010; Moll et al., 1992; Paris, 2012).

For instance, Wolf’s (1966) notion of the household economy is expanded upon by Moll et al. (1992)’s “funds of knowledge,” or “historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being” (p. 133). Funds of knowledge originate from, intersect, and support families, households, labor, social networks, and more. By noting that “people are competent and have knowledge, and their life experiences have given them that knowledge” (González & Moll 2002, p. 625), a recognition of the value and potential of funds of knowledge affords teaching and learning to employ understanding and skills inherent in historically marginalized communities (Moll, 2005, p. 278), mitigates the ‘insularity of classrooms’ (Moll et al., 1992, p.139) and challenges educators’ deficit views of emergent multilingual students.

The notions of culture’s static or dynamic structural nature are deeply embedded in discussions regarding funds of knowledge. González and Moll (2002) recognize students’ dynamic and ever-changing lived experiences. These experiences introduce and expand upon equivalently dynamic and changing knowledge. However, more dimensions are at play, including definitions of culture. For instance, the Funds of Knowledge Alliance (2023) notes that “culture refers to sociocultural practices, what people do (and the experiences associated with these practices), how people perceive what they do” and on everyday lived experiences rather than shared culture, the latter which may be perceived as static and homogeneous.

Consistent within arguments regarding culture is the notion that culture itself is dynamic. Indeed, Riojas-Cortez (2001) states,

[Teachers] often focus on the folkloric elements of a culture such as artifacts, food, and holidays, among others. [They] often tend to look at culture at the surface level without realizing that other cultural elements such as values, beliefs, and language, among others, help define culture holistically. Caution must also be given not to look at these elements as if they are in a package because they will tend to become static, which contradicts the dynamic notion of culture (p. 36).

Thus, since culture is dynamic and funds of knowledge are derivative from culture, a student's funds of knowledge must be dynamic.

However, it is again more complex. Carlone and Johnson (2012) compare funds of knowledge research that “draws on an earlier research tradition, cultural difference theory and rests on the assumption that groups build culture in response to fixed and static socio-political conditions” (p. 151) to practice theory which “allows researchers to study how groups create local meanings, which may conform to, resist or even transform those larger conditions through cultural production” (p. 151). Therefore, some seem to position culture as a more static structure and the individual's response as more dynamic. This may parallel Gutiérrez and Rogoff (2003), who state that “Equating culture with race, ethnicity, language preference, or national origin results in overly deterministic, static, weak, and uncomplicated understandings of both individuals and the community practices in which they participate” (p. 21). Thus, the individual's response is more dynamic than the culture itself.

Implicit within these discussions is that, while culture is dynamic and continually in flux, as an environmental structure, it can act as a static organizer of individuals. Simultaneously, while individuals' experiences within the culture are dynamically reactive to the culture, the same experiences may also be static in the emic sense, as individuals may not notice the currents of culture continually affecting them.

As funds of knowledge are fluidly formed in culture, they are necessarily affected by the preceding notions regarding culture's static and dynamic natures. The Punnett square in Figure 4 denotes that funds of knowledge can have characteristics of being static and not dynamic, dynamic and not static, and both static and dynamic. The option that seems singularly impossible may be for funds of knowledge (as well as culture) to simultaneously be both non-static and non-dynamic. With this understanding, the literature recognizes these various dimensions associated with funds of knowledge and will not pedantically denote “the static and dynamic natures of funds of knowledge.”

		Environmental Structure	
		Static	Not Static
Individual Structure	Dynamic	X	X
	Not Dynamic	X	

Figure 4. The Static and Dynamic Natures of Funds of Knowledge.

Hegemony and Inequity in Multiculturalism and Multilingualism

Hegemonic monoculturalism and monolingualism, among the most influential systemic structures oppositional to multiculturalism and multilingualism, warrant consideration. Gutierrez (2010), as cited in de Araujo et al. (2018), notes that language is central to all learning, even when learners are not speaking, writing, or reading. As such, educators must recognize the interplay of language and learning and advocate for using linguistic sources in all modes of learning (de Araujo et al., 2018). Educating emergent multilingual learners involves understanding the current educational system's structure, intricacies, and inequities (Aguirre et al., 2013). A systemic view further exacerbates emergent multilingual learners' success in schools that a student's home language, when different from the learning system's dominant language, is qualitatively inferior and less suitable for learning (Moschkovich, 2002). This raises simultaneous conflicting concerns, as while multilingual students may feel

systemically misplaced by their subordinate home language, they must learn and be tested for educational content in the language of instruction (Barwell, 2014).

Due to several factors, a systemic onus is placed on language-minoritized students for academic underachievement (Lucas, Henze, & Donato, 1990). While the education system may perceive multilingual learners through a lens of deficit ideology (Valencia & Solórzano, 2004), this lens becomes inherited by the language-minoritized students who share the perception of second-classism concerning cultural and linguistic marginalization and, in turn, becomes a self-fulfilling prophecy. This imposed and adopted deficit mentality, initiated based on students' language-minoritized status, becomes imposed on heredity, poverty, culture and language, and the family environment. Furthermore, since a large proportion of teachers were raised in a society that upholds variants of the deficit model, Valencia and Solórzano (2004) note that the deficit ideology is embodied and carried on through teachers' attitudes and actions and has a direct impact on emergent language and multilingual students' achievement. This again reveals structures' potentially prevalent, pernicious, and powerful effects on language-minoritized students.

Further decrying the ubiquitous and asphyxiating systemic deficit perspective through which Latinx bilingual students are perceived, DiNapoli and Morales (2021) opine that this perspective

suggests that bilingual students are passive recipients of mathematical knowledge and slowed by language barriers (Razfar et al., 2011; Rubel, 2017). Educators who ascribe to this model tend to employ classroom practices that marginalize rather than privilege linguistic, social, and cultural capital, thus creating dehumanizing school norms (Langer-Osuna et al., 2016). These perspectives have persisted for years (cf. Moll, 2001) and continue to create a distance between Latinx students' language, cultural knowledge, and opportunities to develop mathematical meaning.' (DiNapoli & Morales, 2021, p. 72).

A perceived and policed obligation to speak a preferred language in small-group or whole-classroom discussions influences learners as they strive to make the most sense of learning content. Similarly, it implicitly positions emergent multilingual learners as those who cannot partake in discussions based on their perceived linguistic competence. Valuing and leveraging only the language of instruction (LOI) in the classroom reinforces dominant power structures. The assumption that only one language is required to negotiate and express meaning devalues what learners need and feel comfortable with, stifling learning. Dominguez (2011) discovered that his emerging multilingual learners were more likely to communicate their knowledge in Spanish than in English when making sense of mathematical problem-solving situations. Indeed, at the nexus of mathematics and language, de Araujo et al. (2018) note that previous research positioned mathematics as a haven for learning because of the supposed universality of mathematical symbols, numbers, and proofs. In this perspective, the LOI should not be an issue. However, other research in specific mathematical content areas (e.g., Chval et al., 2021; Moschkovich 2002, 2013, 2015) recognizes the fallacy of this past assumption as it fails to account for the critical importance of linguistically sophisticated processes in school mathematics, such as outlining, exemplifying, and rationalizing (Moschkovich, 2015).

