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TRANSLANGUAGING TO SUSTAIN MULTILINGUAL COMMUNITIES IN HIGHER EDUCATION

by

Mohammad Anisur Rahman

A Dissertation Submitted in

Partial Fulfillment of the

Requirements for the Degree of

Doctor of Philosophy

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ABSTRACT

TRANSLANGUAGING TO SUSTAIN MULTILINGUAL COMMUNITIES IN HIGHER EDUCATION

by

Mohammad Anisur Rahman

The University of Wisconsin-Milwaukee, 2023
Under the Supervision of Professor Rachel Bloom-Pojar

This dissertation study investigates the translanguaging interactions among teachers and students who share a common non-English language and what these exchanges might entail. It finds that multilinguals often hesitate to bring out their non-English languages in academic settings as they fear it (translanguging) may result in othering them in academic spaces since it is predominantly monolingual. Despite these challenges, multilinguals interact with their instructors through rhetorical translanguaging (Bloom-Pojar) often in peripheral spaces like the instructors' offices. The study illustrates multilinguals rhetorically translanguage through the primary step of relationship building that reveals their complicated language ideologies. It also shows through cultivating translations spaces, they often leverage their non-English languages for content learning especially in the fields of STEM. Highlighting the challenges multilinguals report in the study, it calls writing teachers to create linguistically safe and just spaces in higher education that is conducive to culturally sustaining climate in academic settings.

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Dedication

to my wife Sonia Rahman, my little ammu, Ayniyat Rahman Shayreen and my parents, especially to my father Mohammad Akteruzzaman.

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ACKNOWLEDGEMENTS

I want to first acknowledge the unwavering support from Dr. Rachel Bloom Pojar who I first met during a meet and greet get-together of UWM English department at my very first semester. Rachel has been an excellent guide, and a marvelous mentor giving me suggestions not only to improve my writing and research directions but also regarding parenthood, check-ins and supporting me in various other forms as I became a father during the timeline of this project. Seriously, Rachel is the best mentor one could ask for! I also gratefully remember my committee members' help and patience during the tedious academic job search process writing me so many recommendation letters. Special thanks to Pat for taking the time to communicate with me to make sure the LORs reached at the right directions. Special shout-out to Dave for usually being the first to turn in those letters! Can't thank you enough, Rachel! Thanks also to John Jordan for his support and seasoned feedback to improve this dissertation. Thankfully, it all paid off!

Very, very special thanks to my lovely wife, Soniya Rahman for all her support and patience, especially over the last couple of years—without you, honey, I wouldn't be where I am today. I also remember my dear father Mohammad Akteruzzaman consistent words of encouragement and my mom, Mahbuba Akter's words of wisdom that help me keep afloat during the past several years, especially through the pandemic.

Last but not the least, I must mention my newborn, Ayniyat Rahman Shayreen who for the past couple months has been with me and been a sweet company during revisions and writing process of this dissertation. I remember the days and nights when I held her in one hand and did some of the writing with the other. So, I hereby announce her a co-writer for this project! My little one, you gave me joy that I didn't really know existed. 😊

Chapter 1: Introduction

"Mashallah!" (Bravo!), I said after my primarily Arabic-speaking student gave me an example of the concept of kairos during my office hour meeting with him.

"Wow, you know Arabic!" he exclaimed with delightful surprise in his eyes.

"Just a little bit…" I replied, adding another widely used Arabic word, "Wallahi." (I promise/swear by Allah)

"You know Arabic!" my pleasantly surprised student exclaimed with a smile on his face.

This brief translanguaging interaction had a positive impact on the conversation I was having with one of my first-year writing students during my office hours. It made our communication more cordial and engaging. Arabic being our shared language made this brief translanguaging interaction possible. I learned Arabic from my time growing up in Bangladesh and it (Arabic) was my student's first language as he was from Saudi Arabia. This translanguaging interaction also had a profound effect on my future communications with my students with multilingual language backgrounds, motivating me to translanguage with them more often.

Ofelia García and Tatyana Klein define translanguaging as "…the deployment of a speaker's full linguistic repertoire, which does not correspond to the socially and politically defined boundaries of named languages" (14). Translanguaging is then operating from a language system that has words from multiple "named languages", but for multilinguals, it's part of their repertoire and they use this repertoire to its fullest when they communicate. The term "named languages" usually refers to the languages that have a specific and known name like Spanish, English, French etc. Sometimes, as the above-mentioned narrative displays, it facilitates the building of trust and companionship between multilinguals as was the case between my

student and me. Initially my use of Arabic words was not intentional, but rather habitual since Bangladeshi people with some Arabic proficiency often utter the words Mashallah (Bravo) for encouraging something good. However, when I saw the student's reaction to this as he exclaimed ("Wow, you know Arabic!"), it signaled an invitation to me to connect with him on a personal level leveraging the Arabic language since this was a shared linguistic space between us.

This is just one of many stories I could share about meetings with multilingual students from different language backgrounds in the hallway or during brief in-class conferences where just saying a single word altered the mood of our conversation that followed. Even a micro-level usage of a different language than English in conversation with multilingual students manifest immediate and dynamic changes in my communication with them. For example, when I say "gracias" ("thank you") to a Spanish speaking student for turning their work in on time or meeting an Arabic student and saying "Assalamulaikum" (Peace be upon you/Hello), it immediately brings the pleasant surprise in the student and often the question— "Oh, you know Spanish/Arabic?" with the undertone of "oh you may know this part of who I am." Thus, connecting through shared (non-English) language/s is rhetorically significant for trust, relationship building, and a sense of community between teachers and students with multilingual backgrounds. It can serve as a way to sustain each other's diverse cultures, ways of being and thinking.

Most international students are not encouraged to leverage their full linguistic repertoire in writing. Their various languages are too often marginalized in academic settings. In the existing structure and conditions that promote and value English-only policies and practices, many multilinguals do not see value in their non-English languages especially in academic settings in the US. In addition to this linguistic depravity, these multilingual students are often

invisible in the academic discourse in the context of US higher education (Olson & Kim, 132). In this context, studies that investigate the translanguaging interactions between students and teachers are few and far between, even if there are numerous, apparent attempts to foster inclusivity, equity and diversity. Rachel Bloom-Pojar points out, "The academic and professional spaces that our students inhabit and envision for their future do not openly value linguistic diversity as the norm, and yet they should" (15). Numerous scholars then stress the point of the absence of diverse languages and at the same time emphasize the importance of including these languages in academic settings. Therefore, it is important to investigate the use of minoritized languages in an English-as-a-majority language setting because that can help us unpack how such interactions can help develop *language visibility* (for the minority languages) and help teachers learn more about these students and their communities. By "language visibility" I mean making minoritized languages—such as students' home languages—more visible in academic settings by creating spaces where the students would feel safe and free to use them with their teachers. Further, teachers with similar language backgrounds may have an understanding of issues with language visibility. In this dissertation study, I investigate how translanguaging between teachers and students with multilingual backgrounds contributes to language visibility and connects them by building trust, affirming linguistic recognition, and developing a deeper sense of community between them, which ultimately makes learning more conducive. I am especially interested to know more about how this happens in higher education settings.

Before I discuss more about my focus in the study and what I cover within the scope of this study, I want to shed light on the terminologies that are relevant for this study. The term "translanguaging" is central to understanding the conversational exchanges between multilingual students and teachers in the US higher educational settings that my dissertation examines. There

are also some related terms that I leverage later in the context of my study—such as translingual, translinguality, and translingualism—that I will discuss in this part of the chapter. I will begin, however, with the term "translanguaging". This term is stipulated to be first originated outside the field of composition. It was first coined in Welsh by Cen Williams as "tranwsiethu" and later translated by Baker to note "…pedagogical practices that Williams observed in Welsh revitalization programmes where the teacher would try and teach in Welsh and the pupils would respond largely in English" (Wei 15). This term, however, was popularized in bilingual education and sociolinguistics by Ofelia García and Li Wei. They define "translanguaging" as "…as the enaction of language practices that use different features that had previously moved independently constrained by different histories, but that now are experienced against each other in speakers' interactions as one *new* whole" (21). This definition of translanguaging describes this languaging practice as a contact zone where users of different languages come in contact and reinvent their uses of languages and communicative practices. Later in their book, they reaffirm this emancipatory nature of the term: "…translanguaging is transformative and creates changes in interactive cognitive and social structures that in turn affect our continuous languaging becoming" (42). It is evident from this definition and stance on this way of language practice that it is continuous and never just one thing. Also, it is equally important that García and Wei discussed in greater length the concept of "languaging" as a prologue to developing the theory of translanguaging.

Suresh Canagarajah on the other hand, defines translanguaging as "The ability of the multilingual speakers to shuttle between languages, treating the diverse languages that form their repertoire as an integrated system" (401). He also sees translanguaging as "the general communicative competence of the multilinguals" (403). Within the same piece, he elaborates on

what he means by this general communicative competence—to him, it demonstrates the movement element in the term and underscores its dynamic aspect. Similarly, Steven Alvarez, another compositionist, highlights the movement aspect of the act of translangauging in his definition of the term. He describes it as "students' movement across languages—for example, speaking and composing in Spanish and English within the same oral and written text, demonstrating comfort with both languages" (28). Alvarez notes that this movement across language territories are smooth and results in developing a feeling of *confianza*—Spanish for confidence between practitioners "on an individual, human level" (30).

In Rhetoric and Composition, another term is widely used: translingualism. It encapsulates the myriad of ways in which multilinguals engage in their diverse language and literary practices. Scholars do not explicitly define what "translingualism" is. Bruce Horner and Sara P. Alvarez in their piece "Defining Translinguality" use the term "translinguality" instead of "translingualism". They define translinguality as "a way to interrogate and unveil terms of language ontology, language user agency, and the kinds of social relations advanced: matters of ideology about language and language practice" (1). This term, as the proponents of it indicate, encapsulates, or at least tries to encapsulate everything regarding translanguaging and what it entails—from language use to its effects and ideologies behind them. The definition of translingualism is rather abstract and appears to be somewhat arbitrary as different scholars characterize it differently by adding their individual nuances. For example, while pointing at the proliferation of related terms and changes within the scholarship that address language differences and diversities, Zhaozhe Wang calls translingualism "a construct" (3). Further, he proposes to rethink "translingualism as a rhetoric rather than an orientation or approach" (5). As a rhetoric, translingualism, as Wang argues "seek to equip writers with an alternative set of

linguistic tools to deconstruct, question, and alter the static textual conventions to achieve individual rhetorical purposes without necessarily compromising ethos or textual readability." (6). He, then, views translingualism as enabling for multilinguals as they can use it as a resource— "linguistic tools" as he calls it. In this piece, Wang highlights especially and repeatedly on the "complimentary" role of translingualism as transdisciplinary as this reconceptualization is meant to "complement, rather than confront, the current discipline-specific discursive, linguistic, and cultural conventions." (13). Wang's view on translanguaging serving as a "tool" for multilinguals in transdisciplinary contexts makes a lot of sense since students in the disciplines other than English may use their non-English languages to better comprehend disciplinary conversations, concepts and theories where those languages facilitate them in such endeavors and processes. Translanguaging in this sense then has the potential to rhetorically enable multilinguals in various learning contexts where they can deploy their full linguistic repertoire and benefit from it.

Chris Gallagher and Mathew Noonan explain, "Translingualism is not, for us, an accomplishment or a status. It is, instead, an orientation to language difference and the reading, writing, and teaching practices that emerge from that orientation" (175-176). From their definition it is clear that what is primarily a "construct" to Wang, is an "orientation" to this pair of scholars. Translingualism is then more of an approach, or an orientation rather than a static state or thing. Keith Gilyard, a prominent compositionist, not only notes the tension of definition and distinctions of this theory of language but also adds his take to the work-in-progress concept. Gilyard in his "Rhetoric of Translingualism" piece states "The term translingualism galvanizes the multidimensional repudiation of monolingual curriculums and yields praxis informed by an understanding that language and language standards are situational, political, arbitrary, and

palimsestic" (284). It is evident from his assertion that the term emerges in opposition to the term monolingualism that represents language as a monolithic thing as opposed translingualism's view of language as being dynamic. He also adds, "Moreover, translingualism incorporates the view that all language users, or *languagers,* are perpetually producing and experimenting with multiple varieties of language" (284). From Gilyard's stance, it is also clear that like the majority of the scholars in this area, he does not define "translingualism" as something that *is,* but rather points at what it *does*—strengthens, he uses the word "galvanizes"—opposition to monolingualism and resulting practices.

Gilyard, however, cautions about the over-use of the term translingualism where it might be applied to everyone in the sense that everyone has a difference of same kind, "Often elided, however, is the recognition that we don't all differ from said standard in the same way" (286). He holds that this simplification of difference can be alienating to scholars of color. He notes what needs to be done under this wide theoretical umbrella of translingualism is to "to promote analyses of language, diversity, and power that steer clear of any formulation that might be interpreted as a sameness-of-differences model" (286). Differences in languages are not the same as Gilyard notes here. He also stresses that translingualism needs to include historical works that have been done by scholars of color. Further, he recommends a conscious effort to expand the field which entails including, "stories of struggle…and… tales of triumph" (288). Therefore, the processes of how students overcome their challenges also needed to be taken into careful consideration. For example, if a student struggles to understand a course content like a theoretical concept, it needs to be studied how they overcome this challenge, whether translanguaging is part of the process, and what role their teacher played in the experience. I have often wondered about a multilingual student struggling in such instances, and a teacher who

happens to share the student's languages, jumping in and translanguaging collaboratively with the student to help them overcame the challenge.

Echoing the concerns of Gilyard, Jerry W. Lee cautions that translingualism should *not* be posited only in opposition to monolingualism and reduced to a lip-service that "invites, encourages and legitimizes plurality for the sake of plurality, and views the translingual as better than the non-translingual. He contends the binary view of translingualism either/or and theorizes it as something that "can anticipate, aspire to, and hope for more" (10). Perhaps, this can be figured out more clearly when students' struggles are included in the study of translanguaging, as Gilyard notes. Further, all the scholars I discuss in this section who refer to translingualism, translingual approach and/or translingual orientation talk about heterogenous language practices of the multilingual that are beneficial for them. Now the term that I turn to is "translingual approach" and its position in the field of Composition Studies.

Scholars in Composition Studies who are interested in translanguaging and translingual pedagogical approaches hold that college composition classes in the U.S. have long been dominated by monolingual pedagogies that tacitly manifest English-only dispositions. Translingual approaches to composition, however, challenge this longstanding tradition and urge compositionists to utilize and learn from the ever-increasing linguistic diversity that students bring to composition classrooms. A translingual approach "recognizes difference as the norm" (Lu and Horner 585) and attempts to normalize language difference in composition classrooms since language always already involves constant translation and negotiation of meanings. In translingual scholarship, the term "translanguaging" is often used as verb and it describes an action that multilingual students engage in. A translingual approach, however, is not just about setting a norm of language difference in writing classrooms. Rather, scholars in this field argue

that the theory needs to be put in practice to see what is happening in the composition classrooms and what manifests in students' rhetorical choices of language that they make in different settings. For example, Juan Guerra urges us "to engage in the process of demystifying the various approaches to language differences—including translingual—by inviting our students to consider how each of them influences the choices they make in their writing classrooms" (232). Therefore, Guerra encourages us to help students become more aware of their rhetorical decision making in relation to language differences. Just as exploring students' in-class writing choices is important, it is also important to investigate their home language use (or lack thereof) in academic spaces. Such an investigation can provide valuable insight into what assumptions, beliefs and principles motivate students' rhetorical decisions about language choices in academic spaces.

In the translingual scholarship, Rachel Bloom-Pojar talks about translanguaging as a "rhetorical act" (9). She notes that a "rhetoric of translanguaging" complicates language ideologies pointing at how people perceive certain language varieties as superior to other varieties which exacerbates linguistic inequalities. Bloom-Pojar notes, "The distinctly rhetorical aspect of translanguaging interrogates linguistic inequalities by deconstructing how certain speakers are perceived as speaking "good" or "bad" language based on social and cultural factors of power and prestige" (40). She explains here that certain language varieties hold more of a powerful image in the society as they are preferred over other variants and hence are regarded as more prestigious over their inferior variants. The "rhetoric of translanguging" as Bloom-Pojar notes, then becomes a lens to investigate linguistic inequalities in society as it "challenge these [linguistic] hierarchies and the oppressive work they do to keep marginalized speakers in rhetorically, socially constructed "boxes" within certain spaces of power and prestige" (45).

Bloom-Pojar goes on to explain how the theory of rhetorical translanguaging as a tool can help us see how marginalized communities are further pushed to the peripheries because of their language and/or the dialects they speak,

> Named languages further complicate the power relations of these [medical clinics or university classrooms] institutions because there are always certain dialects of English or Spanish or French (or others) that are privileged over other dialects, most often those associated with marginalized communities. These disempowered dialects are often disregarded or negotiated in ways that further mark individuals as "less than," while some people turn to words like "bad", "improper" or "uneducated" to describe others' language use. When individuals or communities qualify disempowered dialects in these ways, they are also qualifying the people who identify or use these dialects as bad, improper or uneducated. (45)

Bloom-Pojar rightly notes in the above quotation that denigrating one's language is degrading the person who speaks it. My study, as I discuss in chapter 3, builds on this to demonstrate how multilingual students often fear their non-English languages like Hindi, Urdu or Arabic be regarded as unprofessional and they would be othered just as their languages.

