TRANSNATIONAL TEACHER EDUCATORS: NARRATIVES ON MULTILINGULISM AND TEACHING

by

ANUJA SARDA

(Under the Direction of Martha Allexsaht-Snider)

ABSTRACT

Continuing growth in immigration in the U.S. and other countries worldwide means an increased number of speakers of languages other than English or other national languages in classrooms, thus raising a need for teachers prepared for linguistically diverse student populations. While recent research in teaching and teacher education has pointed to different multilingual approaches, such as translanguaging and translingual practices, their implementation is influenced by monolingual and standard language ideologies and practices in classrooms. That is, schools and teachers demand standard English or standard versions of national languages in classrooms and restrict the use of other languages known by students. With myopic understandings of multilingualism, teacher education programs negate the experiences and possibilities of transnational teachers and teacher educators. In this dissertation, I explored the narratives of five transnational Indian/Indian American teacher educators about their language backgrounds, ideologies, and multilingual experiences. The dissertation answered the following research questions:

1. What are the language and literacy histories, ideologies, and teaching experiences of transnational Indian teacher educators (including doctoral students and tenured/tenure track/non-tenure track faculty)?
2. What kind of knowledge(s), practice(s), and lived experience(s) with multilingualism guide these transnational teacher educators to engage teacher candidates in exploring complex language issues in education in the U.S.?
3. What do stories of transnational teacher educators reveal about dynamic understandings of multilingualism that could inform the field of teacher education in the U.S.?

I conducted interviews with five participants who identified as Indian/Indian American and worked as teacher educators in different areas of specialization in teacher education in the U.S. Jean Clandinin's approach to narrative inquiry informed the research design and the data analysis in the study.

The participants narrated their multilingual experiences while growing up in India/U.S. The findings reveal the different ways in which teacher educators have interpreted and implemented their understanding of multilingualism in their areas of specialization in teacher education. The teacher educators also revealed the emotional entanglements with their experiences with the English language and its impact on multilingual learners. The implications from the study are of value to teacher educators, school leaders, and teachers working with linguistically diverse students in Prek—12 educational settings.

INDEX WORDS: teacher educators, teacher education, multilingualism, language ideologies, transnational, narrative inquiry

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by

ANUJA SARDA

B. El. Ed, University of Delhi, India, 2014

M.A., Tata Institute of Social Sciences, India, 2016

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by

ANUJA SARDA

Major Professor: Martha Allexsaht-Snider

Committee: Kathryn Roulston
Sherell McArthur

Electronic Version Approved:

Ron Walcott
Vice Provost for Graduate Education and Dean of the Graduate School
The University of Georgia
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# DEDICATION

To my paternal grandfather, my *dadaji*. I remember last seeing him in 2019 during one of my visits to India before he passed away in the middle of the pandemic. He was so proud of me and would shamelessly show me off in front of other community and family members. I secretly enjoyed all the admiration of being the first woman in the family to get a doctorate degree. You left us too soon *dadaji*, but I know you would've been the happiest person in the world to see me get a PhD!

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# CHAPTER 1

# INTRODUCTION

An increase in immigration in the U.S. means an increased number of speakers of languages other than English in classrooms, thus raising a crucial need for teachers prepared for a linguistically diverse student population. While recent research in teacher education has pointed to multilingual approaches such as translanguaging [1]and translingual practices[2], their implementation tends to be informed by a monolingual habitus and ideology in classrooms. That is, educators will often use the first language of students in bilingual education models solely to learn and access the content in the English language. Additionally, some existing language ideologies [3]in teacher education undervalue the linguistic funds of knowledge [4]of transnational[5] teacher educators who can inform teaching practices in the U.S. from their language experiences in multilingual countries. In this dissertation, I examined the multilingual identities and language practices of five transnational Indian/Indian American teacher educators through interviews to understand how their linguistic funds of knowledge, as well as their dynamic experiences with multilingualism, can inform our understanding of multilingualism in the context of the U.S. A language ideology framework (Piller, 2015) guides this inquiry.

[1] Refer to glossary of terms in Appendix E
[2] Refer to glossary of terms in Appendix E.
[3] Refer to glossary of terms in Appendix E.
[4] Refer to glossary of terms in Appendix E.
[5] Refer to glossary of terms in Appendix E.

This dissertation brings our attention to the rich linguistic funds of knowledge of transnational teacher educators that are often ignored and viewed from a deficit lens, thereby losing the opportunity to ground our pedagogies based on the real language practices of multilingual individuals. This study can help educators develop a nuanced understanding of multilingualism in teacher educator preparation, understand how cultural histories and experiences inform and complement linguistic identities in different spaces, and allow them to inform their teaching practices to best support multilingual students from an asset perspective in the current Prek-12 settings.

I first arrived in the United States (U.S.) in the year 2017 as an international student to pursue my doctoral studies in teacher education at the University of Georgia. My arrival in the U.S. made me aware of my race, ethnicity, and most importantly, my language identity in new ways. Even though the concepts of ethnic differences and issues around linguistic identities are ingrained in Indian society, my middle-class socio-economic position and linguistic position as a speaker of a majority Indian language (Hindi) and English never had me question my privileged identities. Since I was born and raised in India, I never considered race as an indicator of my identity. While a notion of race was not the explicit indicator of individual identities in my experience growing up, the idea and distinction between *goras* (whites) and Indians (brown people) exists in the context of colonialism in India and endures in Indian society in implicit and explicit ways even today. I have found that my migration to the U.S. has now positioned me as a South Asian[6], a person of color, and a minority. As an educator who worked in linguistically

[6] South Asian refers to the southern part of Asia. The region consists of Afghanistan, Pakistan, India, Nepal, Bhutan, Bangladesh, Maldives, and Sri Lanka. Whereas Northeast Asia refers to the regions of China, Korean Peninsular and Japan.

diverse public-school settings in New Delhi and who was educated in a multilingual teacher education program, I was aware of the many benefits of children learning in their first language, and I've always been curious to find a way to implement it in the classroom. I recall reading a line in Krishna Kumar's (2004) book 'The Child's Language and the Teacher' that advocated using multilingualism as a resource in teaching. But as a teacher education student and beginning teacher in India, I never got to learn *how* I could implement it in the classroom. This question continued to follow me into my doctoral program and work in teacher education in the U.S. As I began reading literature related to multicultural education in the context of the classrooms in the U.S., I found myself becoming familiar with new and innovative ways in which scholars characterized language and language speaking. I also found myself engaging with and reflecting on the socio-cultural and sociopolitical aspects of languages in different societies and how they influence the way some languages are valued and treated (whether with prestige or ridicule) and position individuals in the society. This particular wondering led me to venture into the field of sociolinguistics and applied linguistics where I engaged with texts that helped me understand my own multilingual identity along with my language practices in my home country. Fischer et al. (2020) discussed the idea of a multilingual identity, a term used by individuals who are aware that they have *one* linguistic repertoire that comprises all of the languages and dialects that they learned instead of viewing each of these learned languages/dialects as distinct and separate linguistic repertoires. I choose to use the term 'multilingual identity' explicitly instead of linguistic identity throughout my dissertation research, as I am now aware of my own and others' multilingual linguistic repertoires after diving into this field of study.

Growing up in a diverse South Asian country like India and in the capital city of New Delhi, my social environment incorporated different languages and dialects. My multilingual

identity developed as a result of engagement with multiple languages in my immediate surroundings. From birth, I engaged with multiple languages at home and in the community as my family visited friends and family around the country. Engagements were either in the form of more formal language subjects taught in schools, or more informally, with songs in different languages playing on the radio, mainstream and regional movies, or everyday interactions with friends and family members. At home, my parents read to me a variety of children's books in English and Hindi. Additionally, as I grew up, I was encouraged to read multiple English texts and strike up conversations in English with my English-teacher mother to improve my English-speaking skills. Every morning, my parents would turn on the radio and listen to different Hindi and Punjabi songs. Sometimes, my mom would begin to hum old English classic numbers from The Beatles, ABBA, The Carpenters, and Wham that made their way into my life. My school setting also allowed for opportunities to engage and learn different languages as part of the curriculum. While I formally learned Hindi, English, and Sanskrit as part of the curriculum, I learnt[7] a few words and phrases in Punjabi, Marwari, and Bengali courtesy of my peer interactions. I was also exposed to media on television, including mainstream and regional movies in English and dialects of Hindi. Even though I no longer reside in South Asia, my interaction with other languages has only grown in the U.S. context as I see myself interacting with people of different nationalities and ethnicities speaking multiple languages and also with other immigrants from different parts of India.

[7] I spell learned as 'learnt' which is the British way of expressing the past tense of learn. British English is a part of my language and is a reality for many Indian origin people living and working in the U.S. Some other examples of British spellings that I will continue to use in this dissertation are educationist and kinsman ship. I will be faithful to the most common usage of these British words in my language practices.

All of the above experiences have built my linguistic funds of knowledge specifically for Hindi, English, Marwari, Punjabi, Haryanvi, Bengali, and Oriya. Living in this ocean with many currents of language meant using many languages or a hybrid of languages to communicate with people. India is an example of 'Organic Pluralism[8],' a term coined by Khubchandani (1991). This term implies that India is a multilingual country where thousands of languages and dialects exist with constant linguistic and cultural borrowings over the years. This multilingual everyday interaction can be witnessed in Indian classrooms and was part of my experience in school as both a student and a teacher. However, I have found that the idea of multilingual interactions is understood differently in the context of U.S. school classrooms and teacher education.

From this introduction of my own journey into this research project, I turn now to an overview of the literature that informs the study. In the following sections, I will briefly describe the 'growth' of multilingualism in Europe and North America and introduce the newer ideas related to language in the literature. After this section, I discuss the monoglossic ideologies informing language practices in schools in U.S. and India, followed by a discussion on the role of teacher educators in the preparation of teachers for the linguistic diversity [9]in classrooms in the U.S. I share some of the current work being done in multilingual education in the U.S. and India along with the current literature on transnational teacher educators and how they can contribute to the ways in which we cater to linguistic diversity needs in the classrooms. There are a few terms that may be unfamiliar to readers. They could refer to the glossary of terms in the appendix to refresh their memories, which will facilitate their reading experience of this dissertation.

[8] Refer to the glossary of terms in Appendix E.
[9] Refer to glossary of terms in Appendix E.

## The Multilingual Turn in Applied Linguistics and Education

Multilingualism has become a commonly used notion in the field of applied linguistics and sociolinguistic analysis. With a growth in globalization and 'superdiversity' (Vertovec, 2007), many critical applied linguists have begun recognizing the hybrid, dynamic, and transnational linguistic repertoire of multilingual speakers (May, 2014). The multilingual turn allows us to understand ourselves in more complex ways along with all of our multi-layered and shared identities with different and changing groups that can strengthen social relations. This 'turn' however is not so sudden and recent as it is sometimes portrayed. Multilingualism has always been present and recognized in earlier periods of history and around the globe, prior to the arrival of notions of nationalism and the nation-state (Canagarajah & Liyanage, 2012; May, 2012). The recent 'discovery' of multilingualism in European and North American applied linguistics, then, just reveals "its own lack of historicity and not a little ethnocentrism." (May, 2014, p.2). But scholars beyond Europe and North America have always engaged and argued for a multilingual lens in and beyond urban contexts and have critiqued monolingual assumptions that are still used as a basis to study language use and acquisition. Examples are the work from Indian linguists Braj. B Kachru (1965) and Shikaripur Sridhar (1977), who shared their scholarly voice on multilingualism more than 40 years ago.