The structural hegemonic focus on, or mandate regarding, monolingualism in schools advances the majority language and culture over minoritized languages and their respective cultures. Chronaki, Planas, and Svensson Källberg (2022) state that the practice of allowing—and even encouraging—students to employ their entire linguistic repertoire in classroom learning “...alone cannot counteract the hegemonic authority of monolingual and monologic curricula being present through interactions among teachers, students, and researchers, as well as material resources” (p. 108). Indeed, these authors recognize the acts of students employing

multilingual minoritized languages in the monolingual classroom as both students' possibly subliminal statements of attempted emancipation from linguistic hegemonic tyranny and as an actor in the system causing fissures in the "authoritative status of monolingual and monologic ... curricula ... disrupting the hegemonic authority of an assumed ... language" (p. 109). Bauman and Briggs (2003) and Rubel (2017) note that many linguistic practices regulate "linguistic conduct ... imbuing some ways of speaking and writing with authority while rendering other modes a powerful source of stigma and exclusion" (p. 32).

Passionately, DeNicolo et al. (2017) argue that structural hegemonic monolingualism is proposed singularly to assert control, dominate and exclude students' perceived non-dominant cultures, and reform students' identities to align with the dominant culture. Flores & Garcia, (2020) observe this crisis regarding Latino education and believe it leads to dehumanizing and racially-excluding pedagogies and educational inequities. To ameliorate this ideology and practice, Morales and DiNapoli (2018) argue in favor of rehumanizing LatinX students against some previous studies on bilingual students, which focused on the lack of proficiency of these students and the problems they faced (Mestre & Gerace, 1986). These studies can be seen as dehumanizing as they have ignored the entire linguistic and cultural repertoire of these students, dominated their cultural identity and thus excluded them from the classroom (Gutiérrez & Baquedano-López, 2000) and not allowing their knowledge to develop as their linguistic repertoire does not correspond to the dominant school language (Garcia, 2017). Following the social-cultural theory (SCT) literature (Razfar, Khristy, & Chval, 2011) which rejects the second language acquisition (SLA) models, according to which "learners are perceived as passive recipients of mathematical knowledge proceeding in a linear developmental path and language is seen as an external tool" (p. 230), the authors argue against "imposing standardized or normalized practices onto students" (p. 231) looking into ways how a rehumanizing perspective can be developed in "personal understandings through their disciplinary perspective on mathematics" is respected and encouraged (p. 231). Drawing on Cenoz's (2017) and Garcia's (2017) conceptualization of translanguaging as a complex communicative practice in which entire linguistic repertoires are used and, as such, are "liberating and empowering" practice that goes beyond fluency in the dominant school language.

So endemic is the tacit adherence to systemic educational monolingualism that many dimensions of its hegemonic and disenfranchising effects may be overlooked. For instance, some have recognized the inherent inequity when multilingual students are tasked with monolingual content assessments, which need to adequately inform the educator of the students' actual content knowledge rather than dominant language proficiency (Gandera & Randall, 2019). Compared to monolingual perceived peers, multilingual students are often delayed in attaining equitable language proficiency. This poses an axiological and ethical question regarding emergent multilingual students being assessed through their non-native and less-dominant language. This dimension is exacerbated by the recognition that "[b]ecause multilingual students do not behave as multiple monolinguals, translated tests are not a satisfactory solution" (Gandara & Randall, 2019, p. 58), in that even here, students' full linguistic repertoire is not employed. Therefore, while it is recommended that assessments should afford students to engage their entire linguistic repertoires, it is recognized that, particularly for standardized assessments, this is complex and warrants further investigation (Gandera & Randall, 2019; Wei & Garcia, 2022).

Some Immediate Recommendations

Effectively altering education to meet the needs of multicultural and multilingual students requires understanding numerous complex systemic and societal structures and how to effectuate some. Educating emergent multilingual learners involves understanding the

intricacies of inequities of the current system existent in the educational sphere (Garcia, 2009; García, 2017). Nobre-Oliveira et al. (2023) note that when education stakeholders recognize that emergent multilingual learners already possess an intricate linguistic repertoire of at least one recognized named language, they acknowledge the learner's capabilities. The educational community must realize that academic success is not tantamount to mastery or fluency in any particular dominant socially named language. Academic success is aligned with students dynamically employing their entire linguistic repertoire as recognized in Becker's (1988) "linguistics of particularity." (p. 7).

Lucas, Henze, and Donato (1990) note that emergent multilingual learners are frequently held accountable for their underachievement in U.S. schools because they are considered linguistically and culturally deficient. Urrestarazu et al. (2005) recognize that this results from the doctrinal premise that underprivileged learners, particularly those from language-minoritized groups, suffer from cultural, linguistic, and other personal weaknesses that explain their persistently dismal educational success rate. Overcoming this scenario leading to the success of emergent multilingual students will require abandoning this deficit perspective of multilingual and multicultural students. Lucas et al. (1990) believe that the deficit view of multilingual and multicultural students can be overcome when the educational system highly values their students' languages and cultures, leading to student learning and success.

To overcome the persistent deficit perspective endemic in U.S. education regarding Latinx bilingual students, DiNapoli and Morales (2021) proposed the need to rehumanize students.

The act of rehumanizing fosters respect and dignity through privileging the viewpoint and experiences of the Latinx student and the ways in which the student perseveres to develop personal understandings through their own disciplinary perspective on mathematics. In this context, a rehumanizing perspective positions a Latinx student as central to the meaning-making process while engaging in the practice of doing mathematics (Gutiérrez, 2018). A rehumanizing perspective rejects the notion that bilingual students must solely reproduce the teacher's idea of productive mathematical activity (Lawler, 2016; Matthews, 2018). Instead, a rehumanizing perspective adopts a social-cultural lens on learning, which positions bilinguals as agents in their language use capable of interacting and communicating while working collaboratively with a challenging mathematical task (Cross et al., 2012; Khisty & Chval, 2002; Vomvoridi-Ivanović, 2012; Waddell, 2010). (DiNapoli & Morales, 2021, p. 72)

Wei and Garcia argue that pedagogy is an integrated component in addressing the needs of bilingual learners. "Changing the assessment regimes to better reflect bilingual learners' translanguaging capacities is a top priority in decolonizing education in the 21st century" (Wei & Garcia, 2022, p. 322). Thus, addressing needed change to support multilingual and multicultural learners is all-encompassing and not situated to any one dimension of educational practice.

Chand et al. (2019) note inadequate recognition of complex systemic education resources and learning support needs for migrant emergent language learners and an insufficient policy focus on accommodating pedagogical changes. While this effectively overlooked the significance, value, and diversity of migrant students' linguistic and cultural contribution to the classroom, bottom-up initiatives involving language policy could enact cultural change in classrooms resulting in emergent language migrant students being empowered to employ their entire linguistic repertoire to support their language and academic development and personal growth.

Summary: Structures in Multilingualism and Multiculturalism

The following list densely captures some of the structures previously mentioned in the contexts of culture, language, emergent language learners, education, and teacher.