Some studies in rhetoric and composition look at the students' translanguaging practices in the classrooms. Suresh Canagarajah, for example, describes one of the graduate courses he taught where he introduces translingual writing in his piece "Translingual Writing and Teacher Development in Composition". He described this course to be, "practice-based, dialogical and ecological" (267). He designed his course in ways where students reflected on translanguaging in writing classrooms. They wrote about their mixed positions on the issue of translanguaging. Canagarajah wrote how some of the students in this course with native speaker background and who were from East Asian countries found it difficult for them to orient themselves in a translingual pedagogy because education system in these countries as he notes "are focused on

native speaker norms" (270). These students, however, were "resistant to translingual orientation" because of "language ideologies". While students with such background found his presence to be "overpowering", others such as Buthainah, an Arabic speaker to be motivating who began to "draw from all her semiotic resources" (271) because of his multilingual identity. Canagarajah's article indicates multilingual students and teachers can leverage their diverse language backgrounds in writing classrooms to embark on new challenging tasks.

Other studies set in contexts outside the US also elicit students' responses and reflections on translanguaging. For example, Elisa Caruso reports the use of students' available linguistic repertoire not only benefited them individually contributing to developing a co-learning environment but also sharpened their multilingual competence (88). Jennifer Burton and Shakina Rajendram's study, set in English as a Second Language (ESL) context in a Canadian university, investigates mainly instructors'/teachers' attitudes and linguistic backgrounds affecting translanguaging practices. They report institutional constraints in implementing translanguaging practices and propose to move towards adopting a translanguaging-as-resource orientation to develop each learner's linguistic repertoire (41). Another study by Thikra Alzahrani that is also set in English Languaging Teaching (ELT) investigates students' perceptions on the use of their first language (Arabic) "to facilitate" their second language writing—English. Analyzing writing samples from the students and a questionnaire, the research reports that these students "think in Arabic first" and then write in English. This study does not shed much light on the language mixing aspects of translanguaging and rather shows languages as separate entities.

Linsey W. Rowe in her elementary school-based study investigates how second grade students leverage their linguistic resources to compose an eBook. She notes that one of the second graders who speaks Farsi as a "heritage language" was initially "hesitant" to use Farsi in

class (3). However, another student whose "heritage language" was Spanish was confident using that language is class. Rowe pointed out that context played a role in speakers' use of their linguistic resources. However, her study looks at language use through the lens of language ideologies and how that affects language use rather than investigating language-users use of language discreetly. Unsal et al's study examines "bilingual students' language in a multilingual class" (1028) where they elicit data from elementary students' science classes. For their study, they analyze two categories of data: one looks into the teacher-student conversations and another looks at student to student conversations. They find that students' conversation with the teacher primarily included the "majority language" (Swedish). However, when students were conversing with each other, they were "translanguaging" (1040). They also observed that during activity time in the class students with the same "minority" language background "worked together". They noted how students were constantly and seamlessly going back and forth in their Turkish and Swedish as they discussed the tasks at hand. They also pointed out how students' spontaneous translanguaging in situations "where the teacher was not in control of the dialogues" (1046). Their observation confirms that bilingual use their linguistic resources dynamically whenever possible. They also observed that when it comes to technical terms, students in the group will use Swedish, "whereas everyday words were expressed in both languages." (1040).

Alma R. Stevenson's study examines bilingual Latino/a students' use of their linguistic resources in science classrooms. It reports some intriguing findings. For example, her study finds that Spanish-speaking students would switch back to Spanish when they are in lab settings. Sometimes they would do that in order to help others whose linguistic ability is not at the same level, "During science laboratory activities, where most of the groups' work took place, sometimes students would switch to Spanish when they noticed that one of the group members

was not able to clearly understand the English language directions involved in the experiment" (983). Rather than code-mixing/translanguaging, this study then reports of situational code-switching. This study also observes that clarification of instructions, organizing students' activities would also trigger the use of Spanish among them. Stevenson notes how Spanish serves as "a foundation" for students to better comprehend "scientific concepts" and "to understand the dynamics of science lessons, with the purpose of making sense." (985). However, Stevenson noted the fact that students consciously "used English to communicate their learning as it was demonstrated after the students finished their labs" (985). These students knew the academic expectations from them and were very much aware of the contexts. However, none of the studies I discuss above look at translanguaging interactions between students and teachers in higher education settings. Despite this apparent lack of studies that look translanguaging between students and teachers of similar non-English languages, I have seen at close quarters how these interactions unfold in higher educational settings and it's not just my personal experiences. For example, one of my colleagues at my current institution came to observe my first-year writing class. After the class, she engaged in translanguaging with one of the students who shared that teacher's non-English background. Even though they spoke in English for first few minutes, they switched to Danish language as this was both of their common non-English language. I was there for some time as I was getting my things together and getting ready to exit the classroom. I still remember how sincere and spontaneous that conversation was as they were smiling and seemed to connect to each other immediately.

I also often think multilingual students may have relatives in other parts of the world who they communicate with on a regular basis as I do. Because of that connectedness among multilinguals here in the US and abroad, there may be communications, language forms that are

emerging every day without our conscious knowledge. However, we must strive to make conscious efforts to learn more about those connections and consider how they can impact our connections as teachers with students. From my own translanguaging experiences with multilingual students outside the classroom, I have developed a deep interest in the languages they bring with them because these languages impact them deeply. As Charles Bazerman denotes,

> Among our students we may find students whose heritage language has more vitality and a greater role in their lives than previously, who have strong connections with relatives in other regions (supported by communicative technologies), and who have substantial international experience. This will impact the ideas, goals, and knowledge they bring to their writing tasks, as well as their knowledge of and attitude toward language. (17)

Here Bazerman highlights the significance of possible non-academic languages in multilingual students' personal lives that can still deeply impact what they do in academic settings such as writing classes. At the start of this chapter, I shared my personal account about successfully leveraging translanguaging as a tool to positively impact relationship building with one of my multilingual students, which helped me learn not just about his writing practices but him as a person as well. Thus, translanguaging can be rhetorically used as a technique to engage and invite students' academically-minoritized, non-English languages into academic spaces and interactions. As Bazerman denotes, these languages may be of "more vitality" to the students. The multilingual students with both domestic and international backgrounds may perceive their non-English languages that they bring to the academic settings as useless since there is not much scope to use them in their college classes. However, my study aims to recognize the assets that

they bring to these settings rather than focusing on the deficits of their languaging in relation to English. In this dissertation, I examine rhetorical translanguaging (Bloom-Pojar) interactions between multilingual teachers and students to learn about their communication practices with their communities and cultural ways of being.

My dissertation is also informed by Django Paris and H. Samy Alim's theoretical framework of culturally sustaining pedagogies. They argue for the value of learning about people and communities of color and their ways of being in educational settings saying this should be the goal of educational institutions—sustaining cultures that may be different from the mainstream. In their discussion of culturally sustaining pedagogies (CSP), they explain, "Instead of being oppressive, homogenizing forces, CSP asks us to reimagine schools as sites where diverse, heterogenous practices are not only valued but *sustained*" (3). My project values the non-dominant/other-than-English languages that multilingual students and teachers bring to the educational settings—the use of which not only helps them sustain their linguistic repertoire but also facilitates building of trust and a sense of community among teachers and students. While explaining CSP framework, Paris mentions, "CSP seeks to perpetuate and foster—to sustain—linguistic, literate, and cultural pluralism as part of the democratic project of schooling and as a needed response to demographic and social change" (88). My project builds on these goals by advocating for the sustenance of linguistic and cultural repertoires of multilingual student and teacher communities. Further, this study is in response to Alim and Paris's call for centering communities of color as it looks at the connection between linguistic and cultural sustenance for multilinguals via translanguaging in academic spaces. As I shared at the beginning of this chapter, I bring my lived experiences of translanguaging with my students in academia that

enhances my understanding of the sense of connections, communities and trust this experience (of translanguaging) endows.

Overview of Chapters

To examine how rhetorical translanguaging may be used between multilingual students and teachers, my qualitative study examines translanguaging between multilingual students and teachers in academic settings. For this project, I study multilingual students in different levels (undergraduate and graduate) of their academic career in terms of their translanguaging interactions with their instructors who shared a similar non-English language with them. More particularly, for my project, I investigate not only why and how multilingual teachers and students translanguage the way they do, but more significantly, what propelling language ideologies are behind them. In the next chapter, I discuss the research design and methodology for this project.

Chapter 2, "Research Design" in this dissertation discusses the research design and the rationales behind it for this study. There, I also talk about primary research questions that drive this investigation, and discuss the interview questions in connection with them. The chapter also highlights the recruitment process, participants' general demographical and educational backgrounds, and length of average interviews for this study in detail.

Chapter 3, "Relationship Building and Its Challenges" discusses the findings of the study. As the title suggests, this chapter details how relationship building in academia faces difficult challenges for multilingual students and how that makes translanguging all the more challenging for them. Drawing from Rachel Bloom-Pojar's theory of "rhetorical translanguging", it discusses how multilinguals can't leverage their full linguistic repertoire as and when they want, rather keep in mind factors that delay relationship buildings. For example, I talk about how these

students often worry about the backlash they may have to face if the speak their non-English languages being oblivious of their specific locations and surroundings. The chapter highlights how spatial concerns and other factors impact and often impede relationship building, a major step in rhetorical translanguging.

Chapter 4, "Translanguaging for Clarity, Connections and Communities*"* on the other hand shows the potentials, and prospects of translanguaging in academic spaces. This chapter demonstrates how translanguaging helps build relationships among multilingual students and teachers that not only help them with their academics but also contribute to cultural sustenance of these minoritized groups. Analyzing the responses of the participants and talk about these themes that emerge from them, I show how multilingual students collaboratively cultivate translations spaces (Bloom-Pojar) for academic purposes, how students through their brief translingual exchanges build a sense of cultural and communal identities with their multilingual teachers while noting how these communities often possess an acute and strategic awareness of their metalinguistic abilities.

In the last chapter (chapter 5), "Creating Culturally Sustaining Environment through Translanguaging" I analyze the findings in connection with the research questions and discuss, more importantly, the pedagogical implications of my study. For example, citing relevant findings in my research that students and teachers do translanguaging in different disciplines, especially in science, technology, engineering, and mathematics (STEM), I talk about the potentials of incorporating translanguaging across curricula (TAC) and Translanguging in the Discipline (TID) approaches for writing classrooms. I illustrate how such pedagogical shifts would not only benefits students academically in their varied academic pursuits and backgrounds, but also create academic spaces more relevant for multilingual students as TAC

and TID frameworks give them the opportunity to bring in their non-English languages in these spaces. The chapter also discusses how such frameworks create academic spaces that are more inclusive and linguistically safe.

Chapter 2: Research Design

This qualitative study critically investigates teacher-student translanguaging instances in a US higher educational setting. It aims to learn how multilingual students leverage their non-English languages with teachers that share them in largely monolingual academic settings and how these exchanges may contribute to the building of relationships, trust, and community among other things. Being inspired by Django Paris and Samy H. Alim's theory of culturally sustaining pedagogy (CSP), it examines the student reported, outside-of-the classroom translangauging interactions with their teachers during teachers' office hours, online appointments, and even casual conversations in the hallway—anywhere big or small that tell us something about "the rich and innovative linguistic, literate and cultural practices" (2) of these diverse groups. A study of student-teacher translanguaging can give us a rare glimpse into how these communications start, who gets to initiate them, and what they transpire into.

My interest in teacher-student translanguaging stems from my own experiences regarding this. During my tenure in my doctoral graduate program, I have been involved with multiple projects focused on students' diverse language and literacy practices and drew inspirations from those. For example, for one such project, I, as a part of a team of fellow graduate students as researchers, investigated graduate students' communicative practices across contexts. For this project, we, as a group, interviewed 35 graduate students and facilitated workshops for 15 graduate students to create artifacts that represented their communication practices. Through that project, I learned how graduate students in my current educational institution navigate different situations, in various contexts, leveraging their diverse linguistic, rhetorical and composing practices. In another collaborative project with a fellow graduate student that was based on

undergraduate multilingual students' language use, I studied how these students mix their languages in different contexts. We, as a pair of researchers, conducted 10 interviews in total. The participants were all multilinguals as they spoke languages like French, Spanish, Russian, Arabic, Mandarin, Japanese etc. Through that project, I learned that the participants use their full linguistic repertoire especially as they speak but not quite when they write. These prior research experiences fueled my interest in translanguaging in higher educational settings and I decided to find out more about this through my dissertation. After studying student to student language use in multiple projects, I wanted to know what it looked like when multilingual students get to meet a teacher who shares their non-English languages and what those interactions communication looks like.

Research Questions

In researching multilingual students translanguaging experiences with their teachers, my research questions for the study included the following:

1. How do multilingual students in the US higher educational institutions translanguage with their teachers who share a non-English language with them?
2. How do these translanguaging experiences impact the students' relationship with the teachers they translanguage with?

My first research question on the multilingual students' translanguaging experiences sets the tone for the rest of the study. This question was based on my personal experience as I wanted to know what teacher-student translanguaging looks like in other contexts and what implications those might have for student experiences in higher education. For example, I have always had positive results translanguaging with my students as I elaborated on this in the previous chapter. I have connected with multilingual students many times even though I was not fluent in that language.

For example, I am not fluent in Hindi but speaking with students who share this language always brought smiles to their faces. My students who are from the Middle East and speak Arabic always light up when I say a few words in Arabic in my conversations with them. Therefore, I wanted to gain more insight into this topic of teachers and students translanguaging. My second research question is designed to examine the influence the translanguaging interaction may have on the relationship between student and teacher. With the question, I thought about open-ended questions that I'd ask the study participants like: what the experience of translanguaging was like and if that had any impact on their relationship with the teacher they translanguaged with. I will describe the interview questions for the study in more detail later in this chapter. I expected to learn about their feelings and after-thoughts about the translanguaging experience and the impact they may have in their relationship. This question, like the first research question, was based on my personal experiences as generally I have had great relationship with the students I translanguaged with. Besides personal experiences of translanguaging with my students, other studies that I referred to earlier also made me aware of possibilities of translanguaging between students and teachers in their shared languages. For example, the study that I conducted with a fellow graduate student on undergraduate students' language use informs me of the tendencies of these multilingual students to translanguage with their classmates who shared their language background. This made me think about in academic settings students and teachers of same language background would consider translanguaging.

Research Methods

I leverage qualitative research methods for this study. I take an approach here that Bob Broad calls "*empirical*-qualitative" research—one that draws data from "…things people do, say, write in day-to-day life…" (199). What got me most interested and convinced about this

approach as fitting for my study is, as Broad illustrates, here the researcher's "primary focus" is "relationships and interactions among people not published texts" (199). This focus aligns with my research as I inquire about student and teachers' translanguaging interactions, student participants' subsequent reflections from those experiences and the overall implications of such unique "interactions" in higher education settings. As I find out from my participants interview responses that these translanguaging accounts they share are indeed part of their "day-to-day" lives in the academia.

To gather substantial and meaningful data on teacher-student translanguaging in the academic settings, I chose interview as the method of data collection. I selected interviews as they help people share their experiences easily and they facilitate accessing the interviewees' experiences with open-ended prompts—all of which align well with the purpose of this study. Thomas R. Lindolf and Bryan C. Taylor also note that interviews serve well to understand "experience, knowledge and worldviews" (179). The interviews then allowed me to gather detailed and descriptive data regarding participants' translanguaging experiences. More importantly, they create a space for the participants to reflect critically on their experiences.

With the above-mentioned purposes in mind, I created a set of interview questions that would help me go into depth in the participants' translanguaging experiences while they would help them (the participants) respond explicitly and elaborately in ways that would connect to the research questions. The interview questions ask participants questions on how they identify, their language backgrounds and if they translanguage in other settings. The questions were carefully crafted to reinforce the translanguaging experience they may have had with a teacher they share their non-English languages and what that experience means to them. There was a total of six interview questions while the question of teacher-student translanguaging had a sub-set of

questions. I had only six questions because I wanted to leave enough time for the participants to respond to the questions, and I wanted to allow time for the follow up questions that may emerge from participant responses. The interview questions for the participants were the following:

1. How do you identify yourself—as a multilingual student, an international student, or something else?
2. What languages do you speak? In what contexts do you use them?
3. Do you ever mix these languages as you speak?
4. Who do you mix languages with?
5. Have you ever used languages other than English with any of your teachers who has a language in common with you?

a) If yes, tell me more about that experience.

b) Were there moments when you switched completely to that language?

c) What was that experience like for you?

d) How did that impact your relationship with the teacher?

6. If you haven't translanguaged with any of your teachers in languages other than English, why haven't you done that?

In addition to learning about translanguaging experiences, the interview questions for this study aim to explore issues related to students' linguistic and national identities. I wanted to find out if multilingual students prioritize their language background or their national background when they identify themselves. I also wanted to know why they identify the way they do. I included this question purely out of curiosity as I always prefer the marker "multilingual" when asked the identity questions. I wanted to see how other multilinguals respond to this question. As for other interview questions, especially the subset of questions under question number 5, my focus for the

to gather as much data as possible regarding their translanguaging experiences by inviting them to tell me stories about these moments. I also wanted to find out the barriers that get in the way of translanguaging between multilingual students and teachers in academic spaces. For example, if a multilingual student met a teacher who shares the same non-English language background as them, under which circumstances would they not engage in translanguaging interactions?

Data Collection and Participants

The data collection for this research was conducted at an urban research university in the midwestern region in the US. I received the IRB (Institutional Review Board) approval (IRB#21.272) in spring 2021 and began interviewing the participants at the same time. Data collection continued until Spring 2022. I conducted all the interviews on Microsoft Teams and recorded each of them upon the consent of the participants since we were still in the middle of COVID-19 pandemic. The final number of participants for my study was 30 in total. There were 15 undergraduate and 15 graduate participants in the study. There were 19 male participants and 11 female participants. On average, the interviews were 20-25 minutes long.