The multilingual turn in Europe and North America is influenced by two crucial developments in society and education. The first development is in terms of the recognition that most societies and individuals are multilingual in this globalized world. The 21st century has seen a shift in thinking in terms of a post-national era (Hooghe & Marks, 2001), where "the effects of globalization and diffusion of multiculturalism within nation states have given renewed emphasis

to the question of language in diverse societies" (Castiglione & Longman, 2007, Preface). For instance, Vertovec (2007) writes in detail about the migrations across Europe following global events and trends that have led to an increase in complex multi-layered super diverse communities. This implies that many members of society, including students and teachers in schools, have developed diverse language repertoires that frame their language use, ethnicity, and social identity. Such multi-layered identities and language use do not fit existing monolingual national categories, thus making individuals sometimes feel silenced and lost. Since language is an essential component of constructing identities that are multi-layered (Cantle, 2012), multilingual individuals in settings where monolingual ideologies dominate are bound to feel lost. Ludi and Py (2009) argue, "Numerous bilinguals do not feel accepted by either of the cultures in question. There again, the cause is often not bilingualism/biculturalism so much as 'monolingualist' and 'monoculturist' ideologies dominant in one or both of the communities." (p. 160). Therefore, it can be argued that monolingual ideologies in contemporary societies have never been realistic (Makoni & Pennycook, 2007) and it has become even less relevant to think about language, language learning, and pedagogy from that lens.

Scholarly understandings are moving away from monolingual conceptions of language to a more nuanced understanding of the nature of multilingualism and the multilingual mind. These newer understandings are challenging the bounded and unitary concepts of languages and notions of a native speaker and mother tongue, arguing instead for a more complex and fluid understanding of 'voice' (Makoni & Pennycook, 2007, 2012) and 'language as a social practice' [10](Heller, 2007). Many scholars have questioned the usefulness of separation of languages in

[10] Refer to the glossary of terms in Appendix E.

teaching and learning and are arguing for multilingual approaches to teaching and learning that are grounded and ecologically informed (Blommaert, 2010). However, it is important to acknowledge that even though there is a shift in the paradigm, these newer perspectives on multilingualism and the multilingual mind are still unrecognized, not well understood, and slow to be implemented by policy makers and practitioners as the long-established monolingual approach in many locales and schools still dominates pedagogical approaches.

The second development that has made the multilingual turn more relevant in today's time is the growing concern with social justice and inclusion in educational settings characterized by multilingualism. Even though the literature describes the benefits of using children's locally spoken languages (see Benson, 2002; Benson, Heugh & Bogale, 2013; Nag et. al., 2019; Moskal & Sime, 2016; Tembe & Norton, 2008), schools often marginalize children from minority or multilingual backgrounds; hampering their full potential to progress and offer positive contributions in society. This second development is geared towards providing social justice in classrooms through inclusion of diverse languages; however, classrooms and educators are still guided by monolingual ideologies that restrict the understanding of language and language use from a more hybrid and fluid lens (Anderson & Lightfoot, 2021; Baral, 2015; Boruah, 2017).

## Monoglossic Ideologies in Education

According to García (2009a), "Monoglossic ideologies treat language as bounded autonomous systems with regard to the actual language practices of speakers" (p. 158). On the contrary, heteroglossic ideologies acknowledge and respect multiple language practices in interrelationships. Historically, monoglossic language ideologies came into existence with the

rise of nation states in Europe. The European nationalists did not approve of heterogeneity in language practices and argued for a standardized language to eliminate the impurities in the dominant languages (Gal, 2006). This process of codifying a language with a particular grammar and pronunciation led to a rise of a section of the society (i.e., bourgeoisie and formally educated) who were considered as speakers of a more perfect language compared to those considered to be from lower classes (Bonfiglio, 2010). These nationalist ideologies acknowledged the language practices of the bourgeoisie and "named a 'language' that represented 'a people' with rights to 'a land', and all other language varieties were deemed to be improper 'dialects'" (Flores & Schissel, 2014, p. 456). This ideology, therefore, places monolingualism in a standard variety as the ideal way of communication and connects it to a homogeneous ethnic identity (Bonfiglio, 2010).

The same ideologies were passed on as European settlers colonized the American continent. We see these same monoglossic ideologies come into play nowadays in U.S. schools and other settings where there is emphasis on standardized American English. García (2009a) informs us how the idea of monolingualism has extended beyond overt nationalist language ideologies and has influenced the way educators deal with linguistic diversity in the classroom. For instance, the literature on bilingualism in the U.S. discusses two approaches, both of which have an underlying assumption that monolingualism is the norm. The first approach, subtractive bilingualism, argues for emergent bilinguals to replace their home language with the standardized national language of the context where they reside (García, 2009a). The second approach, additive bilingualism, rejects monolingualism but continues to perpetuate a monoglossic language ideology that advocates for the development of equal competencies in two languages. Even though this approach advocates for bilingualism, it still assumes

monolingualism as the norm where the concept of bilingualism is understood as double monolingualism (Flores & Schissel, 2014; García, 2009; Heller, 2006). An example of the implementation of these ideas in U.S. classrooms is the dual immersion programs where we see the additive bilingualism come into play with multilingual children being taught in both Spanish and English, or Chinese and English, for example. The situation with monolinguistic ideologies looks different in the context of India.

**Language ideologies in the context of India**

The issues around the medium of instruction (MOI) in Indian schools have been a part of educational and political debates since Independence in 1947. Formal educational spaces in India tend to promote a monolingual, single medium of instruction stance, due to the Three- Language Policy in place reinforcing a rigid understanding that perceives languages as separate systems. In different regions, the medium of instruction might be Hindi, Urdu, Tamil, Telugu, Oriya, Bengali, or other Indian languages. There is also a growing dominance of English language that has led to the mushrooming of many low-cost private English medium schools around the country to cater to the needs of a population that looks at mastering English speaking as a social and economic ladder. Even though there are certain laws in place, such as Article 350A of the Indian Constitution that mandates the state and the local authorities to 'provide adequate facilities for instruction in the mother tongue at the primary stage of education in India,' the actual number and variety of languages that are used as the medium of instruction and as school subjects has been on a decline (Mohanty, 2019). Existing current literature does not grapple enough with the complexity of, and the issues associated with a single MOI in schools, which is the predominant approach in most Indian schools. Further, provisions in the constitution do not address the complexity of languages that are part of people's everyday lives and identities

throughout the country and in education, in particular. There is a need for an alternative framework for education in the context of India and other multilingual societies because of the complexity in the linguistic landscape of the sub-continent, and the limiting perspectives on language and the prevalent ideologies and practices related to the idea of a single medium of instruction in schools that reinforces dominant and monoglossic language ideology.

As discussed at the beginning of this section, many scholars have questioned, challenged, and deconstructed monolingual ideologies, as scholars have reconceptualized the ways in which people engage with multiple languages (Ortega, 2014). Instead of perceiving languages people use as separate, with rigid boundaries that prevent any 'contamination' of one language by the other (García, 2009a, 2009b; Makalela, 2015a, 2015b), scholars bring forward their recognition of lived language realities to new understandings in the field of multilingualism. The rigid and bounded ways languages are used and taught in both public and private schools in many countries do not reflect the actual language practices of people (García & Otheguy, 2020). Such monoglossic ideologies are problematic and reject the fluid, versatile languages, and other semiotic resources (e.g., body, gestures, expressions, symbols, signs, and texts) that interlocutors utilize in their communicative practices.

**Translanguaging**

The fields of applied linguistics and sociolinguistics now generally perceive multilinguals as speakers who do translanguaging (Otheguy et al., 2015). García uses the term autonomous languages. I have chosen to use a similar term 'named languages' [11]that I and other scholars such as Otheguy et al. (2015), Canagarajah (2013), and Makoni and Pennycook (2005) prefer to use,

[11] Refer to glossary of terms in Appendix E.

to refer to what we have traditionally meant with the single term *language*, referring to recognized languages [12]such as Hindi, English, and Spanish. García's definition of translanguaging, as described by Li (2018), captures the unitary and holistic linguistic repertoire of individuals, which allows for a fluid exchange that transcends the boundaries of named languages, language varieties, and other semiotic systems. Such a standpoint offers insights into the actual language practices of multilingual speakers around the world. Here Li uses the term semiotic systems, and I include the term full semiotic repertoire, in both cases referring to languages and multimodal signs such as symbols, icons, and images that help in the meaning making process during any communication. To summarize, the concept of translanguaging that I will be referring to in my writing involves "both the semiotic repertoire of bilinguals (*multilinguals, parentheses added*) and the pedagogical practices" (García & Otheguy, 2020, p. 26) that utilize the fluid language practices operating in multilingual societies (Creese & Blackledge, 2010; Flores & Schissel, 2014; García, 2009a, 2009b; García & Kleyn, 2016; García & Li, 2014). This conception of translanguaging frames my understanding of multilingualism.

Teaching and teacher education in multilingual settings like the U.S. and other places around the world are attempting to address new discourses and practices related to multilingualism. For over 20 years, the literature available on preparing pre-service teachers for multilingual learners has been growing (e.g., Breton-Carbonneau et al., 2012; de Jong & Harper, 2005; García, 1993,1999, 2017; Harper et. al, 2008; Lucas & Grinberg, 2008; Schleppegrell, 2004; Valdés, 2005). The literature establishes an urgent need to develop knowledge, skills, and dispositions for teaching linguistically diverse students, including aspects of culturally

[12] Refer to glossary of terms in Appendix E.

responsive teaching (e.g., Gay, 2000; Ladson-Billings, 1990, 1994; Villegas & Lucas, 2002). Additionally, the literature argues that teachers need to be exposed to perspectives and dispositions that include the sociopolitical dimensions of language (Bartolomé, 2000, 2002) and value for linguistic diversity (Lucas & Grinberg, 2008; Lucas & Villegas, 2013).

## Situating Teacher Educators and Their Work in Multilingual Settings

Whenever we are discussing the training and preparation of future teachers, the picture is incomplete without considering the important role of teacher educators in the preparation process. Teacher educators are crucial in guiding pre-service teachers about teaching using linguistically and culturally appropriate practices. With language-focused interventions during teacher training, numerous scholars in the U.S. and other countries (e.g., Gay 2000, 2002; Siwatu 2007, Villegas & Lucas, 2002, 2011) have advocated for teacher educators to prioritize the inclusion of linguistically and culturally responsive practices in their teaching. These scholars have argued the need for practices that focus on building knowledge of pupils' linguistic backgrounds and understanding the language demands, as well as the language resources of classrooms, to effectively scaffold learners. This growing scholarship addresses instructional strategies such as translanguaging that pre-service teacher can utilize when teaching in a linguistically diverse classroom (see Canagarajah, 2013).

Teacher educators are responsible for not only effectively preparing teachers to engage with multilingual learners, but to also support them in shaping their beliefs and attitudes towards an asset-based perspective about language diversity in classrooms amid other more limited and potentially harmful views about language diversity. Several studies have advocated for interventions during teacher training in the forms of self-study, self-reflexivity, and

autoethnographies to better prepare our teachers for the linguistic diversity existing in the classrooms (e.g., Bacon, 2017; Banes et. al., 2016; Lafferty & Pang, 2014). Most of these important interventions are carried out by teacher educators. Starck et al. (2020) establish the need for interventions in teacher education programs to counter the implicit and explicit linguistic biases that teachers have. They highlight that teachers enter teacher education programs with certain language ideologies that may have deficit perspectives about multilingual learners or may have harmful ideologies in support of standardization of dialects and accents. Without conscious attention to these aspects of teacher training by teacher educators, teachers would otherwise perpetuate linguistic inequalities that already exist in education and society (Bartolomé, 2004). Miles et al. (2020), in their review of literature on the preparation of mainstream teachers [13]for linguistically diverse classrooms, shed light on the body of literature on how teacher educators are using field placements and individual courses in creative ways as learning opportunities for mainstream teachers. They are supporting teachers to engage directly with multilingual students in the classrooms. Interventions by teacher educators, therefore, can take any form— through workshops, field placements, and/or individual courses in the training of pre-service teachers for the multilingual reality existing in the classrooms.