- **Culture:**
 - Continually evolving dynamics fluidly affect the ever-changing sociocultural effect on the child, instilling cultural values and worldviews through enculturation and assimilation.
 - The concept of a “unilingual nation-state” is progressively dissolving; language diversity is accepted to have become a feature of education worldwide.
 - Unfortunately, multiculturalism's beauty is often displaced by the perception that multilingualism is more problematic and resource-dependent.
- **Language:**
 - Socially and politically dominant languages communicate language expectations (implicit or explicit) over minoritized, indigenous, and heritage languages.
 - Framing language as the object of learning, bilingualism is often perceived as two silos of language and multimodality, with language acquisition being subtractive or additive in nature.
 - Hegemonic monolingualism asserts control, dominates and excludes students' perceived non-dominant cultures, and reforms students' identities to align with the dominant culture. Monolingual bias toward English-speaking children continues to devalue multilingual students' languages and cultures.
- **Emergent Language Learners:**
 - Emergent multilingual learners live in two blended worlds, belonging to neither but living in both, separated by culture, language, expectations, and norms.
 - A deficit-oriented lens becomes inherited by the language-minoritized students leading to self-fulfilling prophecies, the perception of second-classism, and persistently dismal educational success rates with emergent multilingual learners frequently held accountable for their underachievement.
 - As multilingualism is viewed as a problem to be solved rather than an existing social activity to be welcomed and celebrated, education seeks to homogenize multilingual and multicultural people through lingo-centric labels.
 - As education marginalizes minoritized students, creating a disparity of knowledge, multilingual students may feel systemically misplaced as they are considered linguistically and culturally deficient, and by robbing them of their entire linguistic and cultural repertoire, their capacity for educational advancements is stifled.
- **Education:**
 - School-defined monolingual policies, often constructed on deficit ideologies, disenfranchise “underprivileged” minoritized students, who are seen as obstacles to resource-poor educational systems.
 - System-assigned deficit-oriented labels focus singularly on the English expertise and overlook the significance, value, and diversity of minoritized students' linguistic and cultural contribution to the classroom.
 - Valuing and leveraging only the language of instruction (LOI) in the classroom reinforces dominant power structures, curtails other available linguistic features, and creates inequitable learning opportunities, closing the window of meaningful learning participation.
 - Hegemonic educational monolingualism leads to dehumanizing and racially-excluding pedagogies and educational inequities. It dominates and diminishes the cultural identity of the minoritized, thus excluding them from the classroom and

disallowing knowledge to develop through their linguistic repertoire discordant with the dominant school language.

- Marginalizing classroom practices built upon dominant-language policing tamp down multilingual students' spirits for growth through their academic careers, explicitly and implicitly close down learning opportunities, and position emergent multilingual learners as those who cannot partake in discussions based on their perceived linguistic (in)competence.
- Although a systemic onus is placed on language-minoritized students for academic underachievement, assessments rarely engage their entire linguistic repertoires, particularly for standardized assessments.
- Multilingual and multicultural students can overcome and be academically successful when the educational system highly values the students' languages and cultures and multilingualism is recognized as an advantage to learning.
- **Teacher:**
 - A teacher's authority, personality, demeanor, rapport with students, and classroom management style all work together to position the teacher as an agent to explicitly or implicitly empower or disempower classroom language practices.
 - Teachers communicate expectations regarding multilingualism in the classroom.
 - Thus, teachers create environments that affect students' language employed in the classroom.

It may be pedantic to note that structures are omnipresent. Macro-structures affect the entirety of culture, and micro-structures affect the individual (i.e., the student). Structures can clash. For instance, imagine the situation where, in the hearing of some students, a school principal (a structure) informs the teacher (a structure) that a certain topic (a structure) will be covered on a particular date (a structure) and assessed in a particular manner (a structure). Also, imagine that the teacher disagrees (a structure) with the directive (a structure), and the students notice an almost imperceptible role of the teacher's eyes (a structure), indicating the teacher's opinion. While this scenario can be further developed, it becomes apparent that the students' relationship (a structure) with the teacher will affect their opinion (a structure) of the topic.

In summary, overcoming challenges associated with emergent multilingual and multicultural students is possible. Over the past three decades, one such lens, framework, and pedagogical practice have shown significant results in supporting emergent bilingual students. As is developed in the following section, translanguaging is revealing great promise.

Translanguaging

Origins and Interpretations of Translanguaging

Grounding upon languaging. Before considering translanguaging, it is valuable to very briefly consider *languaging*. St. John (2014) summarizes languaging as follows.

[Languaging is the] communicational action and the diverse discursive practices realized through language performance between interacting beings in concrete social situations... in the "chain of speech communion" (Bakhtin, 1986, p. 84) which regulates the scope of what can be meant by what... The concept covers the way ground-level language performance crosses both conventional interlingual and intralingual boundaries and composes novel fusions—phenomena that cannot be adequately accounted for by monolithic and monolingual approaches. However, ... while we may be able to *language* when communicating, we are also *languaged* communicators. In learning to manipulate language for meaning-making purposes, that is, to *language*, we are

manipulated by *language* and, if we want to be intelligible, have to conform to its patterns and conceptual distinctions in the here and now... In terms of interactional dynamics, the contribution of *linguaging* is configured into a framework of modes which interilluminate each other to invigorate and specify local meaningful action. (St. John, 2014)

St. John (2014) recognizes the significance of Bakhtin's theory of language and languaging. Bakhtin argues that, since a communicant's languaging is contextualized in various sociocultural, historical, linguistic, and physical ecologies (structures), with pre-established facts and relations, communicative and constructive rituals with interlocutors cannot be characterized by simple ideologies espousing monologism (Bakhtin & Holquist, 1981). Furthermore, according to Chronaki, Planas, and Svensson Källberg (2022), "Dialogism counters monologism by emphasizing its intersubjective, interactive, contextual, and historical consciousness" (p. 112). Dialogicality recognizes that languaging is an interaction among interlocutors and, by nature, contextualized in time and topic (Bakhtin, 2017). Thus, one cannot disentangle what is known from the knower, as culture, notions, communication, communicant's experiences, and the respective timeframe of such are inextricably interconnected. Thus, communication among individuals is a complex, multifaceted endeavor of utterances from one's perspective, interpreted by another's perspective, while a presumed social contract of understanding and meaning mediates all.

Bakhtin (1981) states that,

Language is not a neutral medium that passes freely and easily into the private property of the speaker's intentions; it is populated—overpopulated—with the intentions of others. Expropriating it, forcing it to submit to one's own intentions and accents, is a difficult and complicated process (p. 294).

To this, Barwell opines, "Part of learning, therefore, involves a struggle with the 'alien' intentions of previous speakers. Any utterance reflects these intentions; learners must master the art of appropriating them for their own purposes" (p. 913).

Bakhtin recognizes an inherent tension in languaging affecting every utterance. He uses *unitary language* to denote the structural coherent unification of language. Unitary language considers "forces working toward concrete verbal and ideological unification and centralization, which develop in vital connection with the processes of socio-political and cultural centralization" (Bakhtin, 1981, p. 271) that allow for socially accepted and common meaning making. However, *heteroglossia* (Bakhtin, 1981) notes that language can take forms with variances associated with dialects, socio-ideological constructs, social groups, professional (or academic) or generic (or social) use, or chrono-centric (or generational) communication and that any articulation can cross multiple dimensions at any moment. To this, Barwell (2014) provides a structure-rich example, "in mathematics classrooms, the following varieties of language may arise and overlap: children's language, mathematical language, school language, textbook language, regional language, national language, etc." (p. 913).

Emphasizing the constant tension between unitary language and heteroglossia, Duranti (1997) employs the nomenclature of centripetal (i.e., the systemic pressures attempting to impose a unitary language—and, thereby, identity on all) and centrifugal (i.e., momenta that propel individuals on the "periphery of the social system" (p. 76) toward differentiation and away from common language agreement. Barwell (2014) expands upon this and states,

The struggle between these two sets of forces is present each time we speak and shapes what we say. Every utterance must conform to some recognizable pattern of language, or it would be incomprehensible. At the same time, every utterance contributes to the continuous variation and reinvention of human communication. It is important to emphasize that this tension between

centripetal and centrifugal forces is located in language-in-use, rather than in teachers or students. (p. 914)

Generalizing Barwell (2014) from the context of mathematics teaching and learning, it can be noted that Bakhtin's dialogic tension of language parallels the tensions affecting multilingual learners, where the school systemically imposes a monolingual standardization (unitary language) oppositional to the students' cultural, linguistic forms (heteroglossia). These utterances find themselves within a contextualized tension constantly pulling between a heteroglossic mode of communication and a unitary one that, as noted in Barwell (2014), shares a common source of tension despite discrepancies from setting to setting. The recognition of this tension segues to the consideration of translanguaging. Indeed, the understanding of the idiosyncratic nature of languaging implies a similar idiosyncratic nature of translanguaging, particularly when reflecting on Bakhtin's (1981) notion that multiple layers and complexities of language (Barwell, 2014).