My own translanguaging experience helped me during the participant recruitment process. As a multilingual teacher, I often translanguaged with multilingual students. To recruit participants for my study, I personally reached out to the multilingual students that I knew from the classes I taught in the past. I sent out emails to the department listserv about my study, too. I also reached out to fellow graduate instructors to direct me to potential participants. To the prospective participants, I often sent out an email explaining the nature of my study, and their potential role in it. With some of the interested participants, I also met virtually to discuss further details of the study. To many of the participants, translanguaging was a new concept and I often had to explain what it entails. I gave them the simplest definition, like “translanguging is when

you use words from different languages like English and Bangla within the same sentence". In the emails and during the virtual meetings, I explained the nuances of the informed consent. Some of my study participants were US-born, domestic students whereas many in the graduate student participant pool were international students. The reason I recruited both undergraduate and graduate participants was to understand the differences and similarities that their translanguaging experiences may have. I also wanted to see how the interpretation and impact of these experiences align and vary. The participants varied from linguistic, ethnic and national identities—coming from around the world while there was a number of participants who were US-born. The following table gives a glimpse of the linguistic and cultural backgrounds of my study participants:

Major Non-English Languages Spoken	Number of Speakers	Participants' Countries/Origins
Spanish	4	US
Urdu	2	Pakistan/US
Hindi	6	India
Bangla	4	Bangladesh
Arabic	6	Middle East (Jordan, Saudi Arabia)
Farsi	4	Middle East (Iran)
Russian	2	Russia, Serbia (US)
Mandarin	2	China

Figure 1: Participants' languages and number of speakers

Most of the participants in this study were from STEM major disciplines. During the interview, many participants shared they were from different engineering graduate programs like

Mechanical Engineering, Civil Engineering, Computer Science, Data Science etc. Undergraduate participants in my study, too were largely from the sciences. This was indicative of the fact that translanguaging between students and teachers were happening across disciplines and spaces in the university. The following pie-chart represents my study participants' disciplinary background that clearly show the dominance of STEM majors in my study as well as the cues of translanguaging across disciplines:

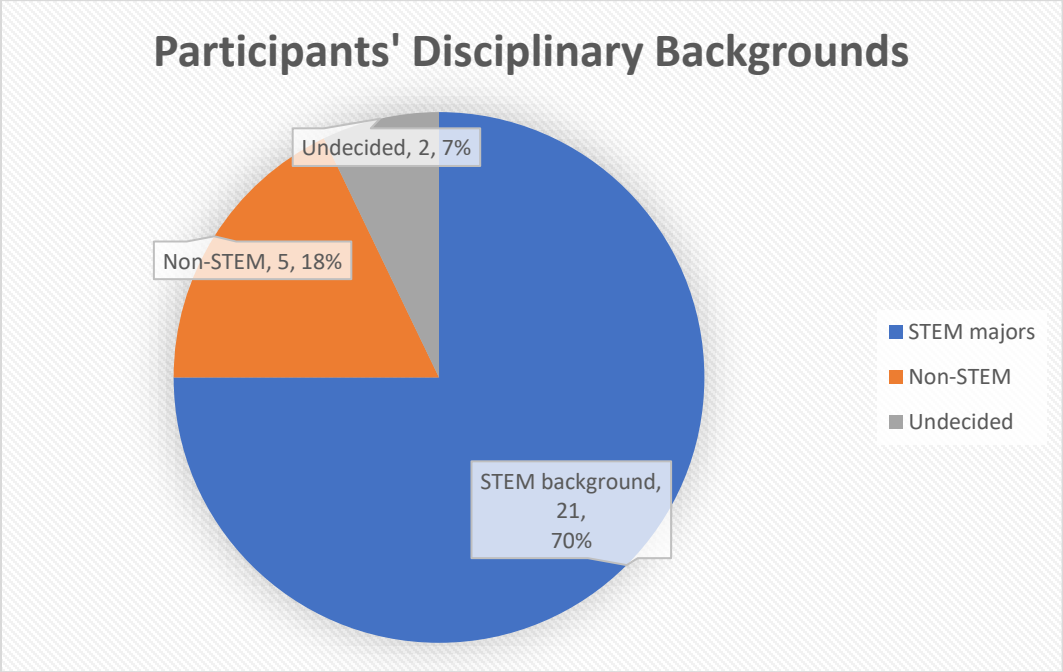

Figure 2: Participants' disciplinary background

During the interview, 21 participants in total mentioned that background as one of the other Engineering or Science disciplines, while 8 of my participants mentioned their disciplinary background as non-STEM majors like English, Communication, History and so on. There were a couple of participants who did not mention their disciplinary backgrounds.

For the interviews that I conducted, I adopted a "feminist understandings of interviews" being inspired by Cynthia L. Selfe and Gail E. Hawisher's approach to this methodology as mine

also highlights the stories and narratives that the participants of my study share (37). Selfe and Hawisher note this approach to interviews makes the interview process more flexible— "more-interactive exchanges" with the participants as well as enabling the researchers to "encourage" participants "to help…make sense of them [their stories]" (41). This feminist model of interviewing gives the research more of a shared experience for both the researcher and the participants as they cocreate knowledge through this practice. During the interview sessions, this approach helped make the interviews more engaging, giving me the flexibility to ask follow-up questions to the interviewees and sharing my own translanguaging experiences when it was relevant. Feminist research also values researcher positionality with respect to the research and this way challenges the traditional notion of research being completely objective while it isn't since any research topic that a researcher may choose will one way to other will reflect the researcher's interest and investment in it as was the case for me in terms of this study.

Data Analysis

For qualitative analysis of the data elicited from the interviews in the study, I leverage multiple analytical frameworks. First, I use grounded theory to systematically look into the data that I collected for my study. This theory was first developed by Barney Glaser and Anselm Strauss in 1967 (Bryant 86). It not only gives a systematic process to do the analysis but also helps the researcher eventually theorize data. Before I began coding the interviews, I took time to listen and watch the recorded interviews keeping an open mind so that the data could speak to me. As I was involved in this process of visiting and revisiting the collected data for the study, I remained involved in and frequently deployed

> analysis [that] involves what is commonly termed coding, taking raw data and raising it to a conceptual level [that] involves interacting with data (analysis), using techniques

> such as asking questions about the data, making comparisons between the data and so on, and in doing so, deriving concepts to stand for those data, then developing these concepts in terms of their properties and dimensions. A researcher can think of coding as 'mining' the data, digging beneath the surface to discover the hidden treasures contained within the data. (Strauss 66)

I used the afore-mentioned strategies by Strauss with a view to leveraging the open coding method during the first phases of my interaction with the data. I used software such as VLC video player to watch and listen to the interviews as this helped slow down the pace of speech. I also took notes while listening to the interviews as these helped me keep up with the transcription. These notes were also helpful in thinking about my conversations with the participants in real time without the need to pause the video/audio every few seconds. Further, I chose to start with the interview notes because I wanted to get a sense of an overall, holistic sense of each participant's interview before I went to full detail with each word of interview transcription.

I also use Victoria Clark and Virginia Braun's thematic analysis (TA, henceforth) to look into my dataset. They define TA as "a method for identifying and analysing patterns in qualitative data" (120). Clark and Braun note TA to be a method rather than a methodology. According to Robert Merton, another proponent of TA, it is a good way of knowing "…knowing what you are doing—and why you are doing this." (336). While he (Merton) describes this method as a good way of knowing one's work, Clark and Braun prefer this method for its "theoretical flexibility". Using TA as an analytical lens makes analysis less labor intensive and simpler of looking at data while seeing patterns in them. This is what I experienced while using this lens in the data analysis phase in my study.

All the names of the participants were changed to their pseudonyms before I started transcribing my data. I also took notes for each interview. After I wrote down the notes for each interview, I looked at the full transcripts. The interviews were automatically transcribed when I was recording them through Microsoft Teams app. However, they were some discrepancies in them, so I checked them word to word and line by line to maintain accuracy of transcription. I had to manually change words and spellings sometimes during this process. During my interaction with the data, I spent more time listening and watching the recordings to take notes on them. I also went through my notes a few times and noted down my observations on the general themes that I saw emerging. My notes focused on the frequent patterns and themes of participants' responses. The notes also helped me think about the categories and themes for coding.

My notes were often word to phrase level descriptions for method of translanguaging interactions and the places these happened. For example, while watching Halim's recorded interview, I took notes on how he translanguages with his teacher "only over the phone" and in "his office". After that I looked at the full transcript of his interview and noted how he talks about not translanguaging in the classroom. I originally coded these as "translanguaging". However, I noted participants often mention the place and method ("in his office", "over the phone" etc.) which led me to contemplate the importance of place of translanguaging and write about it. Therefore, both the notes and referring back to the full transcription for contexts helped with my coding process and later analyzing the data through proper thematic categorizing. The full transcript helped me see the texture of the student's thought. Similarly, from Manan's interview recording, one of the study participants, I took notes on his translanguaging experience with his online course teacher with whom he translanguages "when everybody left". I included

this phrase under the same code where I included Manan in the parenthesis, so I remember whose quote I am noting. In the same vein, I took notes on how Shi mentions translanguaging at his teacher office during his interview and included that under the same code.

One of the main categories of data in the study was "relationship building". The subcategories under this were "timing", "initiation" and "spatial consideration" as each of these had codes to capture the essence of what they participants were saying in regard to the processes of translanguaging in academia. For example, I used codes like "self-vigilance" and "self-censorship" for the subcategory of "spatial consideration" to describe the struggles multilinguals have about translanguaging. I used codes like "time", "wait", and "longer" to include in the subcategory of "timing" that students. The next major category was "translanguaging and its impact". For this thematic category, I especially focused on how impact of translanguaging with teachers on the students. I found out that translanguaging not only contributes to relationship building but participants' academic purposes. This got me thinking about connecting—translanguaging and translingual writing for academic purposes. One of the student participants also mentioned her passion for translanguaging in her emails, which I interpreted as translingual writing. I discuss these and other themes through my discussion of key findings in Chapters 3 and 4.

To guide my analysis and writeup, I applied Bloom-Pojar's framework of "rhetorical translanguaging" to the data I found through TA. In her framework, she describes steps of the rhetoric of translanguaging: 1. Relationship building, 2. Complicating language ideologies, 3. Cultivating translation spaces and 4. Critical reinventing discourses between institutions and communities. All these four steps tie to my study findings as I see how translanguaging relies on relationship building; translanguging in academia demonstrates multilingual students'

complicated language ideologies; multilingual students and teachers cultivate translation spaces for academic purposes and all these underlines the necessity of critical reinvention of discourses in spaces that students navigate as part of multilingual communities in academic settings. I discuss all these in greater length in chapters 3 and 4.

Further, participants' responses regarding their identification during the interview—whether they identify as multilingual, international or something else gave intriguing details about how they identify and why, which led me to find out that they do not identify one way or the other because they believe strongly in one of the categories (multilingual or international) but because they sometimes identify themselves one certain way because they are used to doing this in certain contexts. I learned that identification can be influenced by habitual practices among other things. So, the data analysis process required additional and extensive reading on different themes that I saw emerging from my data. I discuss these categories in full detail in chapter 3.

Limitations

I decided to learn about how multilinguals leverage their non-English languages with teachers they share these languages with. I believe that we can learn a lot about the language practices of these students, especially how they use these languages in a setting which is mostly monolingual. While the process of gathering data collection on this is quite a challenging task from selecting the participants who are multilingual and who may have translanguaging experiences, there are some limitations to the process. For example, I rely only on the student version of their translanguaging narratives. Also, I look at one source of data as I could not manage to include teacher's view and experiences translanguaging primarily because of time constraints and lack of scope within one single study. Initially, I wanted to include teachers' perspective on translanguaging and did interview a couple of teachers. However, I soon realized

that it would be time consuming to expand these perspectives interviewing more teachers and this would disrupt the timeline that I had to finish this study. Also, many of the participants were my former students, so, this may influence the things they mentioned during the interview. However, during the recruitment process, I repeatedly and explicitly mentioned that they should not feel any pressure to participate in my study. Also, most of my participants talked about translanguaging with other teachers whereas only a few mentioned translanguaging with me. I assume that because of the nice translanguaging experiences that I have had with them and for their positive impact, participants took part in the study being self-motivated.

As I analyze the data in full detail in the next couple of chapters, it shows how multilinguals engage in translanguaging conversations with their teachers despite many challenges. Chapters 3 and 4 demonstrate what they think and feel about such unique interactions and, most importantly why and how they have translanguaged with their instructors and what their (translanguaging interactions') lasting impact has been on them.

Chapter 3: Relationship Building and Its Challenges

My study was intended to find out how translanguaging between students and teachers contributes to language visibility and how it connects them (students and teachers) by building trust, affirming linguistic recognition and eventually developing a deeper sense of community. My analysis of participants' responses illustrates the context, nature, influences and implications of translanguaging in higher education settings. However, before I turn to analyzing student-teacher translanguaging, I want to look at the first section of my interview questions for the participants. This part of my interviews asks students about their language background which gleans insight into how multilingual students both from the US and abroad identify themselves on this question. For this study, as much as I was interested in this study to get a glimpse of how the multilingual students translanguage in academia, I was also curious to know what they prioritize when they identify—their national background here in the States or their linguistic identity as multilingual or both.

The question of identity is a complex one as its definition and how it is used may vary substantially in different contexts. For example, one may have one identity in the family, but may act as a different person altogether when it comes to their professional sphere. In other words, a person's familial identity may differ from their professional one. In theories of identity, identity is often defined as "…a set of meanings defining who one is in a role (e.g., father, plumber, student), in a group or social category (e.g., member of a church or voluntary association, an American, a female), or a unique individual (e.g., a highly moral person, an assertive person, an outgoing person)" (Burke 67). Paul Kroskity connects identity and languages closely. He defines identity as, "as a linguistic construction of membership in one or more social groups or categories (111)". However, in other contexts, identities and identification may not be

easily distinguishable. For example, one may live in two or more countries and speak two or more languages. They may keep in touch with both the languages and countries—moving in between them regularly. In such contexts, how do people identify themselves? Do they prefer one (linguistic identity) over the other (national identity)? These questions led me to come up with questions for the interview where I ask participants about their background to see if they identify based on their languages or immigration status in the US. I wanted to see how multilingual participants respond, what they prioritize—their linguistic identity, status of immigration, or possible mixed-race/ethnic backgrounds.

When it comes to identifying one way or the other, people may do it sometimes reflect about it as they speak—something Bethan Benwell and Elizabeth Stokoe describes as "ongoing" (25) way of identifying. Most of the participants in the study identify themselves ongoingly as they seem not to have thought about identification in a translanguaging context. Another factor that impacts their way of identifying is some of them not really familiar with the word "multilingual". However, once I explained what the term entails, many said they'd rather identify themselves as such and thus be ongoing about their identification especially when it comes to the context of translanguaging. For example, I explained the term in simplest words in that "multilingual is a person who speaks multiple languages". Also, many of the study participants were either international students or had ties to other countries than the US. Such participants' responses manifest some struggle with their identification. I observe this struggle to identify one way or the other (multilingual or international) especially among the participants from multi-ethnic backgrounds who have international family ties. The responses, however, are varied since some interviewees identify themselves based on their language backgrounds holding this as their primary source of identification and others see themselves as internationals. For example, Nayla,

an undergraduate participant, identifies herself as “multilingual for sure”. She voluntarily informs me how her identity is mixed based on her family roots and her upbringing here in the US. She shares her struggle with identification—being caught between two identities because of her shared identity in both countries. She tells me about her struggle with identification or the choices she has as she “never fully” identifies herself “as hundred percent Bosnian or hundred percent American” as she feels she is “a mix of both” even though she is born here. It is her parents who are from Bosnia. Her difficulty in this regard manifests in her words, “I just can’t identify as a single one because I have experience from both sides. Nayla tells me the complexity that may surround the issue of identification for people who speaks languages other than English. She adds that she often feels “lost” because of her multi-ethnic identity like many of her friends do, “In a sense, umm, at times I just feel lost like many kids from immigrants.” From her comment on how other immigrant children feels about their identity, it appears that they may talk amongst themselves about this feeling of being caught between two identities. At least on her part, she emphatically asserts that she can’t subscribe to a singular identity. Even though it is not in identical languages and wordings, another participant, Sabila, illustrates what appears to be a similar struggle that Nayla that she shares.

Sabila is an undergraduate participant who introduces herself as a multilingual student who speaks Spanish, Arabic and English. She shares that her dad speaks Arabic, and her mom is a native Spanish speaker. She describes her struggle with identification as “the issue”—the problem. Like that of Nayla, she brings forth her multi-ethnic identity, “I am Mexican American, then I am Arab American.” Within the same breath, her utterances apparently note her struggle—“the issue”. In her word words, “Sometimes, I don’t feel like I belong either because I am half of both.” However, she does note that she feels “less ashamed” at times “to be” who she is and

sometimes even "prouder" of her identity [multi-ethnic]. Going back and forth between statements of her not belonging in either of her identities and then stating her feeling of less ashamed and then proud of her identity seem a bit self-contradictory. These statements register her confusion to say the least and her struggle for certain. Also, these are a sure reminder of Nayla's feeling of being "lost" in multiple identities. Like Nayla, Sabila also refers to others who might share her feelings about multi-identities, "And just the fact that there are other people like you. You recognize that within yourself, and you tell yourself that it's okay." Apparently, multi-ethnic participants who have international family ties and backgrounds have mixed feelings about their identities and reassure themselves thinking about people with similar [multi-ethnic] backgrounds—something that Nayla alludes during in her interview.

Other interviewees gave apparently simpler answers in terms of identifying on the basis of language or national background. For example, participants like Mazid, Ezaz, Aman, Miguel—all undergraduate students (with various nationalities), identified as "multilingual" because they speak more than two languages. Other participants like Mariam, Tehrim, Masri identify themselves as "international" students because they come from other countries. However, there were participants like Raihan who would not feel comfortable identifying as multilingual just because his English is "not good enough". Some participants do not conform to binary that I give them multilingual or international and identify as both. For example, Wasuma identifies herself as both international and multilingual. There were complicated responses from Rahad who explicitly identifies himself as "multilingual" because he is a "citizen" though he comes from another country. He later clarified that if somebody asks him where he is from, he will mention the country he comes from but in terms of identifying as multilingual or international he'd go with the former. Didar, another participant in my study tells me that he

identifies as multilingual not just because he speaks more than one language but because it is a "cool" thing from professional perspective as this attribute adds to one's "resume". Jacinta as US-born participant identifies as multilingual because she speaks another "language at home". Other interviewees give similar responses to Jacinta—simpler, and shorter response. For example, for Gabrielle, she identifies herself as multilingual plainly because she speaks more than one language as in, "I identify myself as a multilingual student because I speak multiple languages—yeah". Some participants thus account for their home language and speaking practices in terms of how they identify.