The challenging task of educating teachers about different aspects of teaching and learning in multilingual elementary classrooms can be daunting. Yet, there are very few studies that have teacher educators as the focal point of investigation and consider teacher educators' perspectives on and experiences with multilingualism. Empirical studies have mostly focused on

[13] I am using mainstream teachers similar to Miles et al. (2020) to refer to teachers teaching in early childhood/elementary grades and those who teach a specific subject like Math, Science etc. in elementary grades but are not trained as bilingual or ESL specialists.

examining the beliefs, attitudes, perceptions, and knowledge of teacher educators about multicultural and multilingual education and how they teach these ideas to pre-service teachers (see Assaf at al., 2010; Smith, Warrican, & Alleyne 2020, Smith et al., 2018, Tanguay et al., 2018). The literature mostly points to the struggles faced by teacher educators and argues for ways to better support them professionally.

While I acknowledge the need for professional development of teacher educators, I also recognize and value the language and cultural funds of knowledge[14] (González et. al, 2011; Moll, 2019) that teacher educators bring into the profession, especially transnational multilingual teacher educators. Brandon, Baszile, and Berry (2009) argue that teacher educators' own diverse linguistic experiences shape their efforts and concerns as teacher educators. However, Safford and Kelly (2010) bring our attention to the lack of recognition of teachers' multilingual capabilities within institutions that are unable to tap into the usefulness of their linguistic and cultural knowledge. While there is a small but growing body of scholarship (see for example, Safford & Kelly, 2010) on the positive impact on pedagogic knowledge and practice when teacher education programs address the linguistic and cultural funds of knowledge of pre-service teachers, there is still little engagement with the language backgrounds of teacher educators (for one example, see Seloni, 2012).This raises an urgent need to investigate multilingual teacher educators from different backgrounds' experiences grounded in new understandings around multilingualism.

[14] Borrowing from González et. al (2011) and Moll (2019), I use the phrase 'funds of knowledge' to refer to the educational capital of families that are often assumed to be lacking such resources. Like González et al (2011), I acknowledge the complexity through the funds of knowledge approach "without invoking deficit or culture-based discourses" (p. 489) and question the relationships of power that make community knowledge invisible within schools. Through the funds of knowledge approach, I intended to examine the complexity of the transnational teacher educator community's struggle along with their shared community experience. These funds of knowledge have great potential as resources for classroom instruction.

## Bilingual Teaching Models and Ideologies in the U.S. and India

My student teaching days were spent in a school that had two mediums of instruction— Hindi and Urdu. All of the Urdu medium sections comprised students from a Muslim background while the Hindi medium sections comprised a majority of students from a Hindu background. The students in both these sections also spoke in other languages that related to their cultural and regional backgrounds, and some spoke English. This rich and diverse school setting raised important questions for me as an educator— How can I teach in a classroom where students speak a variety of languages? How can I create an authentic learning space where students can use all of their known languages in their learning and communicating of the learned content? I wrestled with these ideas in my doctoral program and work in U.S. teacher education and found myself reading about bilingual classrooms and dual language immersion programs in the U.S. schools (Bybee et al., 2014; García, 2008; Quezada & Alexandrowicz, 2019). To aid language learning and proficiency, most of these bilingual programs would have specific time slots or durations for using a particular language. For instance, the first half of the day would be taught in English and students would be encouraged to engage and participate in English. However, the later part of the day would then switch to Spanish. In both of these examples, even though educators are utilizing the language backgrounds of the students, the intention is to use their home language to access and learn English. I further researched into some of the work being done in India about bilingualism and multilingualism in education which has been captured in the next paragraph.

Like many other countries (e.g., Australia, Canada, Germany, Japan, Norway, Pakistan, Singapore, South Africa, the Philippines, the United Kingdom, and the United States), most of

the studies contextualized in India focus on dominant languages such as Hindi, English, Telugu, Marathi, and others. A few of these studies focus on dialects and other non-dominant languages (e.g., Mohanty, 2006, 2008, 2009) being used in schools, but the purpose of programs studied was for teaching to transition from including children's home languages at the primary level to solely using the dominant regional language of that context in secondary schools. For instance, amid the various models of mother tongue based multilingual education (MLE) for tribal children[15] in India, a structured MLE program was started in Andhra Pradesh in 2004 in eight tribal mother tongues (MTs) for children in 240 schools and in Orissa in 2006 in ten tribal MTs in 195 schools (see Mohanty et al., 2009, p. 278-291). Even though the first three to five years of language teaching and early literacy instruction involved the tribal MTs, the schools introduced the state majority language (Telugu in Andhra Pradesh and Oriya in Odisha) in the third year of schooling as a way to transition to regular monolingual schools from the sixth year onwards (Mohanty, 2010). Although such multilingual programs are viewed as providing better education opportunities and have shown positive results on the achievement levels, attendance, and participation of tribal children, the socio-political factors governing language choices of both the school and the pupils put pressure on such programs to introduce dominant languages. This implies that MLE programs in India that introduced instruction in non-dominant languages were ultimately forced to transition to teaching and learning in the dominant regional language due to societal pressures. Details about these research studies have been captured by scholars such as

[15] The indigenous or aboriginal people in India are officially called 'tribes' or 'Adivasi'. Specific Adivasi communities are recognized as 'Scheduled Tribes' (STs) by the government of India. In government policy documents, STs are identified on the basis of their specific culture and language, geographical isolation, 'primitive' trait, economic backwardness, and limited contact with other groups. I use this term with reference to tribes or tribal populations in this dissertation as it is central to multilingual education efforts in India while rejecting the official association of the term with notions of 'primitive traits' and 'economic backwardness'.

Mohanty and Panda (Mohanty & Panda, 2007; Panda & Mohanty, 2011, 2014) who have been actively involved in the MLE programs in India.

Consideration of bilingual models of teaching found in both of the U.S. and India make me wonder about the possibilities for multilingual learners in the U.S. classrooms from my own language experiences in India, even though they are distinctly different yet similar in many ways. One of the biggest similarities between the Indian and the U.S. context is the use of dominant languages in a majority of interactions and the position of English as a lingua franca— a linguistic capital that everyone desires. These two aspects have caused much of the divide and inequalities in both the U.S. and Indian contexts.

In India, the demand for and influence of English and regional and national political ideologies about language have created two kinds of divides. The first divide, known as the English-Vernacular divide (Ramanathan, 2005) is the divide created between English and other dominant Indian languages such as Hindi, Marathi, Telugu, and Tamil, among others. The second divide, known as the Vernacular-Other is the divide between dominant Indian languages and other minority dialects and languages such as Hindi and the dialects of Hindi like Awadhi and Bundeli (Ramanathan, 2005). Due to these language divides and conflicts they generate, inequities exist in both educational policy and practice in the Indian context and are infused in day-to-day life in classrooms. With the nationalist and anti-secular agenda of the current government in power, language ideologies around Hindi have been much more aggressively pushed forward in the new National Education Policy 2019 compared to its older iterations (Gupta, 2022). These ideologies have also influenced the discourse about medium of instruction in Indian schools (Annamalai, 2004, 2005; Meganathan, 2017; Mohanty, 2010, 2019; Panda & Mohanty, 2015; Ramanathan, 2005).

The debate around the medium of instruction is a politically charged issue in India, which has eventually led to imposition of dominant languages in different states, thus rejecting the indigenous, tribal, and minority languages (ITM languages) or 'non-dominant languages' that exist in the land. In the context of India, the indigenous or aboriginal communities officially called 'tribes' are referred to as 'Scheduled Tribes' in the Indian Constitution. Mohanty (2019) refers to the languages of the scheduled tribes as ITM languages. In the study I report here, I will use the same term to indicate my understanding of the languages that belong to the minoritized sections of Indian society. ITM languages have often been excluded and not accommodated in education, thus perpetuating inequalities in terms of access to educational opportunities to tribal communities. An example that will highlight the tensions caused by the imposition of dominant languages on speakers of other languages can be seen in the National Education Policy (2019). When the draft of the National Education Policy (2019) was released, the drafting committee received sharp criticism from various stakeholders on the perceived aggressive push for Hindi as part of an anti-secular and nationalist agenda of the current government in power.

In addition to objecting to the imposition of a language such as Hindi considered to be dominant in India, others have raised concerns about English being perceived as an elite language and being viewed as more important than Hindi for socio economic advancement (Bhattacharya, 2013; LaDousa, 2005; Ramanathan, 2005). With recognition of implications for socio-economic advancement, members of minoritized communities have made increasing demands for accessing English. English is considered as a means to achieve higher education and higher paying jobs (Ramanathan, 2005; Veettil, 2013; Vulli, 2014); however, accessing good quality English medium schools is still a distant dream for many in the country. Much of the

debate around medium of instruction is restricted to discussions of Hindi, English, and other standard regional languages, thus leaving out dialects, other varieties of languages and complex speech patterns that make up the linguistic landscape of India.

While there are some similarities, the linguistic diversity existing in the Indian context is different from the United States. It is a linguistic landscape where multilingualism is the norm (Khubchandani, 1991). Linguistic diversity, both in and out of schools, is often complex and multifaceted in different parts of the Indian subcontinent (Khubchandani, 1998, 2003; Mohanty, 2019). The notion of translingual practices offers a dynamic perspective on languages from a south Asian perspective. It is a theoretical construct that transcends individual languages to include diverse semiotic systems for communication. An important feature of this way of conceptualizing language, noted by Canagarajah (2015), is the realization that language and meaning are in a constant state of becoming and are not dependent on grammar rules and structures. The notion of translingual practices views speakers as flexibly adapting and employing linguistic resources according to the space, context, and interlocutors they are engaging with. This idea allows us to see each multilingual space as a dynamic space that involves negotiation in communications between speakers with diverse linguistic repertoires, as opposed to viewing space as incorporating interlocutors utilizing named languages enclosed monolingually in rigid grammatical and structural boundaries. Conceptualizing spaces in this way, as incorporating translingual practices, challenges the notion of prioritizing the promotion of standard, named languages, particularly in contexts that have inflexible, mandated mediums of instruction framing interactions.

I closely relate to the translingual approach to language interactions and therefore I look at the possibility of drawing on the knowledge and experiences of transnational Indian/Indian

American teacher educators in the U.S. that could provide criticality and depth in the scholarship of teacher education and multilingualism. As mentioned earlier, this is an area in which research has not been conducted to date, and raises a learning opportunity for us to think about how teacher educators' diverse linguistic experiences and practices from their home country and culture could inform the ideas about multilingualism in teacher education in the U.S.— What can we learn from the linguistic funds of knowledge and perspectives of transnational teacher educators that could inform the scholarship of teacher education regarding multilingualism in the United States?

## Transnational Indian Teacher Educators in the United States

Being of South Asian origin and working with elementary pre-service teachers as a teaching assistant from 2017–2021 has raised many questions for me as a teacher educator interested in language and diversity in elementary classrooms. I was always interested in exploring my experiences with language as a transnational outsider inside the teacher education classroom in the U.S. While reading the literature by Mohanty (2006, 2009b, 2019), one thing that was clear to me was the overall benefits of using the first language of a child to teach in the classrooms. With so much diversity in terms of language in classrooms today, I wondered about how a teacher could use the first language of every student to teach? This was a troubling question for me whether in the context of India or the U.S. While I reflected more about these questions, it led me to question and reflect about linguistic diversity in both of these contexts, and to recognize ways in which they were different from each other. Within the context of India, the notion of 'linguistic diversity' is not limited to simply conceptualizing several languages and language labels. It also entails the characteristics of a community and social space. Canagarajah

(2013), a scholar from Sri Lanka (South Asian origin), describes linguistic diversity in terms of a shared space. Khubchandani (1991), a scholar from India, used the term *kshetra* [16]to describe this space in the Indian context. Both these scholars elucidate the idea of community and its meaning in the South Asian context in terms of a shared space that "accommodates many language groups living in the same geographical area" (Canagarajah, 2013, p. 39). This 'South Asian' understanding of linguistic diversity varies from the understanding existing in the U.S. The concept of a *kshetra* has led me to wonder about the possibilities of how linguistic diversity can be witnessed, seen, heard, and then defined in the context of the U.S. Newer understandings could also be found in other multilingual Asian contexts, but for the purposes of this dissertation, I will focus on the experiences brought by south Asian teacher educators, specifically transnational Indian teacher educators.