However, after considering Bakhtin's philosophy of language and prior to considering translanguaging, it is important to note the differentiated employment of the word unitary. For Bakhtin (Bakhtin, 1981, 2017; Bakhtin & Holquist, 1981; Bakhtin et al., 1993), unitary language means the coherent centralization and unification of language into socially accepted and common meaning making. However, in following discussions regarding translanguaging, a unitary language is a gestalt of a multimodal, meaning-making, linguistic repertoire into a unified whole (DiNapoli & Morales, 2021; García, 2017; García & Li Wei, 2014; Wei & García, 2022).

Returning to translanguaging. Garcia and Kleyn (2013) define linguistic resources or a linguistic repertoire as a person's existing linguistic norms and ways of knowing drawn upon through discursive performances and appropriations chosen as suitable within a particular context. Recently, Espinosa et al. (2021) reflected on ideas proposed by Wei (2011), who notes that translanguaging

creates a social space for multilingual [speakers].... by bringing together different dimensions of their personal histories, experiences, and environments; their attitudes, beliefs, and ideologies; and their cognitive and physical capacities into one coordinated and meaningful performance (p. 1223).

In other words, translanguaging engages a creative and critical process in which all interlocutors use their linguistic resources in multimodal and intentional ways. Additionally, an expanded conceptualization from the original translanguaging views of planned pedagogical practices spearheaded by Williams (1994) sees translanguaging as a natural, everyday means of producing meaning, influencing experiences, and communicating through a concept of languaging. For example, instead of emergent multilingual students accessing languages defined and imposed by nations (i.e., English, Urdu, Arabic, Chinese) with varying degrees of competence in additive or subtractive notions of bilingualism, as noted by Cummins (1998), García and Wei (2014) argue for a notion of languaging as an active verb those students enact as they select and appropriate various linguistic features from their linguistic repertoire. Sustaining this view, translanguaging may permit the fluid use of varying linguistic features leading to effective communication practices. As García and Leiva (2017) note, translanguaging recognizes multilingualism along a continuum of practice instead of a hierarchy outlined by a unilateral view of bilingualism.

The term translanguaging is not free of controversy. The ongoing debate about its definition, application in practice, and implications for future research (e.g., Cummins, 2021; García & Wei, 2014; Herdina & Jessner, 2002; Otheguy et al., 2015; Planas et al., 2021) invites further exploration and evidence in advocating for a unique vantage point of translanguaging. The debate has branched into additional lines of inquiry in context-specific areas where the

primary goal of exploration is around language issues as a resource, productive discourse among interlocutors, and equity. King et al. (2020) report on this debate regarding how translanguaging has been reported, citing Otheguy's (2015) interpretation of translanguaging from a perspective where the author rejects that multilingual learners may hold proficiencies in "different, discrete so-called 'named' languages. A 'named' language constitutes a nationally accredited and observed language (i.e., English, Hindi, Romanian). Supporting this, emergent language learners have within them a unitary language system (King & Bigelow, 2020). This refutes the ideology proposed by Faltis (2013, 2014) that language is a process that can be achieved and possessed.

Drawing on Cummins (2021), several argue that translanguaging has gained a valuable sense of prevalence applicable to various realities in educational and extra-educational contexts as a polysemic word lending to numerous, and sometimes differing, understandings regarding its theoretical and practical recommendations (e.g., Cenoz & Gorter, 2022; Liu & Fang, 2020; Zavala, 2019). However, whether grounded in philosophy, linguistics, or language, translanguaging grows as a foundational underpinning of language processes as a fluid, culturally and historically mediated, and methodologically open dynamic practice. We now focus on practice in education by highlighting the historical record of translanguaging and offering a brief insight into how it has attracted scholars' attention as a linguistic communicative theory and practice.

Defining Translanguaging

Before defining translanguaging, it is necessary to recognize that it can be viewed as either a natural practice or an ideological stance reforming languaging practices. As a practice among multilingual students, translanguaging is the internally formed and externally manifested continual forming and employment of a multimodal, meaning-making, unitary linguistic repertoire (DiNapoli & Morales, 2021; García, 2017; García & Li Wei, 2014; Wei & García, 2022) that occurs naturally, organically, authentically, and spontaneously (Chen, Li, & Zhu, 2021; Lemke, 2016; Thibault, 2011). Because translanguaging is innate and inherent within the constitution of every multilingual person, it can only be encouraged or discouraged by environmental policies and practices; it cannot be halted. Philosophically, and the primary focus of the remainder of the discussion throughout this document, translanguaging is a purpose-driven ideology seeking to increase the acceptance and enactment of translanguaging practices primarily in the classroom. Tian (2020) summarizes this purpose-driven, ideological focus.

Bilinguals' selection of different features from their unitary repertoire are not random or haphazard but strategic given the macro socio-cultural-political context and micro local situations. One thing that needs to be clear is that translanguaging theory does not intend to reinforce the dominant societal language ideologies or socially constructed linguistic hierarchies, though recognizing they have real consequential effects. The central goal is to challenge colonial and modernist-era structuralist ideologies of language standardization (Makoni & Pennycook, 2007) by liberating and privileging language-minoritized speakers' bilingual performances and legitimizing all their linguistic varieties. (p. 29)

To this end, Flores and García (2020) claim that the solution to systemic educational raciolinguistic oppression of the marginalized "is rooted in modifying the linguistic behaviors of racialized bilingual communities rather than in structural transformation" (p. 178) and opine that "linguistic solutions to marginalization rooted in political and economic factors produced by white supremacy and global capitalism" (p. 179).

Sato and García (2023) discuss foundational assumptions regarding translanguaging from a sociolinguistic perspective.

The concept of translanguaging is based on three assumptions. First, named languages are socially constructed fixed imaginaries enforced by those who have political, economic, or cultural power (Foucault, 1991; Gramsci, 1971; Makoni & Pennycook, 2007). Second, what we mean by *language* should be better expressed by the verb *linguaging*, dynamic discursive practices, doings, that co-occur with social practices in contexts (Makoni & Pennycook, 2007; Shohamy, 2006; Yngve, 1996). Third, a bilingual person has only a unitary linguistic repertoire, and is not two monolinguals in one person (Grosjean, 1997); thus, the named languages of bilinguals should not be assessed or studied as if bilinguals were monolinguals. Hence, the sociolinguistic concept of translanguaging has a significant potential for socio-political transformations (García, 2009; Otheguy, García & Reid, 2015). (p. 329)

In an extensive but valuable quote, Sato and Garcia (2023) continue and define Li's (2011) interpretation of translanguaging through a psycholinguistic perspective and then reveal numerous dimensions when the sociolinguistic/socio-political dimensions and psycholinguistics are integrated.

For Li (2011), translanguaging is also based on the psycholinguistic notion of *linguaging*, which is the process of using language to gain knowledge, to make sense, to articulate one's thought and to communicate using language (Swain, 2006). A translanguaging space is where multilingual practices are performed "between" and "beyond" pre-existing systems and is transformative in nature (Li, 2011). For him, *creativity* and *criticality* are fundamental dimensions of translanguaging, where he defines *creativity* as "the ability to choose between following and flouting the rules and norms of behavior" and *criticality* as "the ability to use available evidence" to inform, express, or problematize cultural, social and linguistic phenomena and ideologies (Li, 2011, p. 1223). Li's concept of translanguaging has a significant implication on language development that takes place with changes of our societies, ideologies, and technologies.