Apart from multi-ethnicity, and multiplicity of home languages, participants also attribute immigration status in the US in the way they identify. I also note that habit factors in how participants identify themselves. For example, some participants assert that they are habituated to identify themselves in certain ways in educational settings in the US. This habit of identifying in a certain way also plays an important role. For context, international students in the US fill out different forms where they will have to identify themselves as "international" students. This grows into a habit. For example, Abid, a graduate student from a South-Asian country talks about this habit. He shares that he always identifies himself as "an international student" because he has been here in the States for only "two years" and that is how he always introduces himself. According to him, "it's more like a habit thing", and he adds a Bangla word for habit saying it is "his অভ্যাস (obvash=habit)." It is notable how he uses the Bangla word for habit "obvash"—meaning that he is used to introducing himself as international student and also because I speak Bangla, too. While Abid focuses on his habit or "obvash" for identification, there are participants who focus on their immigration status in the US in terms of choosing their identity marker—multilingual over international. Adil, for example, explicitly mentions how change in

immigration status affects in the way he describes himself currently. He describes himself as "a multilingual student" not because he speaks multiple languages but because he is "a US citizen now". According to him, the term multilingual "fits" him "the most" because of his US citizenship and this is why he does not see himself as an international student anymore. He also explicitly states that he would identify "differently" [international] had I asked him this question before he got his citizenship, "Maybe if you asked me back in 2016 or 17, I'd identify differently but yes.". Adil clearly corelates his immigration status with the way he identifies currently though his responses.

Another participant, from Southeast Europe originally, Arpita who recently has a change in her immigration status illustrates the same rationale as that of Adil for identifying with the term multilingual. Arpita prefers this term because she is a legal permanent resident holding "a green card" now. While her instance amplifies the immigration factor in participants' identification, she, like Abid also notes identifying as international was her habit for a long time as she used to identify as such for a long time during her tenure as undergraduate and graduate student in the US adding that she was on a "student visa at that time". Ashati a graduate student participant also alludes to habituality as a factor in terms of identifying herself as an international student because "that's how the terminology" is used when she applied for MA program here in the States.

There were participants in the pool who prefer to identify with the term "international" over "multilingual" even though they are both—multilingual and international at the same time. Mridul and Saurav were such participants who preferred that term "international" as Saurav explicitly voices his preference, "Though I am both a multilingual student and an international student, I would like to identify myself as an international student." Preference to particular

terms, thus, factors into how participants identify. There are participants who were unfamiliar with the term "multilingual" and have not thought about identifying one way or the other. Saif, an Azari speaking participant, for example, leans toward the term "international" because of this. In his own words, "I prefer to use international student" while noting he "honestly have not thought about this uptill now." Apparently, Saif not only admits his preference but does not think about his identity from this angle as well. The following table presents how participants across the dataset identifies themselves on the question of identification:

Number of Participants	Identified as only Multilinguals	Identified as only International	Identified as Both (Multilingual and International)
30	9	6	15

Figure 3: Participants' Identifications

It is important to consider how students identify and how they contemplate their identities as that is an important factor in teacher-student relationship building. For example, students who identify as multilingual and or international may be more likely to connect with teachers with similar backgrounds. I see that across my dataset that students feel more connected to teachers they can identify with. However, this is something I'll discuss in greater length in the latter part of this chapter.

Now I turn to the sections of the data where they talked about their translanguging experiences in academia. Overall, the participants share how translanguaging in academic spaces can be challenging for them and while they share their translanguaging interactions with their teachers. In other words, part of participants' responses exhibits challenges regarding translanguaging in academic settings while responses regarding the translanguaging experience

and their reflections on these interactions demonstrate benefits of translanguaging like relationship building between teacher and students that lead to more open conversations and communications. They share the nuances of their translanguaging interactions highlighting what impacts their decisions to translanguage in academia. For example, participants report on translanguaging with their teachers outside the classroom—often when they visit their teacher's office. Also, they illustrate major factors that influence whether they'd translanguage with the teacher or not and how they would go about it. In multiple sections that follow in the chapter, I discuss these major findings regarding translanguaging interactions in higher education settings in more detail. For analyzing the data, I use Bloom-Pojar's "rhetorical translanguging" as an analytical framework through its four steps: 1. relationship building, 2. language ideologies, 3. translation spaces and 4. critical reinvention of discourses through translanguaging. In this chapter, I discuss how the first two of these steps operate in my dataset.

Relationship Building

Relationship building is difficult in general. When it comes to developing relationships in academic settings various factors get into the mix of things—like the question of setting—place, time and contexts. It depends on the nature of the relationship between people who engage in it as Bloom-Pojar notes, "Relationship building serves as a foundation for any kind of productive translanguaging" (23). Relationships then precede translanguaging. Multilinguals do not just meet randomly and start translanguaging even if they share similar language backgrounds. Different factors indicate the complexities surrounding the issue of language use where personal relationship and contextual considerations play key roles. Bloom-Pojar aptly notes, "Language use is always personal and political, so to expect students to engage in translanguaging with their classmates and teachers in the same ways that they do with their family members and close

friends is to disregard the institutional contexts in which the classrooms are located and the power relations of the various contexts where students may translanguage" (21). The choices people make when it comes to language use and how these choices not only vary person to person but also across contexts impact whether individuals choose to translanguage or engage in any language use for that matter. Language use is determined by the kind of relationship people have, the context it develops in, and the proximity of it, close or distant.

Relationship building through translanguaging is then a complicated process. There are key factors involved in it that impacts teacher-student translanguaging in academia even before it takes place. My data and the subsequent analysis of it not only identify them but more importantly demonstrate how these factors—space, time and initiation interact with one another discretely and synchronously at times. As much as I focus on these pre-translanguaging factors and their impact on translanguaging, I also analyze how translanguaging between students and teachers in their non-English languages deepens their relationship in multiple ways. I highlight while the shared non-English translanguaging does connect the students and teachers primarily, in certain cases, their shared interests also deepen their relationship. For the sake of organized discussion, I will focus the first part of my analysis on the process of relationship building in connection of its three key factors—spatial consideration, timing, and initiation—the processes within themselves and the complexities that arise from close examination of them.

The factor of *spatial concerns* may seem to be the simplest on the surface-level, but it is the most complicated because it indicates how space and place factors often become a challenge for multilinguals to translanguage. By spatial consideration, I mean how the places and spaces of academia and US higher education institutions not only affect relationship building but the translanguaging itself in complicated ways. It involves participants' thinking about things like

location as in the country they're in and whether they're at school or home. Across my dataset, some participants mention they generally do not consider using their non-English languages with their teachers since "this is America", or "it is school" which indicates how entrenched the idea of monolingualism/English-only in US higher education is among students and its normativity. Other participants, however, go a step further and clarify how spatial consideration—especially the heightened awareness of the place and surrounding people's language background impacts their decision whether to translanguage or not. They fear that people may listen in or overhear what languages they speak and if it is different from English, they may be judged for their use of it. However, they do not see these concerns as restrictive for their linguistic freedom, rather regard them to be the norm.

Now before I bring up specific examples regarding these points, I do acknowledge that the primary medium of instruction for most classes in US higher education is English. However, all of these classrooms house people from different language backgrounds. In such context, a teacher and student's translanguaging in their shared non-English languages in the classrooms may be too radical in the least and might as well be seen as exclusionary for some students at the worst. These are perhaps reasons for all of participants, undergraduate and graduate alike repeatedly mention they translanguage/d with their teacher outside the classroom. Participants often go to visit their instructors in their office room during their office hours to discuss an assignment or a difficult course concept. Some participants also report translanguaging in the hallway or even in the parking lot in cases. However, the pattern gets problematic when several participants mention their heightened awareness—vigilance of their surroundings—if there are people around that may not understand their non-English language when it comes to translanguaging. This heightened awareness of surrounding people's linguistic background when

scrutinized complicates the notion of "spatial consideration" for translanguaging. It makes it a criterion of its own when the phenomenon of teacher student translanguaging in academia is considered. This heightened awareness raises a series of important questions in terms of relationship building and translanguaging—does this hyper-vigilance impede translanguaging in academia? Does this concern slow down the process of developing a congenial relationship between teacher and student based on their common non-English languages? Does it make translanguaging sort of a secretive practice? Do these language minoritized students feel insecure about their multilingual backgrounds? Do they fear backlash? In an effort to understand these intriguing questions if not to fully answer them, I critically examine some of my participants' responses and thoughts about spatial considerations for translanguaging in academia. Halim[1] a graduate student participant in my study notes his concern for surrounding when translanguages. He uses the word "regard" to refer to his concern for surroundings as he talks about his translanguaging interactions. Halim is of Pakistani descent who speaks Urdu. He *emphatically* underlines the importance of being vigilant of surrounding people, and being especially mindful of their linguistic backgrounds when he translanguages. While detailing his views on this, he repeatedly mentioned that he would translanguage with his professor "especially no one else was around" or while he is in his office. I probed Halim on his responses here a bit. Our conversation from that point on went the following way:

Halim: "I translanguage with my professor especially when no one is around."

Anis: "So, what do you mean by "especially no one else is around?"

Halim: "By no one I meant people who do not understand Urdu since I respect them for whatever language they speak".

[1] Pseudonym. As noted, all participant names in the study have been changed.

Anis: "You seem to stress on this point—that you translanguage when no one is around—why so?"

Halim: "I think translanguging in non-English languages is "disrespectful" if it is done around people who do not understand the languages being spoken."

Halim reasserts his view on this stating that he strictly follows this practice—would translanguage with the professor "individually or separately" and only around the people who can access the language. Like many participants in the study, Halim's translanguging first started when he visited the professor during his office hours to discuss a course topic. Halim also told me that he always translanguaged with his professor "over the phone" or "when he visits his office".

As much as I respect Halim's regard for other people's linguistic background, and his statement that non-English languages/translanguaging around people who do not understand those languages can be disrespectful—one might question what about speaking English around people who may not understand it? Will that be disrespectful in the same way? Also, it seems speaking his non-English language to his teacher only when no one is around or over the phone makes it not only limiting but gives it a kind of secretive outlook which is unfortunate to say the least. Besides this vigilance, the majority of the participants reported to have translanguaged with their instructors at their office. What appears is the teacher's office gave them the notion and feeling of safety where they will not be frowned upon or judged for their non-English language background. When I use the word "safety" in this context, I refer to how the multilingual students feel they will not be judged for the non-languages they speak—it's the feeling of security and assurance for them for their non-English languages. Further, to me, Halim's case

tacitly brings forth the issue of language prioritization and linguistic appropriateness in connection to spaces and places.

Spatial concerns also dictate the speaker to prioritize one language over others and categorize one language as appropriate over the other based on the place and space they are in and people around them. In fact, spatial considerations and concerns give rise to one's own language otherization as it becomes clear when I examine other participants' comments in this context. Going back to the transcript, I noticed that Manan another graduate student from a different South-Asian country who speaks Hindi mentioned things that are thematically similar to that of Halim's. He would translanguage with his professor in his online class during after-class sessions. Manan also underlined in the same statement that he would do so when "everybody left the class meeting".

Anis: Did you and your teacher translanguage via chat features on Teams on you directly speak to him?

Manan: No, not via chat feature. I would wait after the class as he usually stays online after class to take questions from students. I translanguaged at this time with the professor. Everybody left the class meeting at that point.

I must mention Manan did not stress it but simply mentioned it while describing the context in which he translanguaged with his professor. Also, I did not ask Manan why he would only translanguage after everybody left the class meeting and I am not sure how he would respond to that.

Apart from Halim and Manan from my participant pool, almost all participants report they translanguage with their teachers in their offices. While analyzing the data, this made me wonder why it only seemed to happen in their offices or other spaces outside the classroom. Is it

because they feel safe to bring out their full linguistic repertoire there as they share with someone who they relate to linguistically, culturally? Most importantly, spatial concerns about other people listening in are not an issue in this context. In the office setting, they are in a place and space where they would not be judged, watched and listened to in negative ways. The spatial concerns and how it impacts multilinguals' translanguaging reflection become clearer as I scrutinize what other participants' share on translanguaging in academia. I especially note what they say, the words they use to describe their feelings and thoughts about this. For example, Mizan, Amin, Samia and Deb—all international graduate student participants in my study hold the common view that "this is America", and they "will have to speak English in school". My conversation with Mizan, a graduate student from a middle eastern country is given below as this gives more context to my points here:

Anis: "Have you ever used languages other than English with any of your professors? For example, a teacher you know speaks Farsi—did you try with them?"

Mizan: "No, it never happens to me. I try to be like others and speak in English, speak in English with them."

Mizan's assertion that he tries "to be like others" was intriguing to me. He did clarify that he always spoke English with his professors/teachers but what was not quite clear was the part—"being like others". His "being like others" phrase means others who speak English. Mizan definitely indicate the norm of using English language by "others". His response also means how the dominant, standard language practices in school—obviously English-only practices would dictate his choice of language with a professor he may share Farsi—his non-English language. At least, that is what Mizan tells me. This trend in the dataset gets clearer and clearer as I look into my participants' responses to my questions. Below I present an excerpt of my interview with

Samia—a graduate student participant who also speaks Farsi and has the same national background as Mizan.

Anis: "If you haven't translanguaged with your teacher with any other languages, why so?"

Samia: "You know you use language to communicate. If my teacher doesn't know any other language other than English, so it does not make sense to use any other languages other than English. So, I feel that it would bother him. Imagine that my phone is calling, I don't answer that in Farsi in front of my advisor, I feel like it would bother him—talking Farsi in front of him."

Samia does not want to speak her non-English languages in front of her professor as she fears that would "bother" him. Her views regarding using Farsi tie to what Halim, Manan and Mizan said earlier about. These multilinguals do not want to challenge the status quo of English language in academic settings for fear that speaking non-English languages would be taken negatively by the people who do not share their languages. Their thoughts regarding their language use and choice also give us a peek at their language ideologies and demonstrate how complicated these can be.

Spatial concerns that participants talk about across the dataset also demonstrate how their thinking and beliefs about languages are complicated and, in the process, complicates the rhetoric of translanguaging. On the "step" of how translanguaging complicates language ideologies, Bloom-Pojar notes, "The distinctly rhetorical aspect of translanguaging interrogates linguistic inequality by deconstructing how certain speakers are perceived as speaking "good" and "bad" language based on social and cultural factors of power and prestige" (40). She talks about the complicated nature of language ideologies within "the context of transcultural

healthcare space", whereas my study shows these complications within the educational settings. The "good" and "bad" in educational contexts as my study findings show, is English language and non-English languages respectively. In other words, English language is often regarded as the "good" language, the appropriate and as some of my study participants hold, it is "professional" while they consider their non-English languages unprofessional in academic settings. In case of the multilinguals in the educational settings, English language holds what Bloom-Pojar refers to as the "power and prestige" (40). These complicated language ideologies demonstrate that multilinguals deem languages as markers of prestige in academia. Students who are minoritized in these spaces, might often feel themselves regarded as "less than" as many of this study participants in implicit and explicit ways describe themselves when it comes to the question of translanguaging and using their non-English languages freely in academia. These ideologies are results of their experiences in and out of academia which often indicate multilinguals' notion of linguistic appropriateness in educational spaces.

Multilinguals' thinking about linguistic appropriateness also connects to Nelson Flores and Jonathan Rosa's point about "language appropriateness". Flores and Rosa while explaining their theory of *raciolinguistic ideologies* elaborate on language appropriateness. At the core of their argument, they assert that "These discourses of appropriateness, we argue, involve the conceptualization of standardized linguistic practices as objective sets of linguistic forms that are understood to be appropriate for academic settings" (150). What Flores and Rosa argue is that standardized linguistic practices such as use of standard English has been established as the only appropriate language for academia. Halim and Manan's translangauging views and practices seem to be emblematic of this raciolinguistic ideologies. Samia's assertion about not choosing to speak Farsi further demonstrates how ingrained this ideology is in higher educational settings.

Multilinguals' complicated translanguaging ideologies also connect with Toni Morrison's conceptualization of "White Gaze"—one that Flores and Rosa's raciolinguistic ideologies builds on and one that Paris and Alim cites while advancing their theory of culturally sustaining pedagogies (CSP). In its original form as cited by Paris and Alim, Morrison said, "As though our lives have no meaning and no depth without the White gaze. And I have spent my entire writing life trying to make sure that the White gaze was not the dominant one in any of my books" (86). Flores and Rosa explain this notion of "White gaze" in more vivid details as in, "…the white gaze, the white speaking and listening subject should be understood not as a biographical individual but as an ideological position and mode of perception that shapes our racialized society" (151). They explain how racialized and minoritized people are impacted by who are dominant perspectives in the society. Because of such biased perceptions, monolingual views are championed, and minority languages are de-prioritized.

Multilinguals' discreet translanguaging practices and decision to refrain from translanguaging tacitly demonstrate their efforts to maintain an "*academic identity"* in educational settings. This term generally refers to maintaining an identity that conforms to established academic norms because those norms such as standard English language is considered to be the key to success (Nunez 13). My continued data analysis shows the singularity of this linguistic appropriateness in academic context—English-only. As per Samia, the student who I mentioned earlier in this chapter maintaining English is highly important in academic and professional settings. Part of our conversation about Samia's language practice in academic setting is given below:

Anis: Did you translanguage with any of your professors here at [name of the school]? If yes, tell me more about that.