In a systematic review of literature on diversity and teacher education, Rowan et al. (2021) raised the need for more research on issues relating to the skills and knowledge of teacher educators in relation to the topic of diverse learners. The literature points at the need for teacher educators to critically examine their values and beliefs about languages and how their ideologies permeate their instruction and practices. This is essential as the ideologies of teacher educators (whether potentially harmful or liberating) inform their pedagogies and their curriculum that is used to educate our future teachers. Multilingual teacher educators have potential to contribute to the field of teacher education regarding their understanding of multilingualism. Seloni (2012), for instance, establishes how she, as a non- native English-speaking (NNES) faculty in the U.S., promoted multiculturalism in her college writing classroom by using her linguistic and

[16] Refer to the glossary of terms in Appendix E.

sociocultural funds of knowledge. Taking my own example, as a South Asian teacher educator preparing pre-service teachers for American multilingual classrooms, I have begun to bring my own funds of knowledge about multilingualism and schooling from my home country of India to my work with pre-service teachers working with diverse students. For instance, I conducted a workshop for pre-service teachers where they 'experienced' what classroom learning may feel like for newcomer multilingual learners who do not fully understand English. I achieved my lesson objective by instructing the class in Hindi and English along with symbols, gestures, and facial expression. Initially my students were baffled with the 'foreign' language instruction but learned to 'read' my instructions by taking cues from other forms of my communication technique. Through this short demonstration, they realized how they have been using their entire linguistic repertoire all their lives to make sense of interactions and how this can translate into their teaching when engaging with multilingual learners. We also used the workshop space to discuss the term English Language Learner used in U.S. schools and the negative connotation attached to it as we reflected on how languages other than English were treated within school settings. With my dissertation research, I was interested in learning what other Indian teacher educators, might be able to contribute to re-envisioning ideas around multilingualism in the context of the U.S.

The field of teacher education is mostly silent about transnationalism within teacher education. For the purpose of this dissertation, I have limited my literature review (reported in Chapter 2) to research about transnational teacher educators in the U.S. Researchers have studied teacher educators from the Caribbean (Smith, 2018), South Korea (Kim et. al, 2018; Park & Yang, 2013), Japan (Kubota, 2002), China (Liao & Maddamsetti, 2019), Middle East (Ates & Eslami, 2012), Sri Lanka (Canagarajah, 2013), and India (Motha et. al, 2012; Vellanki & Prince,

2018) in different empirical work. There are, however, only a few empirical works that have looked at the language identities and language backgrounds of these teacher educators. The most in-depth work has been done with Afro-Caribbean transnational teacher educators that looks at their experiences with teaching English in U.S. classrooms, their multilingual and multicultural experiences within and outside the classrooms, and its influence on their communication with their students (Smith, 2018; Smith et al., 2016; Smith et al., 2018; Smith et al., 2020). Currently, there are very few studies that have focused on Asian teacher educators in the U.S. Most of the studies on Asian teacher educators to date are focused on their Nonnative English speaking (NNES) identity that they reported has led to racist experiences for them and difficulty in establishing credibility and authority as instructors in educational settings (Ates & Eslami, 2012; Kang 2014; Liao & Maddamsetti, 2019). There are also other narratives around language attitudes held by Asian teacher educators in favor of standard English or getting assistance to improve English skills in the literature (Liao & Maddamsetti, 2019; Weekly, 2019). These discourses fail to open consideration of the rich multilingual language abilities of Asian educators as the focus is primarily on English not being their first language. Moving away from the narrative of whether NNES Asian teacher educators have the language competence to teach about diversity in the U.S. classrooms, scholars such as Park and Yang (2013) and Kim et al. (2018) have brought our attention to how transnational educators offer in depth knowledge about culture and language practices along with their immigrant experiences and perspectives on diversity in their teaching courses. By examining their own rich and complex linguistic repertoires, scholars have used concepts of World Englishes and their multilingual awareness to teach TESOL (Smith et al., 2020, Smith et al., 2018) and problematize the notion of being

linguistically qualified (Rodríguez-Mojica et al., 2019), as well as to challenge monolingual ideologies in bilingual teacher education programs (Caldas & Heiman, 2021).

With myopic understandings of multilingualism, teacher education programs negate the experiences and possibilities of transnational teachers and teacher educators. Empirical work by Vellanki and Prince (2018) and Motha et al. (2012), however, paves a path for us to understand how the experiences of South Asian transnational educators can offer different insights into the field of teacher education. For instance, Vellanki and Prince (2018) studied their own experiences in depth as a South Asian transnational pre-service teacher and teacher educator in a course focused on global multicultural education in the U.S. The authors dug into their stories, journeys, and lived experiences to reflect on how all of these experiences come together to influence their practices in a teacher education classroom. An important takeaway from this study was that their narratives are pushing toward the inclusion of transnational narratives and interrogating the concepts of transnationalism, globalization, and migration and its impact in classrooms. But most importantly, their work encourages criticality and depth in the thinking in teacher education. Another crucial study by Motha et al. (2012) highlights the importance of the linguistic identities of teacher educators with trans linguistic experiences in the language classroom. The scholars have an asset-based approach where they attempt to move away from the dichotomy of nonnative English-speaking teacher/ native English-speaking teacher. They discussed moving away from a narrow construction of proficiency as either native or nonnative but instead viewing L2 users from an asset perspective where they "…believe that the experience of traversing languages creates new understandings and processes, supports conceptual fluency, and allows teachers to draw on a broader range of concepts and interpretive frames than are

available to monolingual teachers" (p. 15). Their work argues that social identities inform pedagogical practices of educators in the context of multilingualism and global situatedness.

In the context of both of the empirical works mentioned above, I argue the need for transnational narratives of teacher educators (in this case from Indian educators) to inform a more nuanced understanding of multilingualism in teaching and teacher education in the U.S. and elsewhere. We need more specific scholarship related to the complex cultural and linguistic identities of Indian origin teacher educators. This research can specifically identify how Indian teacher educators draw on their rich linguistic knowledge and experience to support beginning teachers with different experiences and language repertoires to teach multilingual children.

Considering the rich language experiences that multilingual transnational Indian teacher educators bring into teacher education programs, my study aimed to explore their language and literacy experiences and understand how they conceptualized linguistic diversity in the U.S. I wanted to understand their language and literacy experiences and how they negotiated the dominant monolingual culture in the U.S., while preparing pre-service teachers for linguistically diverse classrooms. I used narrative inquiry to explore the accounts of my participants. This research methodology is often used in the field of education because of its relational characteristic that allows a person to uncover what is important to him/her in their situation. Most educational researchers who are interested in studying the storied experiences of students and teachers (Clandinin & Connelly, 2000; Clandinin, 2013) respect and understand that teaching and learning is a complex process that requires making connections and continuous reflections and deliberations (Latta & Kim, 2011). By choosing to focus on Indian teacher educators (who are either doctoral students or tenure-track professors working in teacher education programs) as my object of inquiry, I aimed to narrate stories of their multilingual

knowledge and practices that could provide insights to the field of teacher education and multilingual education in the United States (U.S.). Following the theoretical frameworks of language ideologies (Piller, 2015) and translingual practices (Canagarajah, 2013), I explored the following guiding questions:

1. What are the language and literacy histories, ideologies, and teaching experiences of transnational Indian teacher educators (including doctoral students and tenured/tenure track/non-tenure track faculty)?
2. What kind of knowledge(s), practice(s), and lived experience(s) with multilingualism guide these transnational educators to engage teacher candidates in exploring complex language issues in education in the U.S.?
3. What do stories of transnational teacher educators reveal about dynamic understandings of multilingualism that could inform the field of teacher education in the U.S.?

In my narrative inquiry, I examined the multilingual identities and language practices of transnational Indian/Indian American teacher educators to understand their linguistic funds of knowledge as well as experiences and discourses related to the socio-political aspects in their home country. I also explored these transnational teacher educators' ideas about how they drew on their own experiences with, and understandings of multilingualism to inform their teaching in higher education in the U.S.

## Summary of the Chapter

This chapter has outlined key foundational concepts regarding multilingualism in my research and highlighted the diverse context for multilingualism in India, the country of origin for four of my five transnational teacher educator participants. I drew on the limited research to

date regarding multilingual teacher educators to craft the statement of purpose for my research. Chapter two furnishes a summary of the pertinent literature in the areas of heteroglossic practices (translanguaging and translingual practices) in linguistically diverse classrooms. A review of the current empirical and conceptual literature on language ideology and how it relates to the work on multilingualism in teacher education programs is also included in chapter two.

# CHAPTER 2

## REVIEW OF LITERATURE

People in the United States (U.S.) speak in many tongues. It is truly a multilingual society in practice, but not as much in policy. The increasing linguistic diversity in the United States (U.S.) schools, teacher education, and other countries worldwide has been an issue of concern in the last few decades (Assaf et al., 2010; Duarte, 2018; Smolen et al., 2005). Teachers and teacher educators feel unprepared to teach multilingual learners [17]equitably and holistically. Language diversity refers to the number of languages spoken in a country and the number of people who speak those languages (Rumbaut & Massey, 2013). The demographics in the United States are a testament to the ethnic and linguistic diversity existing in the country. Bilingual and multilingual students are the fastest-growing student population in U.S. public schools (Office of English Language Acquisition, 2021). It is clear from the data that U.S. schools are diverse in classroom languages, with Spanish most prominent and a range of other languages (e.g., Arabic, Chinese, Vietnamese, Hmong, Haitian Creole, Somali, Russian, and Korean) being spoken by students and their families and this trend will continue to grow exponentially. It is safe to say that globalization will be the context for schooling in the 21st century (Suarez- Orozco & Suarez-Orozco, 2010) in the U.S. and around the world. With increase in immigration in the U.S., schools are getting transformed with the huge influx of immigrants, thus making new demands

[17] I choose to use the term multilingual learner instead of terms such as English language learner (ELL). By using the term multilingual learner, I aim to recognize the linguistic funds of knowledge that students bring with them. On the other hand, the term ELL depicts a deficit thinking towards these students, who are evaluated on their English proficiency. It is essential, however, to note that I will utilize terms such as bilingual learner and English language learners throughout the paper as many educators and researchers continue to use these terms.

on teachers to teach in dynamic ways with their culturally, ethnically, and linguistically diverse students. The continuing growth in the number of speakers of languages other than English in American classrooms raises a crucial need for teacher preparation programs to prepare teachers for a diverse student population. But why is this important? I'll discuss this in the next paragraph.

## Importance of Teacher Preparation for Linguistically Diverse Classrooms

In the context of the United States, much of the body of literature in teacher education around teaching in linguistically diverse classrooms is dictated by an assumption of a monolingual, English speaking teaching force, and reflects monoglossic practices. Most U.S. teachers are prepared to teach in schools where English is the language of instruction. Although schools and communities are increasingly multilingual with substantive numbers of bilingual speakers of Spanish and English in many regions of the country (U.S. Census Bureau, 2015), the objective in most U.S. schools for students who are bilingual, multilingual, and emergent speakers of English is to learn the English language and to access the content taught in that same language. Such monolingual ideologies that privilege English, and neglect the other languages students speak, undergird the U.S. educational contexts, and create inequities in terms of access to quality education (Bacon, 2020; García & Otheguy, 2015).