García and Wei (2014) put together the sociolinguistic/socio-political dimensions of translanguaging with the psycholinguistic ones. They conceptualize *translinguaging* as encompassing a wide range of linguistic phenomena in different contexts (e.g., classrooms and communities), in different modes (e.g., spoken and written), in different semiotic systems (e.g., verbal and non-verbal signs), in different mental states (e.g., unconsciously or deliberately), with different perspectives (e.g., socio-linguistic, psycholinguistic, socio-political, and pedagogical), and with different orientations (e.g., prescriptive and descriptive). (pp. 329-330)

Due to historical changes in the definition and application of translanguaging through the decade, it is necessary to provide the definition employed in this document. Garcia and Lin (2016) discuss weak and strong versions of translanguaging. The weak version recognizes and preserves nationally acclaimed languages while simultaneously calling for softening those boundaries across educational settings. This weak version embodies a translanguaging stance that improves student learning and calls for instructional moves that leverage the learners' native minoritized language. While this weak version resounds across research communities that attend to notions of multilingualism, the remainder of this discussion focuses on the strong version. As such, translanguaging is an ideological *stance* regarding the interaction of multilingual/multicultural people (usually students) and emergent subdominant language learners with the language expectations (implicit or explicit) of the dominant culture (García et

al., 2017), which holistically views each multilingual as possessing a single multifaceted and multimodal linguistic sense-making and communicative repertoire (DiNapoli & Morales, 2021). Translanguaging is the organic and authentic, internally formed (within cognition) and externally manifested (through interlocular communication) (Garcia & Li Wei, 2014), meaning-making practices of multilingual speakers who “use their languaging, bodies, multimodal resources, tools and artifacts in dynamically entangled, interconnected and coordinated ways to make meaning” (García, 2017, p. 258) and form a linguistic gestalt among multiple languages, linguistic features, and multimodal representations into a structural unitary linguistic repertoire (DiNapoli & Morales, 2021; Wei & García, 2022). While the internal emic process of translanguaging occurs in cognition and cannot be thwarted by monolingual hegemonic environmental factors, some deem translanguaging as the allowance and encouragement of multilingual communication among interlocutors in the classroom.

As seen in the work of many (e.g., DiNapoli & Morales, 2021; García et al., 2017; Garcia & Wei, 2014; Wei & García, 2022), a strong version of translanguaging recognizes a multilingual and multimodal integration of linguistic and semiotic features into a unary, multifaceted linguistic, sense-making, and communicative repertoire (DiNapoli & Morales, 2021). Arguably, since multiple languages must be recognized and valued and boundaries between such must be softened within a strong version of translanguaging, a strong version cannot exist without an accompanying and accepted weak version.

Constructed upon its historical development, multitudinous surrounding research investigations, numerous arguments justifying it as a theoretical framework and lens, and increasingly many studies using translanguaging as a theoretical framework, herein translanguaging is accepted as a well-established framework without the need for further justification.

The concept of translanguaging is firmly established as a theory and pedagogy among scholars and practitioners in contexts within bilingual education and multilingual learning settings (e.g., García 2009; Juvonen & Källkvist, 2021; Lewis et al., 2012a, 2012b; Paulsrud et al., 2017). As a theory, translanguaging offers a means “to dismantle named language categories and counters ideologies that position particular languages as superior to others and the language practices of monolinguals as superior to those who are said to speak with linguistic resources that go beyond the strict boundaries of named languages.” (Vogel and García 2017: 6)

Observing Translanguaging

Translanguaging has ignited wide-ranging interest (Wei, 2017) as a practical theory of language containing a *corriente* [current or flow] (Garcia et al., 2017) and an emergent “process of knowledge construction that goes beyond language(s)” (p.15) to include practices from a social semiotic perspective (Bezemer & Kress, 2010), where languages are conceptualized as linguistic signs that “are part of a wider repertoire of modal resources” (Mora, Tian, & Harman, 2022 p. 272). Thus, multilingual speakers are “sign makers [who] employ, create, and interpret different kinds of signs to communicate across contexts and participants and perform their subjectivities” (Mora, Tian, & Harman, 2022, p. 272).

Born from the globe’s increasing multilingualism (Barwell, 2020), educators must see their learners as living, learning, communicating, and shaping their identities (Wei & Garcia, 2022). Anzaldúa (1987) highlights the extent to which emergent multilingual people live *entre mundos* (i.e., between worlds or in the borderlands) and between cultural and linguistic worlds while recognizing they are neither of one world nor the other but instead living amidst a complex nexus involving both. For these students, there is only one language, the language which invites, empowers, and effectuates communication.

As speakers are developing their use and understanding of language, they encounter gaps—be they of the language as such or of their current learning of it—and must navigate across fuzzy boundaries between named languages to meet the needs of particular communicative contexts. As they communicate, they are constantly drawing on all their linguistic resources in ways that navigate across the fuzzy boundaries between named languages while attending to the needs of particular communicative contexts. When learning a language, sometimes these navigations lead to challenges and innovations. (Krause, Adams-Corral, & Maldonado Rodriguez, 2022, p. 15)

Communication, whether individual and internal or among interlocutors, employs a myriad of multimodal tools (i.e., linguistic features, physical gestures, and representations) to effectively deliver and receive ideas. All these tools form a gestalt into one symphonic language facilitating communication.

However, a complete understanding of translanguaging is only possible when etic and emic perspectives are synthesized. The researcher's etic perspective seeks to parse, analyze, and synthesize a communicant subject's emic internal cognitive operations. Regarding the sophistication of the interplay of language, the communicant may not realize the extent of their cognitive linguistic activity. Indeed, while the etic perspective generally recognizes translanguaging as a communicant's melding of sociocultural resources and linguistic features into new, discursive, externalized forms, the subject's emic activities (possibly tacit and subconscious) also meld together an internal, unified, cognitive structure embodying a unitary linguistic repertoire (Garcia & Wei, 2014; Mora, Tian, & Harman, 2022; Wei & García, 2022). Furthermore, possibly equally tacitly, the communicant effectively and fluently intermixes linguistic features with meaning-carrying representations, gestures, and concrete objects (Lin, 2019). With this vast array of cognitive activity continually at play, the communicant may be quite unaware of cognitive processes at work as their language focuses on sense-making, negotiating meaning, and communication in whatever form is accessible and employable.

Fortunately, a window into the communicant's internal cognitive processes is provided through externally articulated translanguaging among interlocutors. Nevertheless, the researcher's etic view investigates a communicant's translanguaging through the subject's elusively discovered internal emic activity wherein choices, situations, audiences, and communities are dynamically at play. From this internal perspective, translanguaging seeks to understand and shed light on the communicant's internal, linguistically-unified activities. It discards the conceptualization of multiple, distinct, psycholinguistic structures coexisting within a person to instead recognizes an engagement of a "translingual practice" (Canagarajah, 2013a, 2013b) that focuses on productive improvisation through the cumulative use of fluid linguistic movements, modes, and symbol systems that are contextually adjusted and meditated into the subject's linguistic sense-making tool. In this sense, multilinguistic and multimodal features coalesce into a single set of resources used as a source for effective communication and sense-making.

Translanguaging in Education

Connecting translanguaging in education to the previous discussions on multiculturalism and multilingualism and serving to connect these more generalized notions regarding translanguaging to consider the pedagogical practices of translanguaging, Wei and García (2022) state the

importance of understanding translanguaging as a unitary repertoire, as well as its decolonial potential in education as teachers abandon the focus on named standardized languages and engage fully with their students' full repertoire of features and meanings. With this understanding, teachers can use their agency

and autonomy to develop effective and inclusive pedagogical practices for the classroom. We repeat that such practices must not start with classifying the bilingual learners' languages into first or home versus additional or school. Translanguaging is not about adding more named languages into the classroom practice but is fundamentally reconstitutive and transformative of the power relations between the named languages in society. (p. 323)

The following section presents studies falling into several categories. These categories are not exhaustive but cut across in centering some of the affordances of replacing rigid boundaries that isolate language with soft and penetrable fronts where students can use their entire source of knowledge in learning. The first category illustrates studies emphasizing pedagogical translanguaging across K-12 educational levels. The second category illustrates reports on teachers' beliefs and stances about communication practices as a process in education and how translanguaging, explored through researcher-teacher collaboration, can aid in more favorable attitudes from educators.