Samia: No, I always speak English at school. Everybody speaks in English here. I read in English, take test in this language, everything.

So, from Samia's statement above, it is evident that she follows the linguistic norm at school. Implicitly at least, she gets at the fact that speaking English is part of maintaining her academic ethos since everybody, meaning all students and faculty "speak English". Based on her narrative, it appears she tries to stay true to her "academic identity"—one that is based on performing everything in school from taking tests to reading activities in Standard English—the only appropriate language. Samia also thinks about the larger context of the language, "Also, this is America and I have to speak English", she tells me during our conversation. The problem of academic identity based on monolingualism is well-documented by researchers (Brooks, 22; Cavazos, 19; Flores & Rosa, 20; García & Kleifgen, 62). This notion of language appropriateness and academic identity narrows the scope of language use for multilingual people and marginalizes their non-English languages. Samia also adds that she would speak Farsi only at home and prefer not to speak it outside her household. Nelson Flores explains academic language as a "raciolinguistic ideology that frames the home language practices of racialized communities as inherently deficient" (24). Samia not only seems to limit her non-English language rather seems to completely suppress it in academic setting in case her supervisor finds it off-putting. The multilinguals, as these examples illustrate, highly limit their non-English languages both in academic and non-academic contexts. Flores and Rosa also point out the subsequent danger of this singularity of language appropriateness as they argue that this can also lead to "linguistic stigmatization" that is based on "speakers' racial positions" (152).

Linguistic stigmatization is a common theme in my conversations with participants. This stigmatization can express itself in different ways. It can also stem from a particular experience

which leads to stigmatizing one's own languages. For example, Mariam, an ethnically middle eastern student who mentions how she literally stopped translanguging outside of her home because of her workplace experience. During my interview with her, Mariam shares her story where her non-English language, Arabic. was attacked. She tells me while she was speaking Arabic with one of her Arabic-speaking co-workers in her workplace one day, she was confronted by another co-worked who yelled at her and asked her if she was talking about him. Marian did not want to further elaborate on the experience, so I stopped asking her about the background of that co-worker. She just mentioned his main language was English. Her translanguaging experience in non-academic places clearly had a lasting effect in her choices in terms of language use in academic places. She only speaks Arabic "at home now" because of her workplace experience of what Anzaldúa would call "linguistic terrorism". Anzaldúa defines linguistic terrorism as "attacks" on one's native language as she explains the concept, "Repeated attacks on our native language diminish our sense of self" (80). What is worse, that experience seemed to bar Mariam from speaking Arabic in public altogether— "From that time, I stopped using Arabic around people who may not understand it."

Mariam's account is a fitting example of how adverse language experiences rapidly change multilinguals' view on their non-English languages. She now regards speaking non-English languages around people who do not understand it to be "unprofessional" even though she noted during her interview that she used to help using Arabic. Below is excerpt of my conversation with her about her use of Arabic in her workplace:

Anis: Tell me more about your Arabic interactions you mentioned previously.

Mariam: Sure. I used to speak Arabic with my customers all the time when they would come to my store. Some of them were not good at English. So, I translated for them. I helped them.

Mariam's narrative demonstrates that she facilitated the Arabic speakers who struggled with English. However, she mentioned how her traumatic experience stopped her from doing that. She has grown a sense of linguistic insecurity about her non-English language—Arabic. Mariam also shares, at least implicitly, how the fear of backlash for translanguaging obstructs use of her Arabic. Arabic language despite having clear leverage in her workplace is regarded as unprofessional by her. When I asked if she translanguages at school, her plain response was, "I try not to speak Arabic as much as I can when I am in public." She explained the reasons in her next statements—she mentioned, somewhat in line with what Halim mentioned, she would not do that because people may find it disrespectful. She also adds that she considers speaking Arabic in public unprofessional as I quoted her earlier.

Mariam did not have a translanguaging narrative with a teacher at UWM because she did not meet one who shares her non-English language. However, what she did have was the strong resolution not to ever use Arabic in academia. In her own words, "I'd would not use Arabic even if I met an Arabic-speaking professor". Her unwillingness to translanguage and resolution not to use Arabic outside of home is a form of what Vershawn Ashanti Young calls, "Internalized oppression. Linguistic self-hate" (65) which arises from the fatigue of following the dominant languages. Elizabeth Birr Moje and Allan Luke argue that language can be a powerful tool that determines "the type of person one is recognized as being and... how one sees oneself" (416). In Mariam's case her workplace translanguaging experience made her deviant from the norm and saw her native tongue as "unprofessional". As much as Mariam's traumatic experience regarding

her non-English language contributes to her linguistic "self-hate" as Young would call it, it could also be that her non-English language is specifically Arabic since it can be tied to the dramatic increase in Islamophobia in the US. This larger context could also play a role in Mariam's decision to limit her language to home use, which manifests her fear of backlash for her language background. This negatively impacted this participant and her customers who could use her help in translating.

Another participant in my study Shi—a doctoral graduate student from an eastern Asian country tells me how he "avoids" translangauging in school settings. I must add that during the interview, Shi seemed a bit hesitant to share his translanguging narratives at first. When he did open up, I saw how, like many other cases that I already discussed earlier, spatial consideration affects multilingual people's decision to translanguage. Part of my interview with Shi at this point went like the following:

Anis: Do you translanguage at school? Or have you ever translanguaged with any of your teachers or spoke Mandarin with them?

Shi: Normally I try not to speak Mandarin because it is school. Also, because you live in the State, you normally speak English. Also, Americans do not understand Mandarin. And with talking Mandarin to my professors, I, I try to avoid speaking Chinese with them, because I don't know…maybe it's because the American culture or the academic environment…normally say I speak English.

Anis: Hm, okay.

Shi: I don't know also the school life… expect me to speak English. It's good they treat me like normal students.

Anis: What do you mean by "normal student"? Do you mean regular students?

Shi: Yes, yes. That is the word.

So, we see that Shi strongly asserts that he "avoids speaking Chinese" with his Chinese professors as the "school may not like that". The school environment has a sure impact on his language use decision. Now what seems to be at work here in Shi's case is one called academic border in the scholarship. This idea of "academic border" was coined by Idalia Nuñez. She explains "academic border" as academic expectations that see dynamic bilingualism as non-normative and unexpected [counterproductive] for academic success (14). Nuñez explains that her theory of academic border translates to "the academic demands of their schooling experience" (11)—students need to meet the demand of English, or they will fail to succeed—this crosses the border she talks about. Shi, as it seems, talks of this demand in his own terms. For example, Shi explicitly mentions he does not consider speak Mandarin because of "the culture, American culture or the academic environment". Also, while Shi was responding to my question about this language use and translanguaging practices in school, he paused for some time. He frowned and took time to respond. I am sharing the non-verbal cues as these may indicate his attitude toward his thinking. It seemed spatial concerns for academia are evident in his non-verbal reactions, and he did not expect these questions because the thought of translanguaging at school does not generally cross his mind since he views it as an English-only place. Shi also mentions the professors he shares Mandarin always "want" him to speak "in English" and stress on the need to improve his English. The idea of academic border that Nuñez elaborates cannot be more explicit than Shi's instance. From what my participants tell me about this academic border—the demand and expectation affect their decision to limit their translanguaging and in cases even to try it. The negative message that schools communicate to students with multilingual background is abundant in relevant scholarship. For example, Jim

Cummins comments on the devastating effect monolingual policies in children, "Schools traditionally had communicated a sense of shame in regard to children's language and cultural background rather than a sense of affirmation and pride" (33). From Shi's and other participants' assertation about translanguaging and using their native languages in the academic environment in the institution seemed to have instilled a sense of negation if not shame.

These narratives from the study participants clearly demonstrate the complexities of translanguaging ideologies that multilinguals hold. Apart from linguistic stigmatization about translanguging in academic settings, there are self-censorship and self-surveillance practices going on for multilingual people when it comes to using their non-English languages both in academic and non-academic settings in some cases. Multilingual people would only speak their non-English languages when they are within their own communities and "stop using" them outside their communities while other participants share the same mindset in more of an implicit way. Halim, Manan and Mariam's accounts of refraining from using their non-English languages directly connect to the persistent problem of English-only policies that permeates both academic and non-academic spaces that views having non-English languages inappropriate in academic spaces and in many cases in all spaces. Nuñez holds, "These deficit views also reproduce a binary between home and school practice, and rationalize the linguistic surveillance that schools engage in to protect the values of the academic identity, while marginalizing emergent bilinguals" (12). I see an extension of Nuñez's views that the linguistic surveillance is not only executed by schools, rather because of long monolingual traditions and raciolinguistic ideologies—the multilingual themselves impose *self-surveillance* when it comes to translanguaging in academic spaces.

Before I wrap this section on spatial concerns and all the complications it brings up when it comes to translanguaging in academic settings, I must mention one of my undergrad student participants' comments about his linguistic expectations that show how racialized our views are about linguistic norms. Rahad, for example is another Arabic speaker from a middle eastern country in my study. While talking about translangauging in academic settings, he candidly shares his views on it. He said if somebody randomly speaks Arabic to him, he'd be "caught off guard". When I asked why, he added "but if you'd tell me [if you spoke Arabic to me], I'd expect it [I'd take it normally] coz you look like Arabic." Rahad's statement demonstrates how ingrained raciolinguistic ideologies can be. He said that he never spoke Arabic with any of his teachers here. He mentioned he did meet people who say "Assalamualaikum" (Peace be upon you) in Arabic but that is the extent of it. Like many other participants' Rahad's native language is restricted to home use— "I mostly use it at home" as he notes. What seems evident from my Rahad's assertions that speakers' racial positions not only cause linguistic stigmatization, but it also sets certain language expectations for non-white persons too. A language-majorized subject's language use—for example a white person speaking Arabic may also seem deviant too to a non-White language minoritized person.

Now it seems multilingual students in many cases especially focus on the place they translanguage, while also considering the people that are in that place and their varying language backgrounds. Also, prior experience regarding translanguaging impacts its future use as is the case with Mariam. All these considerations and concerns are connected to space and place factors of relationship building process in academia. The causes and effects of these considerations and concerns add extra layers of complications in the relationship building process and translanguaging practices as a whole since it limits, and at times completely bars

multilingual translanguaging in academic places. Now I turn to the other two factors involved in these: *timing* and *initiation*. Both these factors are also heavily affected by the spatial considerations and their causes and effects. These tri-factors—spatial concerns, timing, and initiation are not only interwoven as one affect the other/s but also connect closely to the three key components of translanguaging as Bloom-Pojar reminds us— "trust, inter-relational stakes and intimacy" (21) between the speakers.

Temporal Factor & Initiation

In general, the *time* factor indicates the amount of time the student and the teacher take to start translanguaging for the first time. When it comes to the time factor, the student and the teacher translanguage when they are comfortable with each other—usually after a certain period of time. This period of time is fluid as according to some participants' accounts, it is a few days while others report taking weeks' worth of time before translanguaging with their teacher happens.

In response to the interview questionnaire, participants detail how the relationship develops over time and when they first translanguage with their teachers. These details are important as they reveal the nuances of the process of relationship building to better understand translanguaging in higher educational contexts. Also, it is important to add that different participants focused on different parts of these processes. Some elaborated on the time and place of translanguaging whereas others detailed the initiation part of it. Saurav, for example, is a graduate student from a South Asian country especially elaborated on the time factor. He mentioned that it took four meetings to start translanguaging with a professor he shares Hindi—his non-English language. However, during his interview he underlines that even though he guessed at the very first meeting that the teacher speaks Hindi, he *chose* to speak English with

him. Saurav mentioned that this teacher was not from his department but from another department. He went to the teacher' office to examine his computer issue since he worked with the IT department on campus. What is perhaps more intriguing here was Saurav's emphatic pronouncement that the professor also knew that he (Saurav) speaks Hindi. In his own words, "He immediately, obviously he identified me like from…he him, like knew me just when he saw me from same land…he is from [the name of the country] as well." Saurav reiterates that the *silent* recognition happened at the very first meeting between them about their commonality—not only about the language but also about the country of origin. He mentioned that there was frequent communication between them—noting those communications were primarily about computer issues the professor would have but not about other things. Saurav explicitly noted the number of times it took them to translanguage—*four* meetings. Although Saurav does not mention how spatial consideration might have influenced his decision to wait that long [four meetings], but he did mention that during his training IT-related support on campus, he was encouraged to speak and conduct "professionally" with his clients. Clients, I must mention, in this context means the people who Saurav interacts with to solve their IT-related issues. Apparently, his mentioning of this fact while sharing the context of his translanguaging experience might indicate that the training might have caused implicit pressure on him to maintain a professional outlook speaking English only in the earlier days of his communication with this professor. It also aligns with other participant's stance on this—considering non-English languages as unprofessional. According to Saurav, his teacher first spoke Hindi with English—thus *initiating* translanguaging with him. Like many participant's cases, Saurav and his professor translanguaged in the professor's office. He also added that once they started

translanguaging, they switched completely to Hindi and it happened "suddenly," noting it was initiated by the professor.

Other participants' accounts also align with Saurav's in terms of timing factor. Manan's translanguaging experience was with a course professor. The time factor was significant as he mentioned that the translanguaging did not happen at the early stages of the course, rather it took a "bit of time—like after first few weeks". While giving more context of his particular experience, Manan revealed that his translanguaging with the professor happened in an online course—after the regular lecture sessions. The professor would keep a chat window open and also stayed online for extra time in case students may have questions about the lecture. During these sessions, Manan's translanguaging happened with his professor, usually by the time when everybody left. His professor initiated translanguaging when he asked him in Hindi if he had any questions. Manan then asked him questions about the course through translanguaging—going back and forth between Hindi—his non-English shared language with his professor and English. Unlike Saurav's, translanguaging between Manan and his course professor never switched completely to Hindi—rather they went back and forth between the two languages as noted earlier. However, like that of Saurav, his translanguaging instance was teacher-initiated as well. Manan's narrative revealed that translanguaging happens in online settings too, not just in face-to-face settings.

The timing factor also varies according to participant's account. For example, Adil a graduate student mentioned that he spoke Farsi—his non-English common language with one of his professors when he visited his office. According to him, as soon as they found out about their common language background—they started translanguaging and they "quickly shifted" to Farsi "completely". The same thing happens to Mazid—an undergrad student from a middle eastern

country who translanguaged with his teacher the very first day when he went to the teacher's office to discuss a course assignment. Unlike many participants, Mazid initiated translanguaging with his teacher "just by throwing a word or two in Arabic" to test his teacher's "initial response" according to him. He noted she did the same in return—responding through similar translanguging pattern—mixing Arabic and English words. After that, he directly asked if she spoke Arabic. From Mazid's accounts, it seems translanguaging back and forth with his teacher finally gave him the confidence to ask about his teacher's language background. They switched completely to Arabic at one point.

In terms of teacher-student translanguaging, it is important to examine who starts translanguging first. This is a factor that is interwoven with temporal factor. For this study, I describe this moment and the question of who first starts translanguaging as "initiation" factor. Almost all the participants that had a translanguging interaction with their teacher told me that it was initiated by their teacher. The ones who did not have translanguaging experience also mentioned that they would not initiate translanguaging mentioning that they fear the teacher may not like it. For example, Mazid told me that he would only translanguage "If the teacher speaks [translanguage] first." Samia also mentioned that "I would only speak Farsi if the teacher spoke it first." When I asked her why she would not initiate it, she stated that she is not sure how the teacher would respond to it, adding that she does not want to "upset" her professor. The power dynamics between the speakers who translanguage also factors into it—especially when it comes to initiation since student participants who are on the lower end of the power spectrum do not initiate translanguaging for fear of how initiation from their part may be perceived on the teachers' end in context of translanguaging.

Connections, Bonding, Trust and Unity through Translanguaging

For this part of analysis, I turn to the relationship aspect of translanguaging where I discuss how through translanguaging, students and teachers connect to one another at a more personal level as many of the participants indicated during the interviews. Across the dataset, I note the impact in relationship between student and teacher is not just based on their shared languages but also about finding out about more one another. This study demonstrates how translanguaging in academic settings brings out the humane and emotional side of student-teacher communities. Participants tell me that they do not only translanguage because they share a similar language background, but they often do because they find out more common things apart from language. For example, Miguel noted that usually he talks only about academic stuff with his teachers but with her, the topics transcend the boundaries of academics. He would talk about his family and personal interests with her. Our conversation about the impact of teacher-student relationship because of translanguaging went like the following:

Anis: Did the translanguaging experience impact your relationship with the teacher?

Miguel: Yes. I try to talk to a lot of my professors but usually never gets to be very personal, but they'll always be very class focused. But with her, I was able to talk to her about my family and also about certain interests of mine just because they [the translangauging conversations] were very open about themselves and their interests. We have had a full-on conversation in Spanish about fruits and vegetables.

Anis: Ah ha! Similar interests? How did that go?

Miguel: It went great, because she grows certain fruits that I am also interested, and I'm trying to grow those. And she was talking about how she has some of those trees. It's been a learning experience.

These conversations led them to find “similar interests”—like his teacher and he both like gardening. Miguel went on to say that his teacher would offer him tips for growing certain fruits—and thus share her gardening experiences that he might find useful. Other participants had similar reactions to translanguaging with their teacher. For some of them it brought relief. For example, when I asked about Saurav first reaction to translanguaging—Saurav’s first brief words were, “That conversation was so comfortable for both of us.” When I pressed on a bit more to elaborate on his translanguaging experience, he elaborated that speaking to that teacher in his “original language” and “getting to know things about that person”, to him was “quite inspirational.” It cannot be more evident from his comment that when the “academic border” (Nunez) crossing does happen—the spatial considerations and concerns are secondary—it brings a relief for the speakers, at least it was for Saurav. He also added how not only the act of translanguaging, but the story of that teacher energized him and made him feel “uplifted”. Saurav attributed translanguaging experience to being the catalyst to connect them “on a personal level”. He mentioned his first few meetings with the professor was rather formal when he communicated in English with his—those meetings remained limited to talking about the computer issues the teacher was having. He mentioned that he used to speak in “very professional tones” when the professor was asking questions about the technical issues he was having. However, once they started translanguaging and switched completely to Hindi at one point—the communication patterns and scope changed too. He mentioned their conversation would often include “many topics of home”. The frequency of their communication also increased as per Saurav’s account—the professor “would ask, like call him or email him anytime” he wants after the translanguaging experience. It is evident in his account that the dynamics in their relationship changed as a result of their translanguaging in their shared

language. Saurav's account aligns with that of Halim whose teacher would also contact him on a personal level. These instances show how shared non-English languages—translanguaging bridge speakers creating a sense of community among speakers of those languages.