Research over the years has discussed the effect of teacher attitudes and beliefs about language and language practices that have an impact on instruction and expectation for students in school (Yoon, 2008). These beliefs dictate teachers' pedagogies and evaluation of students in terms of who gets supported and whose voice and ideas are validated in the classrooms (Godley et al., 2007). Teachers' ideologies about language(s) and language practices impact linguistically

diverse students [18] heavily as students are often viewed from a deficit lens. In the context of the U.S., bi/multilingual students or students who speak a different variety of English such as Indian English or Nigerian English and/or speakers with an accent are often categorized and grouped under linguistically diverse students. These harmful language ideologies that favor dominant languages varieties and a monolingual use of language are often left unseen and unquestioned (Farr & Song, 2011). If we examine these ideologies closely, we will find how these dominant discourses privilege certain languages and language use and how these discourses have implications for language practices and membership in linguistic groups in varied contexts (Gonzalez, 2005). So, what are teacher educators doing in teacher education programs to prepare future teachers for linguistically diverse classrooms?

Teacher educators working with pre-service teachers attempt to scaffold and guide these beginning teachers to shape and shift deficit language ideologies through reflection and coursework (Banes et.al., 2016; Farr & Song, 2011). Most of these pre-service teachers have a traditional understanding of language teaching and learning from their experiences and have perceived languages as separate, with rigid boundaries that prevent any 'contamination' of one language by the other (García, 2009; Makalela, 2015a, 2015b). This rigid and bounded manner in which languages are used and taught in schools does not reflect the actual language practices of people outside schools (García & Otheguy, 2020). Therefore, it becomes crucial for teacher educators to step in and facilitate conversations with student teachers about different language practices.

[18] I conceptualize linguistically diverse students as those students who speak additional languages beyond the dominant and standard language used in the school.

There is literature that supports the role of heteroglossic practices such as translanguaging and translingual practices[19] in deconstructing the understanding of how multilingual learners communicate (e.g., D'warte, 2018; Holdway & Hitchcock, 2018; Makalela, 2015; Ollerhead, 2019). Pre-service teachers' understandings of their multilingual students are typically muted by monolingually oriented teacher education programs (Martin & Strom, 2016; Villegas et al., 2018) and teachers (Barros et al., 2020; Catalano et al., 2018). As a result of the monolingual orientations of teacher education programs and their own school experiences, most teachers replicate dominant language and culture in their classrooms (National Center for Education Statistics, 2021). Few of the teacher education programs in the U.S. have begun focusing on multicultural education and culturally responsive pedagogy through coursework that touches on language and linguistic diversity in general (Lindahl, 2019). Lucas and Villegas (2013), as advocates of linguistically responsive teaching, argued for a place for language issues in the teacher education curriculum. This will be critical to their development as pre-service teachers hardly get opportunities to engage with language issues and instructional practices related to linguistic diversity (Bernstein et al., 2018).

In this literature review, I investigate and examine the empirical literature about the current heteroglossic practices that prepare teachers for linguistically diverse classrooms (particularly translanguaging and translingual practices); the role of language ideologies (ideas and beliefs about language(s)) of teachers in the implementation of these practices; and how teachers mediate these ideologies in their everyday classroom practices, especially in classroom contexts where there are speakers of non-dominant languages, varieties, and dialects. In addition,

[19] I will discuss about these two practices in more depth later in the chapter.

I examine the scholarship on the role of teacher educators in preparing teachers for linguistically diverse classrooms in the U.S. This literature review helped me identify gaps in the literature and guided my research with multilingual, transnational Indian teacher educators. The purpose of this literature review is to investigate (a) What kind of language ideologies does the literature discuss among teachers and teacher educators? (b)What does the current literature reveal about teaching practices in linguistically diverse elementary classrooms in the U.S.? (c) How are teacher education programs preparing pre-service teachers to teach multilingual students and what is the role of teacher educators in this preparation?

## Language Ideologies, Teaching, and Teacher Education

Silverstein (1979) defines language ideologies as a "set of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use" (p. 183). This definition not only captures the linguistic attitudes of a linguistic community but also their "conception of issues such as the status, function, norm, and ownership of a certain language" (Wei, 2016, p.101). According to Palmer (2011), these ideologies are "unconscious beliefs about language" (p.105) that are closely attached to cultural, group, and national identities (Anzaldúa, 1987; Gal & Irvine, 1995). While language ideologies are revealed either by speaking or in writing and are expressed through language use or behavior (Gal & Irvine, 1995; Kroskrity, 2004), they are generally linked with positions of power within a culture or community, thus distorting the realities of the ways languages operate in everyday life in favor of those who are in power (Kroskrity, 2000; Palmer, 2011; Woolard, 1998).

Teachers' language ideologies influence their pedagogical stance and their implementation of language policies and attitudes towards students who are speakers of non-

dominant language or varieties in schools and classrooms (Philip, 2011). These ideologies reflect the languages and language practices teachers value in classroom interactions. Many empirical studies in the U.S. and other countries such as United Kingdom and Nepal have discussed the prevailing deficit language ideology. This is an ideology that does not acknowledge speakers from non-dominant groups and perceives multilingual abilities as subtractive in nature, that is, causing difficulties for students in learning and speaking the dominant languages, thus perpetuating inequalities in classrooms (for example, Blair et al., 2018; Catalano et al., 2018; Flores and Schissel, 2014; Kiramba, 2018). Similarly, there are standardized, monolingual ideologies that perpetuate the use of one language in schools, rejecting the hybrid language practices that are an on-the-ground reality in most multilingual societies. For instance, Woodard and Rao (2020) throw light on the ideology of one of their teacher participants in a study in the U.S. who saw herself as a "gatekeeper of standard English" (p. 191). This gatekeeping ideology sometimes results in language suppression practices, English-only sentiments restricting students' use of other languages in school, and multi-generational language loss (Woodard & Rao, 2020, p. 191). In the next section, I discuss some of the common themes that emerged from the literature review regarding language ideologies.

**Deficit Perspectives and Ideologies about Bi/Multilinguals**

Most of the peer reviewed articles pointed toward existing language ideologies of U.S. pre-service teachers that viewed bi/multilingual individuals from a deficit lens (see examples, Barbosa, 2020; Bernstein et al., 2018; Caldas, 2019; Iverson, 2020; Lindahl & Henderson, 2019; Woodard & Rao, 2020; Woll, 2020). Some of the teachers held a one language and standard language ideology that promoted monolingualism in classrooms and other aspects of their lives

(Barbosa, 2020; Showstack, 2015). They had assumptions about their students' languages and cultures that viewed their multilingual abilities as problematic, and therefore did not see their linguistic capital and experience with languages other than English as a valuable pedagogical resource in their own learning in classrooms (Woodard & Rao, 2020).

Much of these assumptions and biases in teachers' pedagogical stance is shaped by their own language experiences as learners and as educators (Deroo & Ponzio, 2019; Ek et al., 2013; Woll, 2020). These past experiences provide the justification and strength for a pro standard language and pro dominant language stance (Bernstein et al., 2018). While the available literature raises concern about a monolingual teaching workforce, empirical studies such as Athanases, Banes and Wong (2015) highlight the same concern with bilingual teachers of color. The number of bilingual teachers who have experienced bilingual classrooms is very little. As a result, most teachers in the U.S., whether monolingual or bilingual, have internalized an assimilationist language ideology that favors a monoglossic perspective.

**Affordances and Constraints of Interventions in Teacher Education**

Much of the literature studied in the review process pointed towards a positive change in pedagogical stance and attitudes of teachers whenever there is an intervention in the form of a professional development course or workshop that offers an alternative perspective on language and language teaching (see examples, Deroo & Ponzio, 2019; Garza, 2020; Gort & Sembiante, 2015; Herrera-Rocha & De La Piedra, 2019). During these different interventions, many teachers expressed support for hybrid language practices such as translanguaging, and cross linguistic pedagogy (see Barbosa, 2020; Caldas, 2019) that provide opportunities for multilingual students to use their entire linguistic repertoire and bring their home languages into the classrooms. For

instance, Athanases, Banes and Wong (2015) describe the self-reflexive inquiries that they undertook which enabled their teacher participants to reflect on the richness of their linguistic repertoire. Such intervention has led to development of new language ideologies among a few teachers who value multilingualism and linguistic diversity while challenging monolingualism (Lindahl & Henderson, 2019).

A constraint, however, in such interventions is the short duration of these positive language ideology developments among teachers (for example, Bernstein et al., 2018; Woodard & Rao, 2020; Woll, 2020). Scholars have voiced a number of reasons for this major concern in the research about teachers' language ideologies. The biggest factor that influences teacher ideologies and pedagogical stance is their lived experiences as language learners despite having alternate language learning experience in teacher education through translanguaging, cross linguistic pedagogy and other strategies (Woll, 2020). In English as a second language (ESL) contexts in schools, teachers still fail to orient positively towards languages other than English (Lindahl & Henderson, 2019; Woodard & Rao, 2020). Many teachers find themselves in the theory—practice divide or cite practical concerns that force them to implement language practices that devalue multilingual abilities (Bernstein et al., 2018; Woll, 2020). With limited understanding about the power dynamics between English and other languages and dialects that are marginalized, most teachers are skeptical about drawing from the entire linguistic repertoire (Woodard & Rao, 2020). Woodard and Rao also point out the depreciative effect of staying in systems that promote hegemonic language ideologies and force teachers to realign their beliefs and attitudes according to the operating belief system despite the interventions.

**Lack of Agency of Students and Teachers**

Another important insight from the literature review is how both students and teachers enact agency by engaging in hybrid language practices. Some empirical studies contextualized in bilingual education models, or the two-way dual language program, point to the agency of teachers who shape the language policies to fit their existing language ideologies and students who enact their agency by creating spaces in the classroom where they utilize their full linguistic repertoire (Henderson & Palmer, 2015; Gort & Sembiante, 2015). While these are examples of actors advocating for a heteroglossic ideology, there are also empirical studies that represent the heavy influence of multiple language ideologies circulating around teachers and students that shape their ideologies and practices. For instance, Fredricks and Warriner (2016) highlight the restrictive language policies that shape language ideologies and language use in schools. Most of the language policies advocate for one standard language ideology in the classroom, thus strengthening monolingualism in schools.

Similarly, linguistic communities influence and shape the ideologies of bilingual teachers. Christiansen et al.'s (2018) empirical study with three Mexican returnees from the U.S. and back to México explains how the dominant ideology of native speakerism existed among the Mexican community that dictated participants' career choice in English Language Teaching (ELT). This ideology of native speakerism places native speakers on a pedestal—as people who are better, who know more, who know what and how (Christiansen et al., 2018). The same ideology is reflected in the participants' narratives when recalling their experiences. In all these examples, there is a lack of agency among teachers and students as they align their existing ideologies with the dominant ideology of the sociopolitical context. It is clear from this review that in order to enact agency, both students and teachers will have to be supported to alter the

monoglossic deficit language ideologies from the society so that they fit into their developing heteroglossic asset-based language ideologies. A shift to a more heteroglossic and equitable language ideology can happen when language is understood as an entity owned by communities who use it for their own purposes (Milroy & Milroy, 1999). Language is not owned by the government, but by communities. Therefore, to create equitable spaces in the classrooms that draw on their students' full linguistic repertoire is highly dependent on their teachers' language ideologies (García, 2009).

## New Directions in Language Practice(s) in Teacher Education

In this section, I will introduce readers to some of the new practices borrowed from the field of applied linguistics—Translanguaging and Translingual practices. These language approaches are being implemented in some linguistically diverse classrooms by language and mainstream teachers to meet the needs of multilingual learners. I will provide a historical overview of these practices and discuss how these practices provide educators with an alternative view to understanding and using languages in any context.