Pedagogical Translanguaging, Spaces, and Stance

According to Cenoz et al. (2022) and based on García, Ibarra Johnson, and Seltzer (2017), strands in the literature regarding pedagogical translanguaging include:

Stance: Firm belief that their students' "language practices are a resource and a right" (Garcia et al., 2017, p. 70).

Design: Translanguaging instruction and assessment that integrate home and school language practices.

Shifts: Moment-by-moment decisions that show teachers' flexibility and willingness to support students' voices (Cenoz et al., 2022, p. 11).

In this paper, these strands are reordered and considered to define pedagogical translanguaging, stance, and space.

Translanguaging pedagogy. Far transcending a learning theory, translanguaging is a purpose-driven ideology. Thus, it is vitally important to understand the purpose of translanguaging pedagogy. According to García et al. (2017), translanguaging is guided by three principles regarding students' multilingual and multimodal linguistic repertoires: they are strengths; they are empowered by and made actionable through meaningful interactions; and they are sense-making, dynamic, and fluid linguistic features employed by multilingual students. From this position, García and Kleifgen (2008) explain that translanguaging pedagogy is an educational and linguistic philosophy focused on supporting multilingual and multicultural minoritized communities (p. 80), and García and Leiva (2014) forward that translanguaging pedagogy is purposed for "liberating the voices of language minoritized students" (p. 200). Thus, while challenging social and educational hegemonic structures, translanguaging pedagogy focuses on the agency of multilingual students during communication and learning (meaning-making) activities (Wu, 2009).

Before considering the characteristics of and benefits of teachers facilitating students' translanguaging practices (whether through individual cognition or during classroom dialog), translanguaging pedagogy must be defined. In a simplistic form, pedagogical translanguaging entails teacher-supported, planned, directed, and maintained learning activities and environments that empower, encourage, and facilitate students employing their entire multilingual and multimodal repertoire in learning (Cenoz, 2017; Otheguy et al., 2015). This is distinct from spontaneous or universal translanguaging in the classroom, independent of the teachers' direction or outside the school setting (Lewis et al., 2012; Cenoz & Gorter, 2017; Prilutskaya, 2021). Spontaneous translanguaging extemporaneously occurs when multilingual students make meaning, either individually or as interlocutors. Lin (2020) notes that planned

translanguaging pedagogies require teachers and curriculum developers to intimately understand the associated classroom languages.

On the other hand, if teachers are using spontaneous translanguaging to scaffold learning, they need to be focused on facilitating students' understanding, activating their interest and background knowledge; this requires continuous gauging and monitoring of students' understanding and responding to students' responses and feedback (as these provide clues for teachers to grasp their students' current level of mis-/understanding). (Lin, 2020, p. 7)

Furthermore, Lin (2020) states, "Translanguaging pedagogies can be differentiated as spontaneous or planned. However, these are best conceived as lying on a continuum rather than as strictly binary options" (p. 7).

Chen, Li, and Zhu (2021) capture distinctions between pedagogical and spontaneous translanguaging from the teacher's and student's perspectives. In all cases, translanguaging is a purposive internal or external activity serving to comprehend and communicate ideas. They detail that teachers facilitate student translanguaging activities, and some also perform translanguaging. However, this investigation focuses on student translanguaging and considers teacher translanguaging under the domain of stance.

Rajendram (2019, p. 160) depicts participant-directed, collaborative, and agentic dimensions interacting with school, family, language, and sociocultural and political concerns. These structures, dimensions, and concerns inherently and unavoidably affect all attempts to implement pedagogical translanguaging practices.

Pedagogical translanguaging aims to shift away from traditional language ideologies and practices in the classroom. These traditional ideologies may be held by school systems, individual schools, teachers, and students, denoting further hardship in differentiating themes of learners versus educators. In a high school classroom emphasizing English language acquisition, the study of Hansen-Thomas et al. (2021) regarding a translanguaging pedagogy focuses on exploring how monolingual educators may engage certain pedagogical practices, lending to students' academic engagement and learning gains. Their findings recognize co-learning among students and between students and educators as a product and benefit of pedagogical translanguaging. They assert that despite inevitable tensions felt across all interlocutors when students co-learn with their peers and educators, a positive translanguaging space for meaning making becomes accessible and affords an equalizing pedagogical stance. Engagement of translanguaging pedagogical practices is noted as beneficial to school-based efforts that seek to privilege and endorse a student's entire linguistic repertoire. Similarly, it results in the opening of translanguaging spaces which foster a learners' agency and identity. Leveraging the linguistic resources in a student's repertoire as a pedagogical foundation for learning is essential. Within this view, Wei (2011) argues for a translanguaging space and asserts that it "is not a space where different identities, values, and practices coexist, but combined to generate new identities, values, and practices." Thus, the author ascribes transformative powers to translanguaging mobilized through pedagogical translanguaging practices (Wei, 2011, p. 1223).

Translanguaging stance. Students' translanguaging practices may seem abstract and intimate cognitive processes challenging for teachers to capture. An educator needing results fueled by pragmatic classroom realities may wish to avoid classroom activities that potentially threaten their pedagogical understanding and thereby add emotional burdens to instruction (Awayed-Bishara et al., 2022), thus possibly deterring learning and language development rather than supporting students' linguistic growth. Most importantly, rather than a collection of instructional methodologies, translanguaging pedagogical practices are captured in varying degrees by a teacher's positive or negative stance toward translanguaging. Indeed, Tian's (2020

study recognizes that as a teacher's stance becomes more favorable toward translanguaging, the greater opportunity for translanguaging spaces is facilitated in the classroom. The translanguaging stance is a holistic notion rooted in recognizing and appreciating multilingual multicultural students' strengths and the richness of their individual and corporate cognitive and communicative contributions to the classroom.

DiNapoli and Morales (2021) argue that teachers must "develop and enact a substantial translanguaging stance" (p. 98) in their mathematics classrooms. Their work, reminiscent of recommendations by García et al. (2017), examines methods to enhance teachers' translanguaging stance that will lead to "actively supporting translanguaging mathematical practice and perseverance practice in their students" (p. 98). Capturing the multitudinous dimensions associated with a teacher developing and maintaining a positive translanguaging stance, in a relatively lengthy but informative quote, Wei and García (2022) opine:

For translanguaging to fulfill its transformative potential, bilingual and multilingual students must be accorded the same privilege as dominant monolingual students. They must be trusted in their ability to language, and to do it in ways that is theirs, and not that of others. They must be understood as themselves, according to their own particularities and knowledge systems. Language, race and gender cannot continue to erect walls that create differences and end up mattering in education. Opening up translanguaging spaces where bilingual learners can use their linguistic and semiotic repertoire freely and flexibly and question and challenge the standard and named language ideologies is the practical way forward. The creativity and criticality of bilingual students (Li, 2011) must be allowed to flow as they construct their own understandings with their own languaging. Only then will all of us have an opportunity to benefit from an ecology of knowledge that thinks beyond the abyssal line and reveals the potential of translanguaging in education. (Wei & García, 2022, p. 323)

An educator's positive or negative translanguaging stance and the power it holds is a common theme shared across numerous studies. Garcia et al. (2014) note that through translanguaging, a teacher can develop a student's sense of languaging and demonstrate the student's mathematical knowledge, thereby developing both competencies. "To develop a translanguaging stance, teachers must believe that bilingual students have one holistic language repertoire on which they draw" (DiNapoli & Morales, 2021, p. 98). However, monolingual teachers may find supporting translanguaging in their classrooms difficult and frightening. Prilustakya (2021) noted studies that explore translanguaging in mainstream classrooms with monolingual teachers as one of the categories most necessitating further research. Aleksic and Garcia (2022) note that, for classroom educators to initiate pedagogical translanguaging practices, educators must begin to discard and transcend outdated views, many of which are ingrained through teacher education programs that intrinsically or extrinsically promote deficit views toward minoritized multicultural and multilingual students. Numerous natural structural obstacles exist to embracing translanguaging, a complex undertaking (Aleksić & García, 2022). Indeed, creating learning spaces that celebrate learners' innate discursive practices requires participating in a "form of communication that relies on a willingness to engage in communicative practices which blurs or breaks through apparent boundaries between languages, signs, codes, and cultures" (Blackledge & Creese, 2017, p. 9).