While elaborating on his reactions and after-thoughts regarding the translanguaging experiences, Manan noted that he felt more comfortable, being able to translanguage with his professor. He mentioned this [translanguaging] is not something he can get to do with many people "here" [in the US]. He also added that while translanguaging—going between Hindi and English with the professor made him feel like he is not really talking to a professor but rather to a person—to someone he can open up to about his challenges that he faces on daily basis coming to a different land and being adjusted with everything here. Manan's account demonstrates that translanguaging instills a sense of trust that makes conversations more open and candid. In his own words, these exchanges show a "type of trust" between them as their conversation would not be limited to just course related topics but veer off to other things, too. He also noted that because of translanguaging exchanges he felt more open to asking him questions on topics that he would find hard to understand. Translanguaging only helps him understand his course context better thus helping him on academic levels but also empowers him to get over his hesitance to ask clarifying questions that is apparently a by-product of the trust as Manan earlier mentions.

Like other participants in the study, Halim describes his experience as a "good relationship building" one when I asked him how translanguaging impacted his relationship with his teacher. The relationship deepened over time developing a sense of trust and reliance between them—especially one in which the professor relied on him to confirm visibility and accessibility of course contents from the students end especially when he "encountered issues on Canvas". Under those circumstances, as Halim describes, the professor would reach out to him

and ask, “Can you see that?”—he adds to give an instance of such interactions. Before I could further inquire about this sign of trust between them, Halim voluntarily admits that “that built a very good trust on each other.” Thus, he indicates his appreciation of his professor’s trust in him to check for his course site’s functionality on other students’ behalf. Halim acknowledges how the show of trust deepens the relationship between them. Halim also noted that while translanguaging they’d often switch completely to Urdu. Translanguaging also helped build a lasting relationship between them as they remained in touch and “are still good friends” well after the course was over. Toward the end of this long interview—30 minutes to be precise-just to be to be confirm and double-check on my end as a researcher, I asked him if he believed translanguging in their shared language Urdu was the main catalyst of this lasting bond between them. Halim briefly but firmly remarked, “yes, yes—that sure was the reason.” He unreservedly attributes translanguaging bridging him and teacher—creating a lasting bond between them. Also, when I asked Mazid to share his feeling of the translanguaging experience with this teacher, he was “it was natural”. He also added that he “felt recognized” [his teacher understands his language and ethnic background] and it was a “warm feeling’ for him something, as he added that “rarely happens”. He went on to say that these exchanges gave him the feeling that she knows him on a different level. He also reported that since that exchange, they’d often greet each other in Arabic and the entire communication became more “comfortable and natural”.

Gabrielle was ecstatic when I asked her how translanguaging impacted her relationship with her teacher. According to her, a supposedly brief conversation with the teacher about an assignment turned into an hour-long conversation about many topics. When I asked Gabrielle about the impact of these spoken and written translanguaging experiences with her teachers, she said she felt a “bigger connection” to both of these teachers.

Elaborating on the phrase, “bigger connections” Gabrielle mentioned that she felt “much safer and more comfortable” while interacting with these teachers—a reaction that resonates with most of my study participants who translanguaged with their teachers.

Translanguaging taps on student and teacher’s shared cultures as well that evokes a sense of cultural unity between them. My participants tell me it makes them feel they are in touch with their culture through translanguging. These translanguaging exchanges may be brief in nature but they are strong reminders for the speakers who they are—culturally as my participants tell me. Tatyana Kleyn argues that translanguaging in academic settings can enrich students’ linguistic and cultural resources (21). From my dataset, I see that the teacher-student translanguaging and non-English exchanges *become* the cultural resources as these exchanges, according to them, help in touch with their cultures. Further, the participants focus on these exchanges itself than the length and scope of them since these are usually brief and include a few non-English words. For example, Aman, another undergraduate participant in my study described his translanguaging experience as “broken Arabic” as that was not full conversation in Arabic. During the interview, he reported that he greeted his teacher in Arabic in the hallway saying “Assalamuwalaikum” (Peace be upon You) to which the teacher greeted back saying “Walaikumus salam” (Peace be upon You, too). Our conversation about translanguaging was like the following regarding this:

Anis: Have you ever translanguaged with any of your teachers?

Aman: Yes, in broken Arabic. Does that count?

Anis: Sure. Tell me more about it.

Aman: My teacher was going to the classroom, and I met him on the way and said, “Assalamualaikum”. I wanted to see how he responds. He said, “Walaikumusalam”. I really liked that.

Aman said the teacher was Muslim and he wanted to see how he (the teacher) responds in Arabic or English. He said he "liked it" when he was greeted back in Arabic. When I asked him, how he knew his teacher was Muslim, he noted it was from "his [teacher's] name". Aman also added that they often met just before class and would exchange greetings in Arabic "like this". Aman also added that this same teacher he refers to, greeted him saying "Ramadan Mubarak" at the start of Muslim holy month of Ramadan (month of fasting). He said he was really "happy" to have these exchanges who knows about "his culture". These translanguaging greetings become common cultural grounds between students and teachers. On the question of impact of these exchanges, he "definitely felt a sense of bond" with this teacher who, according to knows about "Muslim culture". Aman was not alone in reporting such an impact from brief translanguaging student-teacher exchanges.

Ezaz and Wasuma shared similar if not identical stories of brief but impact translanguging experiences with their teachers. Ezaz's experience was also limited to greetings with his teacher which happened after class when he approached him to ask a question about an assignment, he had difficulty understanding. According to Ezaz, he started out with greetings, saying "Assalamuwalaikum" to which his teacher smiled and said "Walaikumusalam". Ezaz had similar observation like Aman and mentioned he did "this" (started the conversation with Arabic greetings) knowing the teacher was Muslim. During the month of Ramadan, he greeted his teacher saying "Ramadan Mubarak" to which the teacher responded back the same way and again with "a smile" as Ezaz noted. He said he liked "the smiles" from his teacher during these translanguaging exchanges since these were "kind of recognitions of their similar culture and language". Wasuma's exchange was with me as I was her teacher and she greeted me with Arabic words every time we would talk. Like Aman and Ezaz, she greeted ["Ramadan

Mubarak"] me during the beginning of month of Ramadan. During the interview, she mentioned how much she "loved using these Arabic" with "a teacher on campus" as she met no Arabic speaking students as of yet. She noted it was her first semester here. During the interview, she also exuberantly mentioned that she was "glad that I [as her teacher] was there." When I asked her to elaborate, she, in a way echoed what Aman and Ezaz reported—she was glad to meet a teacher who "understands her language, culture and religion". Wasuma noted that she speaks "English everywhere in USA" and speaking just a little bit of Arabic was "a relief" to her.

Shi, the graduate student I talked about also seems to leverage translanguging for cultural purposes. For example, on occasions like Chinese New Year, his teacher would greet him in Mandarin, and he would greet back in the same language. This teacher, as Shi noted wants him to practice English more—the reason why they speak English. Shi also shares later his second teacher-students translanguaging narrative that he had another Mandarin-speaking professor who he meets occasionally in front of the elevator, or in the parking lot. During these occasions, he would call this professor by his Chinese names or greet him in Mandarin. He quickly noted that in classrooms he would always communicate in English. However, it is evident that Shi also uses translanguaging to connect culturally to his teachers even though it does not, in his case, extend to personal bonding. Connecting to similar cultures through translanguaging in Shi's case corelates with my Arabic speaking students like Ezaz, Aman, and Wasuma who reported similar feelings.

As previously mentioned in the methodology section, I had personal interest in the topic of this study. During data collection, I interviewed a few Bangla-speaking participants who shared their translanguaging experiences with me. I should also acknowledge the fact that they were my former students. This fact may have influenced their reflections and conversation with

me. Abid, for example, speaks Bangla as his non-English language that shares with me. He and I often would engage in translanguaging after class sessions. Sometimes, we would switch completely to Bangla. We started translanguaging when I set up a Teams meeting with him in response to his request to discuss a class assignment. During the interview, Abid shared this translanguaging narrative and his thoughts on it:

Anis: What was it like for you when we switched completely to Bangla?

Abid: It was like more comfortable and enjoyable. I can express myself more clearly.

Anis: So, it was more comfortable for you to speak Bangla with your teacher?

Abid: Yes. I can express myself more clearly. With Bangla, there is more common ground. In English there may be some communication gap since I may not understand some words you say. So, it's more comfortable. Yeah. And when you explained the assignment in Bangla, it was very clear what you expected of us.

So, Abid's translanguaging with me gives him the ease of communication since he shares his non-English language Bangla with me as he notes repeatedly that it was "comfortable" for him. He also noted that explaining the assignment in Bangla helped him understand the assignment better. Abid used Bangla words quite frequently during the interview perhaps because he saw this as a translanguaging opportunity. For example, he said his communication with this teacher is "দিল খোলা" (dil khola—candid). He also noted that our last after-class conversation went "hour-long" going back and forth not only in English and Bangla but also included many topics and "much more open" that way.

Like Abid, Mridul is another Bangla speaker who I had translanguaged for the same class. Mridul reported our exchange during my interview with him. He shared that he communicated with teacher through email and Teams meetings after class where he

translanguaged with him. Regarding his feelings about the translanguaging experience with the teacher (me), he noted that those communications were “more comfortable” for him since those were in his “first language” [Bangla]. He also adds that sometimes he finds it difficult to communicate in English with teachers, but in my case, he did not face that “difficulty”. He added that emotions, feelings are easier to express in one’s “first language”. Mridul noted that communication with me was “closer” because of our shared linguistic identity, “It was like easy for trust-building between us”. As for an example out-of-class communication where our shared language is used, he cited the time when we were scheduling the interview for my study and how toward the end of that conversation he and I switched completely to Bangla. He also mentioned, like Abid, that our Bangla conversation was more candid and we “got better chance to know each other” since we talked about many things. Mridul also mentioned that translanguaging and eventually switching to Bangla transformed the relationship from “formal” to “beyond formal”—by which he probably meant that the experience went beyond the formal teacher and student relation as he noted it was “one step ahead”, “friendlier than before”—in his own words.

Zubayer is another Bangladeshi student who I interviewed for my study. Basically, he had similar things to share like those of Abid and Mridul that he felt more connected when we spoke in Bangla that started as going back and forth in English and Bangla. He also added that he spoke with another teacher in Bangla. Like his translanguaging experience with me, his conversation with that professor/teacher started out “mixing” Bangla and English but they “soon switched completely to Bangla”. In terms of the reaction and impact of his translanguaging experiences with his teachers, it reported that the translanguaging-leading-to-full-Bangla conversations felt “way more natural, free and open.” Zubayer also reported having a feeling of déjà vu that he experienced during those translanguging moments with his Bangla-speaking teachers. He noted

he felt like “going back home [Bangladesh]” and not feeling much pressure as he “did not need to put in efforts to understand them”. Similar to what Abid and Mridul noted because of their translanguaging experiences, Zubayer felt a “stronger connection” with his teachers because of shared “language and identity”.

Not all the participants in my dataset, however, reported they had a positive feeling regarding their translanguaging experiences with a teacher in academic settings, especially those who had just one instance of translanguaging with their instructors. For example, Adil is a graduate student participant in my study who reported having a translanguaging experience with one of his teachers. The exchange, like most other participants in the study in the teacher’s office. He narrated briefly stating that they switched completely to Arabic when they find out they both speak “the same language”. He did mention that it “definitely nice to be able to speak [Arabic] with an instructor, a professor” but denied having that impacting their relationship since it happened “only once”. Adil seemed a bit unwilling to elaborate anymore on this thread, so I stopped further pressing him on elaborating on his translanguaging experience. Continuity and multiplicity in translanguaging exchanges is an important factor for participants to feel positively about the experiences. To cultivate trust and sense of community through translanguaging, frequency of translanguaging factors is important as the participants who talked about having a lasting relationship with their instructors mentioned multiple instances of such interactions.

This chapter highlights the two steps of rhetorical translanguaging: relationship building and its processes that involve complicated language ideologies of multilingual students. Here, I underline how relationship building, the crucial first step of rhetorical translanguaging, is often impacted by numerous factors. Findings regarding multilinguals’ spatial concerns clearly show multilingual students in the US higher education settings do not feel safe or encouraged to

translanguage. The fear of backlash, hesitance to translanguage, apprehension about their non-English languages, and resultant self-surveillance manifest that multilingual communities see a huge wall in academic settings that separate their non-English languages. Also, these findings indicate the highly problematic trend that students see this—the devaluation of non-English languages as the only norm in academic settings. Also, testimonies from multilingual participants from my study elucidate how translanguaging experience outside the academia may negatively impact translanguaging in academia.

These also impact translanguging and relationship building as these happen within the periphery of academia because multilinguals fear they would be othered because of their deviant language practices. My analysis in this chapter further shows how multilinguals often regard their languages as unprofessional in academic settings and shy away from using them in these settings. This chapter demonstrates the challenges for relationship building and translanguaging for multilinguals in academia. Simultaneously, the challenges underscore the fact that there is a genuine need in academia to create a space where multilinguals would not worry about repercussions for translanguaging. If multilinguals do not translanguage in academia freely and fearlessly, it means that translanguaging in academic contexts will always remain limited and will happen only in the sidelines—like teacher's offices. Restrictive translanguaging will directly impact on knowledge making since multilingual bring with them what has been often referred to as "fund of knowledge". At the core of this theory, is the belief that people are knowledgeable and "…their life experiences have given them the knowledge" (Gonzalez, Moll, & Amanti x). This is something I will shed more light on later in this study.

Another major focus in this chapter is to demonstrate how translanguaging facilitates relationship building between students and teachers. This part of analysis shows how the non-

English, shared linguistic identities bring the students and teacher closer linguistically as they translanguage. Students and teachers connect not on the basis of similar interests and hobbies, similar stories of struggle can be a source of inspiration as participants indicate. Through their translanguaging interactions, they discover more about one another, and the relationship develops further—bonds are established, dependencies grow, and last but not the least, trust becomes a key part in these relationships. The translanguging accounts that the chapter illustrates show once students and teachers translanguging and develop relationships, it opens a window of new prospects, potential and possibilities.

One such potential and prospect of translanguging between students and teachers unfolds when multilinguals discuss how they translanguage with their instructors for academic purposes through cultivating "translations spaces"—the third step of rhetorical translanguaging. This clearly indicates its pedagogical implications that I highlight chapter 4. The next chapter argues how multilinguals' instances of translanguaging across their various courses, in varied academic contexts, as the findings indicate in my study, can be leveraged for different pedagogical directions. In this end, I will talk about the fourth step of rhetorical translanguaging: "reinventing" the current translanguaging discourses in its academia.

Chapter 4: Translanguaging for Clarity, Connections and Communities

In chapter 3, I analyzed how rhetorical translanguaging involves steps of relationship building part of which, in and of itself, shows multilinguals' complicated language ideologies. I also analyze how these ideologies are results of long-held monolingual traditions in academia and multilinguals experiences regarding their non-English languages in the society at large. The chapter also highlights how, despite challenges of translanguaging and relationship building, it does happen, and students and teachers develop relationships through translanguging. Part of their translanguging stories, as I hear during my conversation with my participants, focus how they primarily visit the teacher's office to discuss course contents. This demonstrated how these participants took advantage of their non-English languages for academic purposes when they translanguage with their teachers. Participants tell me while translanguaging with the teachers, they leverage their shared languages to make sense of an idea or discuss a concept that is new to the students. Translanguaging scholarship also cites the use of translanguaging by the teachers to discuss academic texts and how they encourage their students to take advantage of their linguistic repertoire to understand such texts (García, Johnson, and Seltzer 78). The case these scholars discuss are premeditated use of translanguaging whereas in the teacher-student translanguaging narratives my participants share seem to be happening instantaneously. The translanguaging instances that my participants share with me demonstrate how instructors and students make a shared space among themselves through their languages to make meaning of ideas that multilingual students struggle with.

Translation generally means turning one language into another—textually when written and verbally when spoken. However, the process is definitely far from simple. Margot Foster defines translation as "an act through which the content of a text is transferred from the source

language into the target language" (n.p.). According to Foster, the language to be translated is called source language (SL) and the language to be translated into is the target language (TL). Hasan Ghazala explains, "translation is generally used to refer to all the process and methods used to convey the meaning of the source language into the target language" (1). Ghazala highlights the process as part of the translation. According to John C. Catford, translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL) ", (20). Catford's definition is similar to that of Foster as it also talks about the replacement of one language with another for translation. I discuss translation above because my participants talk about translanguging in terms of academic purposes in a way that is similar to translation work. However, it connects to the third step of rhetorical translanguaging, with Bloom-Pojar's theory of "translation spaces".