### Translanguaging

The term translanguaging was originally coined by a Welsh scholar (Williams,1994; translated into English by Baker, 2001) to describe classroom practices that involved the use of both Welsh and English. But the development of the term over the years has theorized this concept that goes beyond language as it has been traditionally conceptualized (García & Li, 2014). Translanguaging conceives of multilinguals as individuals possessing one linguistic system that incorporates not only 'named' languages such as Welsh and English (García &

Otheguy, 2015; Otheguy, García & Reid, 2018), but also various semiotic resources such as bodies, gestures, symbols, texts, and pictures whose meanings are constructed through engagement in different types of social interactions. While some scholars (Canagarajah, 2013; Creese & Blackledge, 2010, 2015) focus on the fluidity in the language practices of multilinguals' translanguaging, others such as García and Otheguy (2020) highlight the multimodal ways in which multilingual individuals "make meaning with their bodies and outside of their bodies" (p. 26). This brings attention to the entire range of multimodal resources that are an important part of an individual's linguistic repertoire and a distinguishing feature of the concept of translanguaging practices. Therefore, the concept of translanguaging that I refer to in my writing involves "both the semiotic repertoire of bilinguals (*multilinguals, parentheses added*) and the pedagogical practices" (García & Otheguy, 2020, p. 26) that utilize the fluid language practices operating in multilingual societies (Creese & Blackledge, 2010; Flores & Schissel, 2014; García, 2009; García & Kleyn, 2016; García & Li, 2014).

García 's definition of translanguaging captures the unitary and holistic linguistic repertoire of individuals, which allows for a fluid exchange that transcends the boundaries of named languages, language varieties, and other semiotic systems (Li, 2018). Such a standpoint offers insights into the actual language practices of multilingual speakers that can allow both teachers and students to make use of their full semiotic repertoire while teaching and learning inside classrooms. Here Li uses the term semiotic systems, and I include the term full semiotic repertoire, in both cases referring to languages and multimodal signs such as symbols, icons, and images that help in the meaning making process during any communication. The translanguaging lens allows us to interrogate the ways in which many current educational policies and practices employ a limited range of linguistic and multimodal features that belong to dominant,

standardized, named language practices, thereby legitimizing monolingual cultures in educational settings around the world (García & Otheguy, 2020).

Translanguaging offers an alternative understanding of languages by moving away from the traditional practice of naming and conceptualizing languages such as Hindi, English, or Spanish. This notion of 'named' languages is an external, outsider perspective which is mostly associated with a social group or a nation and is dependent on the lexical and structural features of the named language. However, thinking from an insider perspective, a speaker will actually invoke his/her complete linguistic repertoire that belongs to him/her as he/she engages in complex and multifaceted linguistic contexts (Otheguy et al., 2019). From a translanguaging perspective, a speaker's repertoire of languages is not compartmentalized into rigid boundaries of what have been conceptualized as individual named languages. Translanguaging therefore helps us to examine and define languages in terms of a person's working linguistic repertoire.

Translanguaging is a powerful concept that can be employed critically in school contexts, in contrast to notions associated with named languages that support ideologies of superiority related to race, gender, class, or caste. Named languages, enshrined as official languages, or required mediums of instruction, are also used as tools to dominate speakers of minority languages in a given context by legitimating and providing opportunities to those who have acquired the dominant languages of communication (García & Otheguy, 2015). Named languages therefore become social objects as opposed to the assumption that they are essentially linguistic (García & Otheguy, 2020; Otheguy, García & Reid, 2019). The idea of named languages also reinforces the notion of 'language purity', where languages are perceived as separate and fixed systems and not allowing any kind of 'mix' between languages (Creese & Blackledge, 2010; Flores & Schissel, 2014; García, 2009a, 2009b; García & Kleyn, 2016; García

& Li, 2014). In translanguaging spaces, with access to one's full linguistic repertoire, translanguaging allows speakers to disrupt the hierarchies of named languages and the ideologies existing around language purity. When left in unmonitored situations where there is no restriction on the use of languages, multilinguals will deploy their entire linguistic repertoire as opposed to monitored situations where monolingual or single required mediums of instruction require individuals to employ only certain dominant languages and multimodal features (García & Otheguy, 2020). Thus, translanguaging offers us an alternative way to engage and understand language practices.

**Translingual Practices**

In addition to translanguaging, the notion of translingual practices also offers a dynamic perspective on languages. Like translanguaging, it is a theoretical construct that transcends individual languages to include diverse semiotic systems for communication. An important feature of this way of conceptualizing language, noted by Canagarajah (2015), is the realization that language and meaning are in a constant state of becoming and are not dependent on grammar rules and structures. The notion of translingual practices views speakers as flexibly adapting and employing linguistic resources according to the space, context, and interlocutors they are engaging with. This idea allows us to see each multilingual space as a dynamic space that involves negotiation in communications between speakers with diverse linguistic repertoires, as opposed to viewing space as incorporating interlocutors utilizing named languages enclosed monolingually in rigid grammatical and structural boundaries. Conceptualizing spaces in this way, as incorporating translingual practices, challenges the notion of prioritizing the promotion of standard, named languages, particularly in contexts that have inflexible, mandated mediums of instruction framing interactions.

Research on translanguaging/translingual practices in multilingual societies such as South Africa, the Philippines, the United States, the United Kingdom and Luxembourg have consistently demonstrated that translanguaging and/or translingual practices authenticate the multilingual identities of children, along with creating socially safe environments for children to practice their multilingual repertoire (Blackledge & Creese, 2010; Duarte, 2018; Pacheco et al., 2019; Makalela, 2015a, 2015b, 2019; Reyes, 2018). The literature also points out the role of translanguaging/translingual practices in deconstructing the understanding of how multilingual learners communicate. A lens such as translanguaging and translingual practices opens up a different way of understanding bilingualism and multilingualism for educators. It was clear from the literature review that there is no consensus on the understandings of the term bilingualism and multilingualism as situated in sociopolitical context. The review process brought forward the different versions and understandings of the term bilingualism and multilingualism among teachers (see Iverson, 2020). For instance, Barbosa (2020) explains how one of the teacher participants shared that bilingualism is not possible unless and until the time speakers don't abandon their first language. The same teacher then conceptualizes bilingual education as a transition model for heritage speakers to transition from Spanish to English monolingual classrooms. Similarly, Iverson (2020), in the context of Norway, highlights how teachers in his research created clear boundaries between themselves and others who spoke different dialects. The teachers positioned multilinguals as "others" and as someone from a non-dominant Norwegian background. He further explains how the term multilingual is associated with immigration, limited proficiency, and problematic behavior in school. These varied notions legitimize a purist, one language ideology and validate the dominant languages already existing in the particular sociopolitical contexts. It therefore becomes imperative to look at language

practices in schools and teacher education from a translanguaging/translingual perspective that can disrupt ideas of language purity that support dominant language ideologies. Such a perspective can also offer insights into the field of teacher education as more contexts around the world are becoming highly multilingual.

So far, I have captured a review of the current literature that establishes that there is a growing population of linguistically diverse students in the U.S. classrooms and how the field of teacher education has begun addressing this reality by training pre-service teachers to shift their ideologies in favor of a positive and asset based outlook towards multilingual learners, to consider their entire linguistic repertoire as funds of knowledge, and also to incorporate 'real' language practices into their classrooms. I have also provided a glimpse into the different social forces that dictate how classroom interactions should happen and how these forces influence the way teachers and students engage with each other. In the next section, I will briefly describe the scholarship about language ideologies in relation to the teacher educators who are responsible for the training of pre-service teachers. This section will bring our attention to the scant literature from a language ideology perspective about teacher educators, especially transnational educators and how these educators have often been perceived from a deficit lens despite their rich cultural and linguistic knowledge.

## Teacher Educators and the Multilingual Conversation

Teacher educators in teacher preparation programs are an integral component in the preparation of future teachers. They are also responsible for preparing both language and mainstream teachers for linguistically diverse classrooms. Mills et al. (2020), in a review of literature on preparing pre-service mainstream teachers for linguistically diverse classrooms,

highlight in depth how teacher educators across the globe and in the U.S. used a variety of pedagogical strategies that situated the learning of ELLs in diverse classroom, schools, and communities.

Over the past two decades, many scholars have noted the phenomenon of a white, monolingual English speaking, and middle-class teaching force (see for example, Athanases & Wong, 2018; Colon-Muniz et al., 2010; Ference & Bell, 2004; Hooks, 2008; Hughes & Mahalingappa, 2018; Jiang & DeVillar, 2011). These studies have also pointed at how these teachers' membership in dominant groups have led them to have deficit ideologies (assuming a lack of academic potential or lack of motivation for learning) about students coming from linguistic and cultural minoritized groups, that can affect their school outcomes. An underlying assumption in all these empirical works is that pre-service teachers have a deficit ideology about ELLs and therefore the role of teacher education is to support these teachers in "uncovering and confronting their beliefs about children who differ from themselves and the mainstream norm to help them recognize the assets these students bring to school learning." (Mills et al., 2020, p. 40). Another challenge in preparing these teachers was their limited exposure to learning second languages and their lack of awareness about second language development, which hinders their understanding of the importance of language in the teaching/learning process, an essential component to teaching ELLs (e.g., Bunch, 2013; Fitts & Gross, 2012; Galguera, 2011; Hutchinson, 2013; Sugimoto et al., 2017). In the next section, I will briefly discuss some of these teaching strategies that teacher educators have been experimenting with to target the learning for our linguistically diverse students.

Firstly, some teacher educators have developed campus courses with innovative pedagogies/strategies for teacher candidates about teaching ELLs. Galguera (2011) and Settlage et al. (2014) have discussed the use of a language immersion approach, immersing in an unfamiliar language, as an effort to disrupt the teacher candidates' comfort with the dominant language and to develop empathy for ELLs who not only learn academic content but also a new language. The teacher educators also model scaffolding instruction for ELLs through this approach. For instance, Galguera (2011) aimed to help teacher candidates become sensitive to the school experiences of ELLs and develop skills to teach English content through the English methods class. To achieve these learning objectives, he used a variety of experiential activities. One of the activities included asking monolingual English speaking teacher candidates to read Spanish texts. This activity would place teacher candidates in similar positions as their ELLs in their classrooms. The teacher educator would then model teaching strategies to make the Spanish text more accessible to the students. There are other empirical works that have used digital technology. For instance, Baecher et al. (2013) integrated digital technology in the methods courses that involved blogging with high school ELLs enrolled in an ESL class in a nearby school district. Similarly, Hughes and Mahalingappa (2018) used the concept of a digital pen pal project with their teacher candidates where they exchanged e-letters with ELL and non-ELL students in grade 5 and 7. Other studies discussed how teacher candidates registered for courses that allowed them direct contact with ELLs on the university campus itself. For instance, Fitts and Gross (2012) placed pre-service teachers with individual K-8 ELLs in an introductory teaching course. The students would come to the university for an after-school program once a week to receive tutoring. This experience helped pre-service teachers develop a nuanced

understanding of ELLs and an appreciation of the challenges these students face in their learning as well as the resources they might draw on.