Although teachers can advocate for students' native language use, we recognize it can be difficult for teachers, especially monolingual English-speaking teachers, to enact in-the-moment teacher moves that respond to student thinking and align with a belief in one holistic language repertoire. Teachers would benefit from a mindset transcending acceptance of dynamic bilingualism to

being more celebratory of creating spaces that model and encourage productive struggle specific to the translanguage practice of Latinx bilinguals (Palmer et al., 2014). (DiNapoli & Morales, 2021, p. 98)

Axelrod (2017) demonstrates that when teachers have a favorable view of translanguageing, the spaces they create for students to bring their hybrid language practices are pedagogically sound and increase students' academic communication. Similarly, the mathematics education research community has considered using emergent multilingual learners' first language as a resource in the classroom for the betterment of their learning and educational enrichment through a softening of language boundaries (Alshwaikh & Adler, 2017; Moschkovich, 2010; Moschkovich, 2012; Planas & Setati-Phakeng, 2014).

Notably, while teachers must have positive stances toward translanguageing to develop effective translanguageing classroom practices, many teachers are not pre-equipped with such a stance. Thus, there is a need to further investigate ways to assist teachers in developing these stances when they are lacking (Pontier & Deroo, 2023). Before techniques can be considered to affect positive teacher translanguageing stances, it must be recalled that translanguageing is an ideology that, in many ways, is contrary to the structure of a pervasive, hegemonic, colonizing monolingualism and monoculturalism. As a reminder that teachers, too, are the product of this monolingual perspective through both their individual lives and their respective teacher preparation program and that overcoming this monolingual ideology is challenging, Flores (2020) recognizes the twofold need for (A) teachers to reject the racio-centric monolingual ideology of which they are a product, and the deficit perspective that language-minoritized students do not possess or employ an academic language and they must learn and employ the dominant language for such, and (B) teachers must recognize the complexity of the experiences of multilingual and multicultural students they “navigate socially constructed linguistic boundaries on a daily basis” (p. 25) and individually form a unary linguistic repertoire as they simultaneously interact with expected classroom ideologies and practices that may even be oppositional to their innate translanguageing.

Further recognizing the complexity of helping teachers shift toward a more positive view of translanguageing practices, Seltzer (2022) sees a myriad of personal, political, and pedagogical dimensions against which teachers, preservice teachers, and teacher preparation programs must battle. Indeed, the author contends that teachers and programs must investigate

translanguageing and other theories that shed light on the languaging and literacies of language-minoritized students. In addition to reading theory, TCs can engage with multimodal, multilingual, metalinguistic texts across genres that spark conversation about the intersections of language, power, and identity. In the “doing” of this work, TPPs can also push candidates to think about how their evolving personal, political, and pedagogical stances can be translated into classroom practice. (p. 4)

Seltzer's (2022) strongly worded recommendations to teacher preparation programs [TPPs] to an even greater extent illuminate the obstacles to developing teachers' positive translanguageing stance

TPPs must make space for teachers of English to destabilize the notion that their own personal experiences and, specifically, their ways of languaging are universal and standard. Relatedly, there must be space to trouble the assumption that their role will be to “help” (i.e., remediate) those students whose ways of knowing and languaging differ from that assumed standard. This means that programs must, for white TCs in particular, decenter the personal in order to center language-minoritized students. Paradoxically, this process must start with extended self-reflection and inquiry into the personal so that existing ideologies can surface. Asking TCs to explore how language and ideologies

around language have functioned in their own families, communities, and schooling experiences—as well as in popular culture and the media they consume—can help them recognize how their ways of thinking about language have been shaped over time. (p. 5)

Seltzer, (2022) follows up by providing several activities for teacher preparation programs to enhance preservice teachers' understanding of translanguaging and sensitivity to multicultural and multilingual students. These recommended activities include family interviews; “Where I’m From” poems; multimodal boards: the sights and sounds of our upbringing; role-play; social media study; and raciolinguistic analysis of teacher media.

Translanguaging spaces. A teacher’s authority, personality, demeanor, rapport with students, and classroom management style all work together to position the teacher as an agent to explicitly or implicitly empower or disempower classroom language practices (Bose & Choudhury, 2010; Choudhury, 2017; Merritt et al., 1992; Salehmohamed & Rowland, 2014; Setati, 2005; Zahner & Moschkovich, 2011). Teachers communicate expectations regarding multilingualism in the classroom (Merritt et al., 1992). Thus, teachers create environments that affect students’ language employed in the classroom. A *translanguaging space* is an environment that empowers and affords people (e.g., classroom students) to positively employ their whole linguistic and multimodal repertoires (sans hegemonic, school-defined monolingual policy) to make meaning and learn in the community (Espinosa, Ascenzi-Moreno, Garcia, 2021). Indeed, Maldonado Rodríguez et al. (2020) recognize that providing translanguaging spaces empowers learning opportunities previously unavailable when children are limited to an English-only language model.

By deemphasizing linguistic form, and even language choice, and allowing a freer bilingual mode of discourse, the resulting environment facilitates the teachers’ efforts to capture children’s ideas in their entirety before the strictures of “proper” language use have the chance to impede their expressions in mid-flow. (Krause, Adams-Corral, & Maldonado Rodriguez, 2022, p. 10)

As previously mentioned, a positive translanguaging stance is a holistic idea rooted in the student’s strengths which can re-envision educational practices. Effectuating their stance, a teacher can create spaces for students to learn and express themselves in ways that tap into their diverse strengths in an environment where students can leverage the entire range of their linguistic repertoire (Garcia et al., 2018; Tian, 2020). With a positive translanguaging stance, even monolingual educators who cannot speak all students’ languages can still create translanguaging spaces for their students while they engage in learning activities (Hansen-Thomas, 2021; Ponzio, 2020). Creating translanguaging spaces may be occasionally avoided due to the incorrect perception that creating spaces is a complex endeavor continually adversarial against systemic structures. The findings of Tai and Wei (2021) contradict this perception by demonstrating that creating a learning environment centered on playful talk or a “range of verbal and multimodal activities and routines, including humor, parody, teasing, which can emerge in teacher’s and student’s talk” (Tai & Wei, 2021, pp. 606-7) and dialog in a classroom’s multiple languages affects the teacher and students together by building rapport among all, assisting content communication and learning, and leading meaningful learning-centric communication among all. Indeed, creating translanguaging spaces can be simplified to providing a classroom environment or “zone of comfort” (Velez-Ibañez & Greenberg, 1992) where learners can enthusiastically and safely learn content and experiment with language. When this translanguaging space is created, students use their entire linguistic repertoire to create a community of practice (Wenger, 1999), interact with students from varying cultures (Daniel & Pacheco, 2016; Martín-Beltrán, 2014), engender group belonging and sharing, and creating identities with others (Daniel & Pacheco, 2016). Indeed, this community develops in

the students a dimension too often lacking in adults: a recognition of multilingual and multicultural strengths and a repudiation of monolingual ideologies (Martin-Beltrán, 2014; Menken & Avni, 2017; Vogel & García, 2017). Some opine that education can be decolonized and rehumanized only through this translanguaging space (DiNapoli & Morales, 2021; Morales & DiNapoli, 2018).