In Bloom-Pojar's theory of "translation space", it is "any space that requires translation works across different forms of meaning-making through various modes, languages and discourses" (59). Her translation space gives spaces for multilinguals to go back and forth—thus navigate between their languages to make sense of the world around them. Bloom-Pojar explains how translation space requires speakers to "to figure out what they want to discuss and how they can explain concepts to each other" (62). Across my dataset, my participants tell me how they cultivate these translation spaces through asking questions, explaining different words, terms and sentences to each other especially as they talk through academic contents with them. During their discussion with their instructors, multilingual students would bring up terms, and theories written and discussed in English that are hard for them to grasp. In these conversations, the teacher would deploy their shared languages, non-English language to explain the difficult ideas, terms and theories to their students. For example, Wasuma shares a translanguaging exchange with her

instructor where they cultivate this translation space. This happened during her visit to the instructor's office. The teacher was an Arabic speaker who translanguaged with her "to help her understand her lessons" as she put it. According to her, it was a Physics course and she struggled to understand a certain theory since it was written in English. She shared her struggle with her teacher. During their conversation, they switched back and forth in English and Arabic because she would not understand certain words in English. Below I share excerpt of our conversation:

Anis: Can you tell me a little more about your translanguging experience with your teacher?

Wasuma: Sure! He taught our Physics course. There was a theory and there were some words, and sentences that were difficult for me. In Arabic we will both understand the explicit meaning of the sentences. He tried to explain it to me in Arabic in easier way. I feel like that really helped me. He really wanted me to understand those in my language.

In Wasuma's instance, the Arabic explanation helps her comprehend those ideas better as she details her translanguaging experience in this context. She also noted their conversation never switched fully to Arabic. Like a couple other participants in my study, Wasuma notes that translanguaging is used for a short period of time.

Wasuma's account thus turned out to be one of the instances of translation spaces where she and her instructor are going back and forth between Arabic and English to understand the ideas she struggles with. Bloom-Pojar's extended explanation clarifies Wasuma and her teacher's translation space even more as she notes that her view on translation "integrates textual spaces as written and spoken discourses are mediated and as texts are transformed through conversation" (59). Wasuma's teacher and she use their full linguistic repertoire to "cultivate" this translation

space through their conversation and fills in knowledge gap in this context. Other participants also report the cultivation of translation spaces in academic contexts through translanguging.

Shi, a mechanical engineering graduate student, who I mentioned earlier, also adds to this narrative of academic use of translanguaging through cultivating translation spaces. He was initially a bit hesitant to talk about his translanguaging experiences. This could be because of fear of his image, something I talked about early in this study. Anyway, he did finally open up about his translanguaging experience in academic settings. During the interview, he mentions that he translanguaged with one of his engineering instructors who he has been working with for a long time and would often meet in his office to discuss research ideas. During their conversation, they would sometimes switch to Mandarin especially when Shi struggles to comprehend "some ideas". Shi stresses that his teacher would only switch to Mandarin for him to comprehend the "idea fully". Below I present excerpt of my conversation with Shi about his translanguaging interactions,

Anis: Tell me more about your translanguaging interaction with your teacher.

Shi: With this professor, he would speak Mandarin with me occasionally because he wants me to focus on the ideas more clearly, more clearly and it helps me understand those ideas when he explains them in Mandarin. Because I am not a native speaker, and the terms, the words are very very important and a little bit complicated for me, then he would speak Chinese to me, but not often, not often.

During this part of the interview, Shi reiterates that he wants to "grasp" the ideas "very very clearly", so he would also ask questions in Mandarin and his instructor would explain them in Mandarin. Thus, Shi gives another example of how he and his instructor cultivate translation space where they leverage their linguistic means, Mandarin language for making unclear,

difficult ideas clear and easy to understand. Like Wasuma and her teacher, Shi and his professor access academic ideas through translation space.

Mazid, another participant in my study shares his translanguging narrative where he spoke Arabic with his Chemistry instructor. Like other participants went to meet this instructor to talk about an assignment where he discussed it through translanguaging. When I asked him about his translanguaging experience, his brief response was it was "natural" as he knew that the instructor speaks Arabic and he also pointed out that the teacher would also know his Arab background from "facial features and accent" in his own words. I asked Mazid to elaborate his experience in terms of what they translanguaged about. He told me he was struggling to understand one of the assignments that was discussed in class. He met the instructor in her office hours to discuss it further so that they "both are on the same page" about the assignment expectations. Part of my conversation with Mazid's translanguging experience with his instructor is given below:

Anis: So, I really like how you mentioned part of it was in English and part of was in Arabic. Could you tell me more about your experience?

Mazid: Sure. I asked her about the assignment, she used a particular term that was unfamiliar to me. She switched to Arabic when I pointed at that term to explain what it means. I must say that I did start our conversation with Arabic greeting, "Asslamualaikum". I also asked her at the beginning of our conversation if she speaks Arabic just to be sure.

Anis: Nice!

Mazid: Yeah, that [asking is she speaks Arabic] probably made her think that Arabic would help. It did. Actually, we have an Arabic word for that term which I didn't know.

Mazid's experience with his instructor, like other participants I discussed, was also about understanding the academic content better. Translation spaces, then, help with discussing academics across multiple languages in educational contexts. Another participant, Adil, who was a Computer Science graduate student, briefly shared that he translanguaged with his instructor in Farsi. He discussed his researched ideas in going back and forth between Farsi and English once he learns his instructor speaks Farsi during their conversation. According to his account, his instructor used a few Farsi words that helped him understand "the directions he should take his research to." Adil did not seem interested in further elaborating his experience. However, his statement, "We went back and forth in Farsi and Arabic" and mention "few Farsi words" to better internalize his research thinking told me that Adil and his instructor also cultivated translation spaces for academic contexts. These instances can be seen as leveraging translation space for academic accessibility. As it turns out from these accounts of translanguging between teachers and students, they work across their linguistic repertoire to leverage translation spaces. These spaces help to explain and understand the academic ideas that may be difficult for the students. Further, their translation spaces focused on different languages (English-Arabic, English-Farsi) and discourses (student-teacher discourses in academic context) in science-based fields like Mechanical Engineering, Civil Engineering, Physics and Chemistry.

While translanguaging refers mainly to the spoken version of this unique languaging practice, writing back and forth in two languages is usually described as "Translingual writing". I personally see this as the written manifestations of translanguaging. Translingual writing shows multilinguals do not just shuttle back and forth (Canagarajah 63) their languages when they speak, they do it when they write too. Translingual writing is a communication practice for multilingual communities. Among my study participants, Gabrielle is the only person whose

narrative includes translingual writing with her teacher. Gabrielle mentioned that one of her teachers used some Spanish words with her in the email exchanges they had which was the first step towards forging "a special relationship" as she described the story to me. During the interview, she mentioned that she speaks English "only outside of home" and personally prefers mixing Spanish and English while she speaks and writes. Gabrielle's translingual emails help her find another convenient space of communication between classes and home. She also added the context of this email communication between she and her teacher. She noted this happened during COVID period when email communication was "really high" according to her which she also describes as the "only source of communication" at that period. Greeting in Spanish ["buenos días"—Good morning] from this teacher positively surprised Gabrielle, "Wow, you know, I was like okay! She knows that I speak Spanish." Gabrielle was visibly excited while recounting the story and she noted how she "felt warm inside" seeing the Spanish greetings from a teacher's email, saying, "we have something really big in common." She mentioned that for first few times they went back and forth in Spanish and English—meaning that they translanguaged through emails but then she took "a bolder step" as she noted—writing an entire email in Spanish, letting her teacher know how she was more comfortable in Spanish language than in English, "I just started typing in Spanish instead of English." Gabrielle did note that she mentioned in the email that she is "more comfortable in Spanish than in English" and mentioned that her teacher completely understood her since she was a Spanish speaker too. When I asked her how she felt regarding these email exchanges, she was ecstatic and candid in her response, noting how she could express herself fully in Spanish more fluently and fluidly since she regards Spanish as her mother-tongue. Gabrielle further noted an important point here about the limitations of cross language translation saying that sometimes certain language expressions

cannot be translated. When I asked her to elaborate on this, she mentioned certain expressions in Spanish can only be understood in Spanish and can't really be translated in English or other languages, "Then I feel like maybe even a few words, we can't even translate them in English, so, it's actually necessary to speak Spanish." To me, Gabrielle here makes a point that translanguaging seems to work better than translation at certain times because of limitation of inter-language translations.

Besides their academic use of translanguaging, participants also illustrate strong *metalinguistic awareness* through their responses. Through this study, I also analyze what they do with their metalinguistic awareness—how they react to their perceived differences when they translanguage with their teachers. In many instances, participants report how they notice marked differences in the dialects they speak as opposed to the ones their teachers speak. Most importantly, these observations, and comments about the dialects illustrate the keen metalinguistic awareness they possess. Metalinguistic awareness is defined as "an individual's ability to focus attention on language as an object in and of itself, to reflect upon language, and to evaluate it" (Thomas 531). This idea of focusing on language as an object is shared by other scholars. Ulrike Jessner defines metalinguistic awareness as "the ability to focus attention on language as an object in itself or to think abstractly about language, and, consequently, to play with or manipulate language" (42). Both these definitions focus on mainly two things—first viewing abstract thinking as part of language experience as that helps to see how language works, and second language is an active process involves taking action because an evaluation and/or manipulation of language is going on when one is using a language while speaking or writing. A more contemporary view on metalinguistic awareness is not that far from these definitions but also defines it as "the capacity to reflect upon and manipulate linguistic features,

rules or data" (Falk, Lindqvist and Bardel 229). From what I hear from my participants while they are translanguaging, they are doing all these—reflection upon language, evaluating and manipulating it as well that demonstrates their metalinguistic abilities. For example, while describing his translanguaging experience, Mazid adds that that he notes his teacher spoke Moroccan Arabic and he could perceive the dialectal difference in their Arabics. In his own words he heard the differences in his teachers "pronunciation, word usage, intonation". Below I share part of my conversation with Mazid about his translanguaging experience with his instructor, especially regarding the dialectal exchanges he highlighted:

Anis: Please tell me more about how you engaged in translanguging and especially the dialectal part that you mentioned earlier.

Mazid: Sure. Sometime during our conversation, I would ask initial questions just to understand where I am supposed to adjust my language. I would consider myself, it's not something I'd brag about, but I'd consider myself conscious about my words, my dialect.

Anis: Sure, you are.

Mazid: I'd do that to understand how I make choices while we speak. For example, when the teacher told me she is from Morocco, I thought okay, I'd take it slowly so that she does not go fully Moroccan and it's one of the hardest of Arabic dialects. When she almost went fully Moroccan dialect, I'd use [his country's] Arabic dialect and English to bring back some balance.

Mazid, as he details his translanguaging experiences, demonstrates how he clearly was paying attention to the linguistic details of their conversations. As much as my data shows participants' metalinguistic awareness, it also shows how it impacts students' translanguaging and demonstrates how they act when they recognize the dialectal differences. As for Mazid, he mentioned that Moroccan dialect of Arabic was "the hardest", so during his translanguaging

exchange, he purposefully switched back to Arabic and English rather than fully switching to Arabic because Mazid is not fluent in Moroccan dialect. Mazid's strategy was intriguing and also informative at the same time as it revealed a different iteration of translanguaging—transdialectal conversation.

My other study participants' translanguaging narratives show similar meta-linguistic awareness on their part and diverse reactions to noting of dialectal differences and similarities. For example, Miguel's teacher was from Spain and while he is originally from Mexico—therefore, they had dialectal differences in their language exchanges. As Miguel elaborated that "more interesting interactions" were with his teacher when she would use a familiar word [Spanish] in a context he is not used to using it in. He adds that he "would just use a different word for it [the context]". Miguel mentioned that he thoroughly enjoyed speaking Spanish with his teacher and learning about the dialectal difference. To him, it was more of a learning experience, "learning more about my language" as he put it. He further noted that he does not speak Spanish much outside his family, so he liked the experience of being able to speak the language in academic settings. Like Miguel, Ashati, a graduate participant reports that she not only notes the dialectal difference when she translanguaged with her professor but also learned from him. Her translanguaging was in Telegu—a regional language in India. Her translanguaging with her teacher there would start out as between Hindi and Telegu but then they'd switch completely to Telegu. However, like other participants in my study, Ashati noted that she'd first see if the teacher is comfortable and friendly to speak Telegu with her, and only then would she translanguage. When I asked her how she noted if the teacher would be open to translanguage or speak Telegu with her, she replied that she'd read into their "attitude, body-language" if they are "friendly and open". As for example, the teacher she translanguaged with

her was “super-free and friendly” with the students according to her. Similar to Sabila, Mazid and other participants, Ashati also noticed dialectal difference in her Telegu and her teacher’s. In this case, however, the difference was not a barrier for their transdialectal translanguaging. Ashati noted that she was rather interested in learning her teacher’s dialect since that was “new” for her. She commented how “mixed” her Telegu language was in comparison with her teacher’s since she lived in place where people coming from different Telegu-speaking regions in India live. Ashati’s translanguaging experience resonates with that of Mazid who also noted the differences in different dialects of Arabic. In terms of reaction to dialectal differences, Ashati shared that she gladly tried to learn and “grasp” the new Telegu words she would learn from her teacher and “incorporate” them in her speech, so she remembers the words. Below I share part of my conversation with Ashati, especially when I asked her to elaborate on the dialectal differences she noted during her conversation with her teacher.

Anis: You were talking about how you would note how your teacher’s Telegu was different from yours.

Ashati: Sure. I noted she had the extra length at the end of the words that we in [name of the place she is from] do not have. There are certain words that we use here, that they don’t understand and there are some Telegu words they use but we don’t know those words. For example, they use the word “hastam” like hand to mean the thing you use to scoop out rice but here we say “chamcha”.

Anis: Oh, interesting! In Bangla, we call it “chamoch”.

Ashati noted how different words are used in the same language since dialects are different based on the location. Teacher-student translanguaging narratives from my participants thus inform me that not only do they possess metalinguistic awareness about their own dialects but these

exchanges help raise this awareness as well as enriching their languages. These are also instances of translation spaces where students and teachers learn new phrasings for things. Encouraging more of these exchanges in academic settings would lead to different and creative new exchanges that could encourage a more fluid navigating of different dialects and languages to keep learning about different ways to communicate.

Jacinta, another Spanish speaker in my study had somewhat of a similar account to share where she also learns about a different dialect of Spanish. Jacinta's story was a bit different from other participants since she was learning Spanish at the time, she was in Spanish class. Her teacher took after-class time to practice her Spanish with Jacinta. Jacinta mentioned her teacher would often ask her different questions about the language as they translanguage. Also, she noted that her teacher's Spanish is different from hers. I pressed her to describe what she means by "different" in this context. She said her teacher would speak more of a "formal" version of the language, quickly adding that she is not saying this because she judges her Spanish. She also added that her teacher would often want to know the colloquial forms of different words that she learns from dictionaries—she'd gladly inform if she herself "knew" as she mentioned. Also, while translanguging, her teacher would often check pronunciation with her asking if she is pronouncing the words correctly. Jacinta mentioned that she really appreciated her teacher's willingness to adapt to her dialect of Spanish, "It was pretty nice. She was more willing to adapt to my version of Spanish." While recounting those experiences, she added that she would often teach her teacher some colloquial expressions in Spanish as her teacher was really interested in those. However, Jacinta and her teacher's translanguaging, similar to Miguel's account, also transcended language lessons as they would often talk about Spanish shows they both watched. On the question of impact of these translanguging exchanges, Jacinta emphatically mentioned

that she always felt “different” around this teacher, “more connected”, “very comfortable”. She mentioned that they had “a special kind of bond” because of similar language background and similar interests— “going back and forth” in languages. Now this theme of relationship, trust, bond, connections run across the dataset as a result of translanguaging. This is something I highlighted in the previous chapter.

This chapter highlights the pedagogical implications of translanguging since multilinguals, as the findings demonstrate, in multiple instances leverage their non-English languages in academic contexts. Through cultivating translation spaces, they discuss theoretical ideas, course concepts with their instructors that they initially struggle with in English. It also highlights how this trend of using translanguging in academic purposes takes place in STEM-based fields as participants who mention such leverage of translanguging are all from different fields of sciences and engineering. This finding connects to Stevenson’s study that I discuss in the introductory chapter in the study where she discusses how Spanish speakers in the sciences labs leverage Spanish language to discuss difficult concepts and ideas. However, where her study shows student to student translanguging, my study demonstrates how teachers leverage translation spaces in discussing scientific ideas with their students. Besides this, the chapter also underlines how translation space is cultivated to expand multilinguals linguistic repertoire as students and instructors learn from one another about different dialects and their usage. In the next chapter, I will expand more of the pedagogical potentials of translanguging in academic purposes.

Chapter 5: Creating Culturally Sustaining Environment through Translanguaging

As discussed in the previous chapter, findings in this study that multilingual students and teachers translanguage in context of scientific concepts for their STEM courses explicitly indicates to the pedagogical implications of this unique languaging practices. The majority of my study participants were from the STEM fields as I mentioned in chapter 2. During my conversation with them, they shared how they translanguaged with their multilingual instructors for different STEM-major courses in the fields of Mechanical Engineering, Computer Sciences, Electrical Engineering, Chemistry etc. My study, thus, clearly indicates that translanguaging across the curriculum (TAC) is always and already happening in the liminal spaces of instructors' office spaces. Based on this finding of my study, I recommend the active incorporation of translingual pedagogy across disciplines that would encourage translanguging and translation for multilingual students.

There is also an emerging scholarship that looks into the potential of a TAC pedagogy. For example, Abu Saleh Mohammad Rafi and Ann-Marie Morgan's conducted a study that examines the benefits of translanguging in a writing classroom. Set in a Bangladeshi private university, the study investigates how translanguging can help students' writing processes as they learn more about paragraph writing in a first-year writing class there (18). Their primary objective was to see if translanguaging can facilitate students' academic writing. Part of their objective for the study was also to see if translanguaging in writing instruction transferable across the curriculum (18). The study finds translanguging helps students with "epistemic access" and it helps them with "a more in-depth understanding of the content" (36). Translanguaging, then facilitates content learning. However, their study shows leverage of

translanguaging in a language learning class. For example, the authors mention how English learners in the study use Bangla and English both to internalize their grammar lessons. My study, on the other hand, demonstrates more explicitly how translanguaging happens across the curriculum, especially among the students and faculty in the STEM disciplines. This finding shows the prospect of academic translanguaging and potentially translanguaging across the curriculum (TAC) for writing classes especially for students in STEM. Before I theorize how a TAC framework can be incorporated, I will briefly discuss Writing Across the Curriculum (WAC) framework in the next section to give some context since TAC, what I advocate for, is modeled on WAC.