Second, most teacher educators have focused on linking courses with the field experiences. These field experiences take place in schools with a higher percentage of ELLs. As part of the field practicum, teacher candidates are engaged through a variety of activities including observing ELLs in classrooms and providing tutoring (Hutchinson, 2013; Siegel, 2014); conducting inquiry projects on the writing skills of an ELL student (Athanases et al., 2013; Athanases & Wong, 2018); narrative inquiry by collecting data about an ELL student by shadowing the student throughout the day (Pu, 2012); writing and discussing narratives about observed classrooms events that involved ELLs (Sugimoto et al., 2017) and many more. There are other studies that have discussed courses linked to field experiences that are carried out in diverse communities (see Bollin, 2007; Pappamihiel, 2007). For instance, Bollin (2007) talks about the 10-week service-learning experience of teacher candidates tutoring ELLs in their homes as part of a diversity course. At the end of the 10 weeks, teachers wrote in their reflective journals about being more confident and empathetic with ELLs. Field experiences are valuable experiences for teacher candidates as they help in bridging the gap between theory and practice. That is, teacher candidates learn to apply abstract concepts and ideas in a class linked to applied real world settings. Additionally, teacher educators play a pivotal role in helping these candidates interpret their field work through feedback and reflective journals.

Lastly, teacher educators have also utilized the idea of cross-cultural/linguistic immersion experiences, typically in international settings, as a way for preparing teachers. Scholars have written about the experiences of U.S. teacher candidates placed in international settings such as

China, Germany, Belize, Honduras, México, and Spain (Colon-Muniz et al., 2010; Jiang & DeVillar, 2011; Pilonieta et al., 2017; Willard-Holt, 2001; Zhao et al., 2009). Teacher candidates would spend 1 to 13 weeks teaching English to children in schools where English is not the first language spoken by students, observe their classrooms, live with host families, and visit cultural and historic sites. They would meet with teacher educators to debrief about their experiences as part of the teacher education program. For instance, Zhao et al. (2009) wrote about the international immersion experience of 10 pre-service teachers student teaching in Chinese schools. During the 4 weeks in China, teacher candidates were involved in planned experiences like teaching English in an elementary school and being supervised by the university faculty, living with the host family, reflecting, and writing about their experiences in a journal and completing course projects. The study findings show that the experience helped teacher candidates to improve their respect for linguistic diversity, deepen their understanding of ELLs and develop empathy towards them.

In the previous few paragraphs, I have described some of the ways in which teacher educators are finding a variety of ways to engage pre-service teachers in conversation about linguistic diversity. A vast majority of the literature has focused on pre-service teachers and how it is crucial to consider their beliefs, attitudes, and ideologies around multilingualism. Educating teachers about all of these aspects is a daunting task, and yet there is scant literature that has situated teacher educators as the point of investigation. Darling-Hammond (1999) shared how teacher education research overlooks studies on teacher educators—what they are like, what they do, and what they think. Currently, few studies that of teacher educators have focused on examining the beliefs, attitudes, perceptions, and knowledge of teacher educators about

multicultural and multilingual education and how they teach these ideas to pre-service teachers (see Assaf et al., 2010; Smith et al., 2018, 2020; Tanguay et al., 2018). For instance, Tanguay et al. (2018) proposed an AAA+ professional development model that would allow teacher educators to be self-aware of their biases. It would also support them to act by using their pedagogical knowledge and skills to move towards more equitable ideas and practices related to linguistic diversity and align goals with other colleagues such as mentor teachers and supervisors who work with the same pre-service teachers. While I acknowledge the need for professional development of teacher educators, I also recognize and value the language and cultural funds of knowledge (Moll et al., 1992) that teacher educators bring into the profession, especially transnational teacher educators. In fact, Brandon et al. (2009) argued that teacher educators' own diverse linguistic experiences shape their efforts and concerns as teacher educators. In the next section, I will briefly describe a new direction in research with teacher educators.

## Empowering Funds of Knowledge of Teacher Educators

Due to the increasing population of culturally and linguistically diverse students in classrooms, there is a push to train pre-service teachers when they encounter such linguistic diversity in their own classrooms. Most of the literature discussed in the previous sections has touched upon the pedagogical strategies to meet the demands of this growing population. However, in this section I want to highlight the skills and practices that our pre-service educators bring along with them in classrooms that can support and provide a more nuanced understanding of multilingualism in the current contexts. Scholars like Brandon et al. (2009) and Safford and

Kelly's (2010) work are examples of the important work that scholars are pushing for as they initiate the conversations about how teacher education programs should look into the linguistic and cultural capital of teacher trainees that could inform their pedagogy. Their work also establishes the importance of encouraging teachers to interrogate their own linguistic experiences and how these experiences might impact one's understanding and approaching linguistically diverse students. Both of these studies present multilingual student teachers as multi-competent language users who could positively influence wider pedagogic knowledge and practices. Considering the benefits of engaging with the linguistic knowledge and practices of pre-service teachers, I will argue the same for transnational teacher educators but who are prevented from activating their linguistic, cultural, and community expertise through institutional and professional lack of recognition of their linguistics skills.

The emphasis on linguistic diversity has also led to a greater push for faculty development for curricular infusions with topics about ELLs (Niehaus & Williams, 2016). However, de Jong and Naranjo's (2019) work points at the lack of professional and/or personal experiences of teacher educators with ELLs that makes ELL infusion in curriculum challenging in teacher preparation. This opens up a space for a transnational narrative in the field of teacher education which is mostly silent on this crucial angle.

**A Transnational Narrative**

As I mentioned in the introduction chapter, the sparse literature on transnational teacher educators has included participants from different nationalities from the Caribbean, South Korea, Pakistan, China, Turkey, Sri Lanka, and India in different empirical work. There are, however,

only a few empirical works that have looked at the language identities and language backgrounds of these teacher educators. One of the significant works in this area has been done by Smith (2018); Smith et al. (2016); Smith et al. (2018); and Smith et al. (2020) around Afro- Caribbean teacher educators. For instance, Smith et al. (2018) point at how transnational teacher educators in their study coped with the linguistic diversity existing in the U.S. by adjusting their use of English in this new context. This example helps us understand two major things. First, it illustrates the multilingual awareness and practices of teacher educators and how they use this awareness in their interactions. Second, it opens up a visible space and dialogue on how the ideologies related to standardized and non-standardized Englishes of these teacher educators were interrupted by their contested ideologies. Another example of the contribution of the above scholars is Smith et al. (2020), which discusses the notion of *transnational linguistic fluidity*, a term similar to what Flores (2013) described as *linguistic fluidity* (p. 509). According to Flores (2013), linguistic fluidity comes into effect when an individual abandons the use of a static language, i.e., the use of a standard language in place of fluid linguistic constructs to meet the needs of our global society (p. 509). Teacher educators in Smith's study reflected this linguistic fluidity when they recognized and changed their ways of using both standardized and vernacular forms of English to meet the contextual needs they encountered with their students. Additionally, the authors explain how transnational teacher educators in their study developed learning about their multilingual awareness of differences which has allowed them to use a range of possibilities of linguistic repertoire for different purposes and also enabled them to gain various cultural experiences from interactions in different contexts based on response to individual predispositions.

There is other empirical work that establishes for us the different ways in which transnational/immigrant experiences inform teacher educators' work with their students. Kim et al. (2018) highlights how their immigrant experiences helped them contribute to their teaching courses on diversity. Their position as an immigrant helped widen their perspectives and understanding toward diversity in teacher education. In another example from an empirical study, one transnational teacher educator used his cultural and educational resources from China to provide new analytical perspectives for learning (Liao & Maddamsetti, 2019).

The literature on transnational teacher educators has been mostly silent about Asian origin teacher educators. The few studies on Asian teacher educators are focused on their Nonnative English speaking (NNES) identity that has led to racist experiences for them and difficulty in establishing credibility and authority as instructors in educational settings (Ates & Eslami, 2012; Kang 2014; Liao & Maddamsetti, 2019). There are also other problematic narratives around language attitudes held by Asian teacher educators in favor of standard English or getting assistance to improve English skills in the literature (Liao & Maddamsetti, 2019; Weekly, 2019). In all of this scholarship, the rich language abilities of Asian educators are seen from a deficit lens as they are evaluated on the scale of their English proficiency. With myopic understandings of multilingualism, teacher education programs can negate the experiences and possibilities of transnational teachers and teacher educators. We need to push away from and interrogate the narrative of whether NNES Asian teacher educators have the language competence to teach about diversity in US classrooms and instead engage in conversations that will help us get a more in depth cultural and linguistic knowledge of these Asian teacher educators.

Zooming in on the specific and scarce literature around South Asian teacher educators, we find these educators also advocating for the inclusion of transnational narratives. For instance, Vellanki and Prince (2018) studied their own experiences in depth as a South Asian transnational pre-service teacher and teacher educator in a course focused on global multicultural education in the U.S. The authors dug into their stories, journeys, and lived experiences to reflect on how all of these experiences come together to influence their practices in a teacher education classroom. An important takeaway from this study was that their narratives are pushing toward the inclusion of transnational narratives and interrogating the concepts of transnationalism, globalization, and migration and its impact in classrooms. Another crucial study by Motha et al. (2012) highlights the importance of the linguistic identities of teacher educators with trans linguistic experiences in the language classroom. The scholars have an asset-based approach where they attempt to move away from the dichotomy of NNEST/NEST. They discussed moving away from this narrow construction of proficiency as either native or nonnative but view those who speak languages other than English from an asset perspective where they "…believe that the experience of traversing languages creates new understandings and processes, supports conceptual fluency, and allows teachers to draw on a broader range of concepts and interpretive frames that are available to monolingual teachers." (p. 15). Their work argued that social identities inform pedagogical practices of educators in the context of multilingualism and global situatedness. These two empirical works can act as a springboard to begin conversations around south Asian teacher educators' (specifically Indian) understanding of language and language practices in the field of teacher education. I aimed to take forward these conversations through my dissertation work by engaging in research interviews with five multilingual Indian teacher educators. The next chapter describes my methods and research design.

## Summary of the Chapter

We need to provide more attention to the needs of 21st century classrooms in the U. S. and elsewhere and address the gaps in our overall understanding of language and language practices. These 21st century classrooms could benefit from the perspectives of multilingual teachers whose backgrounds, along with their linguistic and sociocultural 'funds of knowledge', could help both multilingual and monolingual English-speaking students to become active participants of global communities. The field of teacher education must also pay attention to preparation of teachers for the dialectical diversity which is also a crucial characteristic of U.S. classrooms (Fought, 2006). Banes et al. (2016) propose a guidance for students to interrogate and question their ideas of 'proper' language and relearn how many language varieties can support learning and academic growth (Bunch, 2006). All of these 'gaps' in our understanding can be addressed if we look toward the work of scholars like Park and Yang (2013) and Kim et al. (2018) who have brought our attention to how transnational educators can offer in depth knowledge about culture and language practices along with their immigrant experiences and perspectives on diversity in their teaching courses. By examining their own rich and complex linguistic repertoire, scholars have used concepts of World Englishes and their multilingual awareness to teach TESOL (Smith et al., 2018, 2020), problematized the notion of being linguistically qualified by initiating a dialogue about the heterogeneity of bilingual teacher educators and how their preparation can support the resistance of hegemonic discourses (Rodríguez-Mojica et al., 2019), and have challenged monolingual ideologies in bilingual teacher education programs (Caldas & Heiman, 2021). Just as Aneja (2016) argues for the creation of spaces within classrooms where teacher candidates can explore and enact their multiple fluid

identity positions (see Canagarajah, 2004; Park, 2012) that would give them a chance to explore their strengths, we need a space within teacher education exclusively for transnational teacher educators that would provide them an opportunity to negotiate their own positionalities as language users and educators.