However, it is important to note that teachers' positive stance toward translanguaging does not automate classroom translanguaging practices. For instance, Gregory (2021) states that in a dual language program, teachers favorably promoted translanguaging students self-limited their use of Spanish and more freely employed translanguaging in English, resulting in a lower translanguaging rate than another research would have predicted. However, some would esteem this as self-imposed monolingualism rather than actual multilingual translanguaging practices.

Seeking to reduce the dissonance between research and practice, Tian (2020) explores implementing a translanguaging allocation policy in a dual language third-grade classroom through a participatory design research methodology. The study reveals the consistent balancing act and tensions concerning creating the translanguaging space when linked to the educator's view on language, cross-linguistic connections, and the benefits of translanguaging. The author notes a shift in the teacher's valuation of translanguaging and partially attributes this shift to the opening of spaces where students could demonstrate a better view of their academic performance. García, Johnson, and Seltzer (2017) report on the outcome of levels of confidence an educator adopts toward how students can engage the various features of their semiotic repertoire to negotiate meaning concerning the translanguaging stance they take and, ultimately, the translanguaging design they engage in.

Summary: Translanguaging and Structures

The following list densely captures some previously mentioned structures in communication and translanguaging contexts.

- **Communication:**
 - Communication among individuals is a complex, multifaceted endeavor of utterances from one's perspective, interpreted by another's perspective, while a presumed social contract of understanding and meaning mediates all. There is a constant tension in the learning and use of language: pressures attempting to homogenize language use and meaning and momenta that propel individuals toward differentiation and away from common language agreement.
 - Communication, whether individual and internal or among interlocutors, employs a myriad of multimodal tools (i.e., linguistic features, physical gestures, and representations) to effectively deliver and receive ideas. All these tools form a gestalt into one symphonic language facilitating communication.
- **Translanguaging**
 - Translanguaging is an organic, authentic, internally-formed (within cognition), externally manifested (through interlocular communication), multifaceted, multimodal, unitary (gestalt among multiple languages), linguistic sense-making, and communicative repertoire.
 - Translanguaging recognizes multilingualism along a continuum of practice instead of a hierarchy outlined by a unilateral view of bilingualism.
 - Translanguaging is innate and inherent within the cognition of every multilingual person. It can only be encouraged or discouraged by environmental policies and practices; monolingual hegemonic ecological factors cannot completely erase it.
 - Translanguaging analytically focuses on how the communicant draws upon different linguistic, cognitive, and semiotic resources to make meaning and sense

and seeks to bridge the gap between socially acknowledged linguistic codes and leverage a gestalt of all respective linguistic and multimodal forms of communication rather than isolating any.

- Translanguaging is guided by three principles regarding students' multilingual and multimodal linguistic repertoires: they are strengths; they are empowered by and made actionable through meaningful interactions; and they are sense-making, dynamic, and fluid linguistic features employed by multilingual students.
- While challenging social and educational hegemonic, translanguaging pedagogy is purposed for liberating language-minoritized students and focussing on the agency of multilingual students during communication and learning (meaning-making) activities.
- Pedagogical translanguaging
 - Pedagogical translanguaging entails teacher-supported, planned, directed, and maintained learning activities and environments that empower, encourage, and facilitate students employing their entire multi-linguistic and multimodal repertoire in learning.
 - For classroom educators to initiate pedagogical translanguaging practices, educators must begin to discard and transcend outdated views, many of which are ingrained through teacher education programs that intrinsically or extrinsically promote deficit views toward minoritized multicultural and multilingual students.
 - Spontaneous translanguaging extemporaneously occurs when multilingual students make meaning, either individually or as interlocutors, independent of the teachers' direction or outside the school setting.
- Translanguaging stance
 - As a teacher's stance becomes more favorable toward translanguaging, the greater opportunity for translanguaging spaces is facilitated in the classroom.
 - The translanguaging stance is a holistic notion rooted in recognizing and appreciating multilingual multicultural students' strengths and the richness of their individual and corporate cognitive and communicative contributions to the classroom.
 - Teachers are the product of a monolingual perspective through both their individual lives and their respective teacher preparation program. They must battle personal, political, and pedagogical dimensions to shift toward a more positive translanguaging stance.
 - A teacher's authority, personality, demeanor, rapport with students, and classroom management style all work together to position the teacher as an agent to explicitly or implicitly empower or disempower classroom language practices. Teachers communicate expectations regarding multilingualism in the classroom and are instrumental in creating translanguaging spaces in their classrooms.
- Translanguaging spaces
 - Creating translanguaging spaces need not be a complex endeavor. Creating translanguaging spaces can be simplified to providing a classroom environment where learners can enthusiastically and safely learn content and experiment with language. When this translanguaging space is created, students use their entire linguistic repertoire to create a community of practice, interact with students from varying cultures, engender group belonging and sharing, and create identities with others.

Summary

The notion of structures is inherent within the literature regarding translanguaging and provides a robust lens through which to investigate translanguaging. Translanguaging demonstrates promise to abase hegemonic linguistic influences, provide multilingual and multicultural students agency, and allow students to employ their entire linguistic repertoire in learning.

Nevertheless, a need remains to rehumanize learning for emergent multilingual learners that rupture traditional classroom practices and hegemonic communication ideologies. To this end, scholars have investigated, developed, and applied various translanguaging frameworks to recognize and appreciate the discursive practices of emerging multilingual learners. While somewhat novel, maturing literature calls for further empirical studies. Some researchers have engaged translanguaging to challenge the dual language ideologies (e.g., Mazzanti et al., 2018) that retain language separation as a tenant and fail to incorporate multiple modes of discourse in sense-making in their conceptualization of translanguaging. Other studies (e.g., Morales, 2003) have concentrated on student spontaneous translanguaging practices' effect on learning (i.e., mathematical) during challenging tasks. Similar studies have found that translanguaging practices can serve to reposition learners as competent (mathematical) doers and agents of their learning, as highlighted by Morales and DiNapoli (2019), who draw on Maldonado, Krause, and Adam (2018)'s findings regarding the benefits of teacher created translanguaging spaces on children's (mathematical) thinking. In their study, the teacher's disposition toward learners' linguistic funds of knowledge led to the creation of translanguaging spaces and further developed the teacher's translanguaging stance—implying a pre-existing stance towards the complexities of translanguaging and student learning.

Altogether, there remains a significant need for studies employing translanguaging frameworks that reflect the intricate complexity among multilingual communicants whose linguistic and cultural backgrounds may vary distinctly as they negotiate meaning when invited into translanguaging spaces via teacher pedagogical moves. Given the scholarly acknowledgment of the current early beginnings of the role of translanguaging and the intersection of communication ideologies in learning environments, the best practice may be to de-isolate the gaps above since isolation may lead to a failure to see the bigger picture of what it means to iteratively examine emergent multilingual learners' multimodal translanguaging practices.

Through the theme of structures, this investigation considered the need for translanguaging, investigated the nature of translanguaging, and developed a theoretical framework for further research. Altogether, it is hoped that this discussion assists researchers with their continuing investigations regarding translanguaging.

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