As defined by the WAC clearinghouse, "In its simplest form, Writing Across the Curriculum (WAC) recognizes and supports the use of writing in any and every way and in every and any course offered at a learning institution" ("What is…"). Since in WAC framework, "writing in any and every way" is encouraged, within a translanguaging across curriculum (TAC) framework, I suggest we support translanguaging "in any and every" form of it—be it spoken and/or written, both should be supported. In context of my study, participants talk about translanguaging with their instructors in academic contexts that shows how translanguaging helps them scaffold difficult field-specific ideas, terms and theories. As I learn how using words, explanations from their non-English languages, multilingual instructors help their students navigate the content learning difficulties in STEM fields. A TAC approach, once incorporated formally in the curriculum and instruction can be a great and open teaching and learning resource for multilingual for scaffolding their lessons. Both oral and written translanguaging exercises should be offered to the multilingual students. For a TAC curriculum**,** simple assignments can be devised to encourage translingual writing where they'd be able to leverage their full linguistic

repertoire. For example, a reflection writing can be a starting point where multilingual students would write a brief reflection paper leveraging their full linguistic repertoire where they would note how going between their languages help them understand a topic better. In other words, this sample exercise asks students to be metacognitive about their translanguaging practices. Below I discuss some sample exercises that can be replicated, revised and tweaked in any other way that may be helpful for multilingual students in a writing class that incorporates a TAC approach:

Translingual Annotation Journal: Multilingual students, for these exercises will keep a journal where they would annotate translingually. For example, they would write about difficult concepts that they come across in a course. In their writing, they will write the terms, theories in English and leverage their other non-English languages to better understand these. They can choose phrases, words, or sentences level translanguaging for this exercise depending on whichever way they feel most comfortable with. Metacognitively, they will write what non-English terms and/or words help them understand the particular concepts they were initially struggling with.

Sample Annotation Instruction:

1. In this annotation journal, annotate any words, concepts, theories that you find difficult to understand in your book chapter or article. Feel free to write in your non-English languages especially noting what you are struggling with the most.
2. In another section of this annotation journal, briefly write how thinking and writing in your other languages may (or may not) have helped you understand the difficult concepts.

Translation Exercise: As a macro approach in a TAC pedagogy, students would translate part of their readings into their preferred non-English language for this activity. The suggested use of students preferred non-English languages in this context would facilitate multilinguals with a holistic understanding of concepts, terms and theories that they may struggle with. They can choose a short paragraph in a reading they have been assigned in their classes. As a post-completion, follow-up assignment of the translation activity, they will translingually (leveraging all their linguistic repertoire) write how this activity helped them understand the reading differently.

Sample Translation Instruction:

a. Translate the following article excerpt into Bangla and note as you translate how translating from English to Bangla helps you understand the content differently. As a follow-up activity where you will use these notes, translingually write in 200 words how this translation process helps you comprehend the contents in deeper way (or not if that's the case).

SP-based methods aim to convert the question into an executable logical expression that can be directly executed against the KB to obtain the answers, which fall under the category of symbolic reasoning. As a result, they are adaptable in dealing with a wide range of complex questions. With the analysis–extend–reason framework, SP-based methods typically first parse the question into some intermediate ungrounded logic forms in the semantic-level analysis stage (Nie et al., 2022). Then in the next instance-level extending stage, they need to ground the logical form to the underlying KB explicitly or implicitly. Finally, in the comprehension-level reasoning stage, they derive the final logical expressions and apply them to get the answers. The SPARQL (Pérez et al., 2009), S-expression (Gu et al., 2021), and KoPL (Cao et al., 2022a) are all examples of logical expressions. To parse out such logical expressions, some researchers elaborately design the query parser and directly obtain the final logical expression after the schema ground, while others leverage neural-based generation models to generate the final logical expression.

(Zhang et el, 4)

বাংলায় অনুবাদ (Translation in Bangla)

…

Translingual Peer Review: Students in this activity will pair up with another student who shares similar language backgrounds and discuss the above-mentioned exercises. They will orally discuss (translingual pair discussion) them and also provide feedback to each other using MS word comment feature. They will be encouraged to comment translingually.

Translingual note-taking and summary writing: For this activity, students will be encouraged to take notes in their non-English language(s) during class lectures. Students will then use those notes to write a summary or analysis of the lecture in English. This can help students better understand the material and also give them space to use all languages in their inventory within the academic spaces.

Translingual Topic Presentation: For this exercise, multilingual students will choose a topic and present via translanguaging. For students who identify as monolinguals, they can choose to do this presentation in different dialects that they may know. This is specially to incorporate multimodal components in a TAC pedagogy. For example, for this activity, students will have slides or other graphical elements that will have texts in all their languages. When presenting to the class, students can choose to explain those words/texts to the class in English, so everyone can access the presentation fully. This will give them a chance to not only talk about their non-English languages but also to increase its visibility in academic spaces. They can include audio/video components too as they see fit to their chosen topics.

Students would also do a reflective activity at the end of the semester about what their experiences were like for these activities, when they found it easier to switch to a non-English language and if there were any instances of translation happening. These endeavors in writing

classrooms would not only add to visibility for non-English languages in academic spaces but would bolster multilingual students' confidence in the value for their non-English languages that they often see devalued both in academic and non-academic places as the study suggests.

Writing in the Discipline (WID) is another framework that could be leveraged for translanguaging. It is about learning the particular "language of that discipline" (WAC Clearinghouse website). The language of the discipline can be better learned when multilingual students leverage their full linguistic repertoire. While the WID framework needs more structure when compared to the WAC approach, it can help multilingual students as they already deploy their linguistic repertoire for academic purposes as clearly demonstrated in their reports in the study. For a WID model framework, a translanguaging in the discipline (TID) framework and curriculum should be developed. The focus in this case should be in how multilingual students reflect discipline writing conventions through translanguaging. Several questions should be kept in mind in this regard. For example, what are the similarities and differences in writing in the disciplines in the students' languages? Are their certain conventions in writing in students' one language that are followed or not followed in the other? How do multilingual students navigate these differences? For a TID framework, inputs from multilingual faculty in the different departments can be valuable. These are some of my ideas about developing TAC and TID frameworks in the writing classrooms. It goes without saying that more research is needed to advance translingual writing in higher educational settings.

For both TAC and TID purposes, the type of translanguaging that can be incorporated is known in the translanguaging scholarship as *pedagogical translanguaging*. It is "about activating multilingual speakers' resources so as to expand language and content learning." (Cenoze and Gorter 1). Participants in my study already share how they "activate" (read deploy) their

linguistic resources for academic purposes. Now if pedagogical translanguaging is used with suggestions and if possible explicit instructions from the teachers in the field of STEM for translanguaging in the discipline (TID) framework, translanguaging can be a helpful tool for content learning and thus help multilingual learners in various STEM disciplines. Such collaborations would require writing faculties and STEM instructors working closely to develop curriculum for a TID approach. This can be done tapping on different infrastructures and resources that are available within English departments where there is already a WID framework is in operation.

Translanguaging, as the study suggest is not only beneficial for multilingual students' academic success but also helps sustain their cultures as language and cultures are inseparable. Both these frameworks give explicit access for these communities to bring in their languages and cultures in academic spaces. A translingual pedagogy invites multilingual students to utilize their non-English languages among themselves and with their instructors may help create the "rhetorical familiarity" that Juan Guerra laments that school settings often lack, "The school context lacked the social, personal and inter-relational stakes—as well as the intimate rhetorical familiarity that they [students] readily found with their friends and families" (231). It is this gap of rhetorical familiarity a translingual pedagogy can fill in giving multilingual students and teachers the freedom to use their non-English languages. This "personal, inter-relational" connections that Guerra talks about happens once a relationship is built between multilinguals through cultivation of translation spaces (Bloom-Pojar) as discussed in the analysis in previous chapter. Fostering a lasting connection between multilingual communities, translanguaging offers the "contexts" where students may feel free to translanguage in academia. TAC/TID framework, once taken up formally by instructors and departments can enhance such sense of

rhetorical familiarity that multilinguals seem to be building on by themselves on the wayside of academia through impactful translanguaging that often happens in teachers' office spaces. For example, Saurav's translanguaging with his professor makes him feel uplifted as he hears how that professor came to the US and established his position through much struggle. He finds this story to be "inspirational" as dreams of doing the same. For Saurav, he "aspire [s]" to do the same as his professor. Also, Miguel shares how his professor shares tips of growing same fruits in his garden as they share similar hobbies. Jacinta, as I discuss in chapter 3, shares the common TV shows that her teacher and she likes to watch and talk about. Besides these stories of bonding and connections based on similar interests, aspirations, and hobbies, multilingual students also feel translanguaging strengthens their cultural connections.

Brief cultural exchanges also help build a sense of rhetorical familiarity. Study participants like Wasuma, Aman, Mazid, and Shi feel that brief translanguaging exchanges with their teachers makes them feel close to their ethnic cultures. For example, Wasuma, Aman and Mazid all share that exchanging Islamic ways of greetings with their teachers in Arabic (Assalamulaikum—Peace Be Upon You) and greeted back the same way from their teacher (Walaikumus salam—Peace Be Upon You, too) makes them feel in touch with their cultural ways. While they all said the same thing about the ways of greetings, Aman, in particular, added that his teacher greeted him during the month of Ramadan (month of fasting), by saying "Ramadan Mubarak", and he greeted him back the same words. He felt especially connected to this teacher because, according to him, he [the teacher] knows "his culture". Also, Shi, who I discuss in the previous chapter, mentions his likings for the fact that he exchanges Chinese New Year's greeting with his professors. These findings in my study demonstrate that multilinguals

bond not only over similar language backgrounds and subsequent translanguaging interactions with them (the teachers), but in many cases, these exchanges help with their cultural sustenance.

The point of cultural sustenance is one of the central foci of my study as in the introductory chapter in this study I indicate how I am inspired by Django Paris and Samy H. Alim's Culturally Sustaining Pedagogies (CSP, henceforth). Rhetorical translanguaging, as I discuss above, helps with multilinguals' cultures and hence is a culturally sustaining pedagogy. When the study participants mention their cultural ways of greetings through translanguaging with their teachers and shared how these interactions help them keep in touch with their cultural ways, it reminded me what CSP holds in its core, "CSP calls for sustaining and revitalizing that which has over centuries sustained *us*…" (Paris and Alim, 12). It is a matter of fact in Muslim cultures to greet one another in often Islamic way. Also, during the month of Ramadan (the month of fasting), a Muslim will greet another Muslim saying "Ramadan Mubarak" (Greetings of the month of Ramadan) or "Ramadan Karim" (Greetings of the month of Ramadan). These cultural practices have been around for centuries and greeting each other these ways are often seen as part of recognizing these norms and being in the same communities. While elaborating on CSP, Mary Bucholtz, Dolores Ines Casillas and Jin Sook Lee explains how languages help sustain cultural ways of being, "That is, it is culture, produced primarily via language, that endows experience with meaning and provides a deeply held sense of sense of identity and social belonging. (45)." Translanguaging, as the study demonstrates, does help multilinguals in educational sites to keep in ties with their cultural ways of being and thus, contribute to their cultural sustenance. It is really important that these languaging practices should not be limited to teachers' offices rather these should be encouraged at this point, pedagogically and also, if possible, in the institutional levels as language and culture tie explicitly to one's identity as the

abovementioned scholars note, “It is precisely because of the central role of language and culture in sustaining selfhood that there is a vital need for pedagogical practices that sustain students’ languages and culture in classrooms and other learning contexts.”

I started this study primarily because of my own translanguaging interactions with students from multiple languages backgrounds where I felt I connected to those students in a personal level. Through this project, I wanted to see the nature, scope and context of student-teacher translanguaging in other instances. Almost all the participants in the study indicate that translanguaging interests them and they also benefit from it. However, they do note that they will be interested in using translanguaging if their teacher takes the initiation first. I see this as a cautious interest in the multilingual students’ part to translanguage more if it is not upsetting anyone. Even if the multilingual students may want their teachers to initiate translanguging, the multilingual teachers may often suffer from the same ideologies and concerns as their students. In US higher educational contexts, both multilingual students and teachers belong to the minority groups. Therefore, I am not sure how comfortable they are to challenge the status quo—monolingual atmosphere in higher education is the US. They are, like their students, a minority in academic spaces. For example, as a multilingual teacher myself, I do not always feel comfortable using my other languages. Being seen as “the other” because of my linguistic identities is one of my apprehensions in this context. Therefore, teachers may have the same fears and worries like the students—even though it needs to be tested out through another research project.

Multilinguals, though growing in numbers in many US higher educational institutions have often been on the brink of erasure in contexts of their languages and cultures. Also, half of my study participants are international multilinguals who come to US universities with their

varied languages and cultures which are hardly talked about in educational settings here. Erasure is happening in that context, too. Part of the erasure is the lack of use of their languages in academic spaces that they bring with from their country of origin. A translingual pedagogy that is based on translanguaging across the curriculum—one that supports translanguaging both in written and spoken contexts can counter these implicit erasures that US academic settings cause to multilingual here and from abroad. The TAC and TID framework that I discussed in this chapter can be leveraged in this context since that gives multilinguals a chance to bring in and make use of their other languages in academic spaces.

My study also makes a case for the need for change in departmental and institutional policy and structural changes to create an atmosphere that is conducive for linguistic inclusivity where multilinguals' languages would be supported. In context of composition studies, it shows we, as writing teachers, need to create a space in our writing classrooms where students would not only translanguage as they see fit but also write translingually without any fear of backlash or being judged for their other languages. I think we as writing teachers who deal with written expression of language—should extend invitations to multilingual students to include their other languages in their writing practices. This invitation can be included in the syllabus in the form of a translanguaging statement or other format as I suggest in this chapter. The invitation could also include students who are traditionally seen as monolingual to "transdialect"—using their full dialectal repertoire since they may have more than one dialect. I mention this because I myself speak in three different dialects of Bangla—primary my non-English language and also to note, more importantly, a translingual approach does not necessarily need to be and is not exclusionary. Further, for monolingual instructors or in cases where instructor may not share students' languages, they can still ask students to incorporate their languages in their writing. To

make those languages accessible to monolingual faculty, students would explain the use of those languages to their instructors. Talking about non-English languages can get students excited as I have witnessed that in my experiences. To better support multilinguals learning needs, instructors who shares their students' languages should be actively encouraged and incentivized if needed to leverage their shared linguistic resources to make learning accessible to those students, especially when they struggle with content learning.

There should, of course, be further research about how the goal of incorporating a translingual pedagogy may pan out but at least at individual level—writing teachers especially can include a translanguaging statement in the syllabus that may bolster multilingual students' confidence about the value of their non-English languages in academic contexts. Apart from the ways I suggested in the dissertation, more extensive and creative ways to incorporate a translingual pedagogy in departmental and later institutional level should be devised so that multilingual students who are often underrepresented feel they are included and welcomed in the highly monolingual settings such as US higher education.

This study also did not ask its participants questions in regard to how they may write translingually in their academic and non-academic writing endeavors. It also misses the teachers' side of translanguaging narratives. For future directions for this study, I plan on investigate these missing components of this research. A recent experience with a multilingual student makes me think more about how we can offer spaces within the academia where multilinguals would leverage their non-English languages more extensively. A graduate student from my academic writing class showed me where she wrote her reflections in part in Arabic and in English. Just to give some context, this class is not on translingual writing and rhetoric. Rather, it is a class on academic writing which has a large multilingual and international student population. So, the

student wrote that translingual piece completely out of her own will and habit, too. In fact, as a multilingual writer myself I do that all the time—write translingually using both Bangla and English simultaneously—sometimes without me consciously doing it—writing translingually.

In context of my study findings, I would not go so far as to say it is always a fact that multilinguals write translingually as part of their natural writing habit. To reach this conclusion, there needs to be more extensive research that would investigate how multilinguals may incorporate codes from different named languages without conscious efforts and what those practices entail to as they write. However, as this study indicates multilinguals do translanguage for academic purposes, hence the possibility for them to write translingually for content learning may not be too far-fetched.

Overall, as my study explicitly shows the translanguging practices among multilingual teachers and students, the need for creating a safe space in academia for underrepresented multilingual students cannot just be overstated. Through translanguging, multilingual students not only benefit in terms of content learning, as many participants clearly mention, they also learn about their languages and cultures. As my participants shared through their translanguaging narratives, they need a space where they can safely and unapologetically bring out their non-English languages out in the open instead of restricting them only for their home usage or in their instructors' offices. In my thinking of this safe space for multilinguals, I imagine a place where representations of minority languages will be prominently visible. A translingual approach is a transcultural one too as language and culture is tied closely. As the study indicates, multilingual students through brief cultural exchanges, feel at home with their ethnic cultures. They draw inspirations listening to the stories of struggles that their instructors had to go through. Therefore, translanguaging helps develop culturally sustaining environments in academia.

Pointing to the challenges that multilinguals face when it comes to bringing their non-English languages in academic spaces, the study exhibits current climate in US higher education is not doing enough to sustain these marginalized communities. As many of my participants indicate through their accounts, they feel English is the only language they need to hold on to when they are at school while many of these participants share how they do translanguage when they are with their instructors' office spaces. We must take active endeavors, so these students feel the sense of security they feel in all and every space in academia with regards to their languages and cultures. Academic spaces need to be inclusive of all languages and must serve the linguistic and cultural needs of these students, so they do not feel disconnect between home and school practices. As the study suggests, the time to center multilinguals students' diverse languages practices such as translanguaging and help them achieve their academic goals, support their cultural selves and, hence create culturally sustaining environment they always deserve in academic settings is NOW.

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