# CHAPTER 3

## METHODOLOGY, METHODS, AND RESEARCH DESIGN

*"If we understand the world narratively, as we do, then it makes sense to study the world narratively."*

*(Clandinin & Connelly, 2000, p. 17).*

This chapter will discuss my methodological and method choices and considerations for my dissertation research about the accounts of transnational teacher educators who teach in teacher education programs focused on K-5 classrooms. Method refers to the ways in which data collection occurs in research and methodology is understood as a blueprint of the research study (Bhattacharya, 2017, p. 6). I used narrative inquiry to explore the accounts of my participants. Participants in my study are transnational teacher educators who identify as either Indian/Indian American/ and/or Desi[20] and are doctoral students, PhD graduate, or tenure-track professors who are working in or have worked in teacher education programs. Much of the sparse literature specifically about Asian teacher educators in general has been written from a deficit perspective that undermines the multilingual abilities and the language practices of these teacher educators (see, for example, Ates & Eslami, 2012). The literature also lacks the inclusion of transnational narratives and/or interrogation of the concepts of transnationalism, globalization, and migration and its impact in teacher education classrooms. By choosing to focus on Indian origin/ Indian American teacher educators as my object of inquiry, I aim to narrate stories of their multilingual

[20] Desi refers to a person from India, Pakistan, or Bangladesh.

knowledge and practices with a transnational perspective that can provide insights about alternate realities that are present in the fields of teacher education and multilingual education in the United States (U.S.).

Narrative Inquiry as a methodology has appealed to teachers and teacher educators (Clandinin et al., 2007). There have been many studies in teacher education that have made use of narratives to explore the accounts of teacher educators, including a number of recent studies (e.g., Chaaban, Al-Thani, & Du, 2021; Milner, 2010; Peercy et.al., 2019; Teng, 2020). Influenced by Clandinin's (2013) work on narrative inquiry, I used this scholarship as my methodological framework for my research study. In this chapter, I discuss my research design in detail, including my methodological approach, recruitment and selection of participants, data collection and analysis methods, as well as quality and ethical concerns. My aim in this chapter is to provide readers with an in-depth view of how the study was conducted. My dissertation research sought to answer the following research questions:

1. What are the language and literacy histories, ideologies, and teaching experiences of transnational Indian teacher educators in the U.S. (including doctoral students and tenured/tenure track/non-tenure track faculty)?
2. What kind of knowledge(s), practice(s), and lived experience(s) with multilingualism guide these transnational educators to engage teacher candidates in exploring complex language issues in the U.S.?
3. What do these transnational teacher educators' stories reveal about dynamic understandings of multilingualism that could inform the field of teacher education in the U.S.?

I begin this chapter with an overview of narrative inquiry along with its history and assumptions. I examined the work of some of the prominent scholars in the field of narrative inquiry to get an understanding of this methodological approach. In the following section, I give a detailed understanding of narrative inquiry as described by Clandinin. As mentioned above, Clandinin's (2013) work has influenced my conception of narrative inquiry and the research design of my study. This section is followed with a description of my research design followed by a discussion on some of the criteria for quality considerations in the study in a separate section. This section will inform readers about the challenges I faced in the study and discuss some strategies that I used to address the challenges. The final section in this chapter will discuss my position in the study. I will address my subjectivity and how it impacts my research. The chapter will end with a brief review of the important components discussed so far.

## Overview of Narrative Inquiry

MacIntyre (2007) asserts that human actions are enacted in narratives as we all live out narratives in our lives. A narrative is not just the work of artists like poets, dramatists, or novelists reflecting upon events, but it is a way of being for all beings. For instance, educators often discuss their practice and the many incidents that have shaped their professional identities through stories that are framed as anecdotes, metaphors, images and/or other types of storytelling techniques. Narrative inquiry is characterized as a methodology that reveals and connects the experiential complexities and nuances of individuals and settings in varied contexts (Clandinin et al., 2007; Kim, 2016). This qualitative approach, beginning in 1990, became popular gradually over the 20$^{th}$ century. Initial roots of narrative inquiry can be traced back to the disciplines of sociology and anthropology and over time narratives came to be used in a variety of other

disciplines such as education, sociology, medicine, psychology, anthropology, as a methodology to study the experiences of participants. Most narrative inquiry scholars make use of interviews for collecting data.

**Narrative Inquiry in Education**

This research methodology is often used in the field of education because of its relational characteristic that allows a researcher to uncover what is important to participants in their situations. Most educational researchers who are interested in studying the storied experiences of students and teachers (Clandinin & Connelly, 2000; Clandinin, 2013) respect and understand that teaching and learning is a complex process that requires making connections and continuous reflections and deliberations (Latta & Kim, 2011). Connelly and Clandinin (1990) were the first to bring narrative inquiry in the educational research field. They believed that the use of narrative in educational research is a way of organizing human experience since humans lead storied lives individually and socially. Connelly and Clandinin (2006) explained how people shape their daily lives by stories of who they are and who others are while interpreting their past lives through these stories. This understanding of storied lives projects stories as "a portal through which a person enters the world and by which his or her experience of the world is interpreted and made personally meaningful" (Connelly & Clandinin, 2006, p. 477). The authors thus viewed narrative as a phenomenon (i.e., about peoples' experiences) under study. They understood the study of experience as a story. Connelly and Clandinin borrow this notion of 'experience' from Dewey's (1938) pragmatic philosophy that experiences happen through interaction (with people and the social context) in continuity where one experience leads to more and more experiences for a person. I use this way of thinking about experience throughout my writing.

Using narrative inquiry in educational research challenges the traditional paradigmatic epistemological paradigms that view the nature of knowledge as objective and definite (Munro, 1998). This way of inquiry also problematizes a unitary way of knowing (Polkinghorne, 1988). For instance, the scholarship about Asian transnational multilingual individuals has mostly emphasized a deficit perspective where these educators are criticized for their lack of English proficiency (see for example Huo, 2020; Kubota et.al, 2021; Ramjattan, 2019; Sah, 2019). This 'way of knowing' gives us one story of multilingual educators as struggling English language learners. For example, Ates and Eslami (2012) discuss their experiences as non-native English-speaking graduate teaching assistants (GTA) in a U.S. university through blog writing. One of the findings from their study revealed the difficulty of the GTAs in establishing credibility and authority among students who constantly challenged the GTAs' linguistic competence. Education researchers have therefore used narrative inquiry to interrogate the dominant stories through which humans have developed their understanding of education and schooling (Kim, 2016). Through their inquiries, the researchers highlight the lived experiences of teachers and students to reshape some of the dominant views on education (Kim, 2016).

**Narrative Inquiry in the Context of the Study**

Clandinin (2013) conceptualized narrative inquiry as "an approach to studying human lives that honors lived experience as a source of important knowledge and understanding" (p. 17). Her definition for narrative inquiry provides clarity and considers the foundational works of scholars who have previously contributed to this methodological approach (Bruner, 1986; Labov, 1972; Mishler, 1986; Polkinghorne, 1988, 1995). Narrative inquiry is a complicated process. While many scholars have discussed different ways of understanding narratives, it is difficult to find a prescribed method/process of undertaking a systematic narrative inquiry study. It becomes

crucial for a researcher to have a nuanced understanding of narrative inquiry to understand the nature of experience and how to re-tell it as a researcher. The word 'narrative' has been used by qualitative researchers to mean a variety of things (Polkinghorne, 1995). For instance, narrative has been associated with anything that either uses stories as data, as a representational form, as structure or as content analysis (Clandinin, 2013). Clandinin (2013) classifies narrative inquiry as "… clarifying, and continually working with and from, a transactional or relational ontology" (p.16). Therefore, in order to understand the ontological and epistemological aspects of narrative inquiry, the researcher first requires understanding the nature of storied experience. Connelly and Clandinin (2006) saw it as crucial to see human experiences as coming from leading storied personal lives. This has been captured succinctly in the following quote:

> People shape their daily lives by stories of who they and others are and as they interpret their past in terms of these stories. Story, in the current idiom is a portal through which a person enters the world and by which their experience of the world is interpreted and made personally meaningful. Narrative inquiry, the study of experience as story, then, is first and foremost a way of thinking about experience. To use narrative inquiry methodology is to adopt a particular view of experience as phenomenon under study. (p. 375)

As an educator for almost a decade, this quote really resonated with me. I have used stories as a way to question and comprehend my teaching practices and any issues that I came across in the classroom. I have used my written reflective narratives during my student teaching days to learn and reflect more deeply on my teaching experiences. In similar yet different ways, I wished to engage my participants in their meaning making process through narration of their experiences to me.

Another definition of narrative inquiry that resonates with my study and previous scholars is that of Clandinin and Connelly (2000):

> Narrative inquiry is a way of understanding experience. It is collaboration between researcher and participants, over time, in a place or series of places, and in social interaction with milieus. An inquirer enters this matrix in the midst and progresses in the same spirit, concluding the inquiry still in the midst of living and telling, reliving, and retelling, the stories of the experiences that made up people's lives, both individual and social. (p. 20)

In the above definition, the authors have described narrative as both a phenomenon and a method for inquiry. What is noticeable in this definition of narrative inquiry is the collaboration between the participant and the researcher; it also accounts for temporality, location, and social context of experience as discussed by other prominent scholars (Labov, 1972; Bruner, 1986; Mishler, 1986; and Polkinghorne, 1988, 1995). Clandinin (2013) writes that a researcher lives *in* and *by* stories and suggests researchers to be a part of the living experiences that they study alongside their participants. She described narrative inquiry as the process of *living*, *telling*, *retelling*, and *reliving* stories (Clandinin, 2013, p. 34). A participant's act of living and telling stories about their experiences is what refers to *living* and *telling*. During a narrative inquiry, a researcher enters the process and is immersed and engaged in the stories of their participants' experiences, trying to understand with them the meaning behind those experiences. This collaborative meaning making process is followed by a *retelling* of the storied experiences. As stated by Clandinin, when engaging with the participants' experiences, the researcher might experience a change in the way they live those experiences, leading to a *reliving* of experiences.

Influenced by John Dewey's theory of experience (1938), Clandinin (2013) conceptualized a three-dimensional framework for narrative inquiry with temporality, sociality, and place representing the dimensions. She termed the three dimensions as 'commonplaces' of narrative inquiry (p. 38), each of which are important considerations for inquiry into a phenomenon. She also called narrative inquiry a relational methodology and explained the importance of understanding the relations between the phenomenon of interest and some of the things in its context for the researcher undertaking narrative inquiry. This requires a researcher to think relationally considering the three commonplaces— temporality, sociality, and place. In the context of the experience, temporality answered the considerations of *when,* sociality addressed considerations related to *around who/what,* and place addressed the *where* considerations. Appendix D contains my interview schedule, demonstrating how I considered the aspects of temporality, sociality, and place. I also placed importance to these commonplaces when I analyzed the findings from the data.

**Summary**

Narrative inquiry is a complex methodology to not only understand, but to also design since it does not involve following a prescribed set of steps which would lead to an expected outcome. As a researcher, engaging in narrative inquiry is a deeper commitment to the process and philosophy of understanding and collecting the storied experiences of participants, along with being involved in the meaning making process with them. This means that as a researcher, I needed to embody the philosophy of narrative inquiry while in conversations with the participants. I found a synergy between my theoretical framework—language ideology and my methodology. I sought to interrogate power relations appearing in narratives and stories and understood participants' stories representing multiple truths and realities as an effort to reject the

meta narrative of a universal truth. Using Clandinin's (2013) commonplaces of narrative inquiry, I attended to questions of language, power, and desire in ways that emphasized the *context* in which meaning is produced while challenging notions of universal truth. When it comes to considerations of temporality, situating a participant in a complex intersection of social forces and practices present in a discourse along with association with others whether people, object, or settings provides opportunities for inquiry into the experiences of the participants in their milieu at different times. Clandinin's three commonplaces will be useful to situate experiences in the narrative inquiry and for locating participants' ideologies using a language ideology lens. My positions as a teacher educator and multilingual person, in common with my participants, and my research questions for this study also allowed me to *retell* and *relive* the participants' experiences.

## Research Design

Before I describe the details about my research study, it is important for me to discuss my personal, practical, and social justifications for carrying out this study. In this section, I will first share my justifications and then discuss how I have used Clandinin's (2013) design considerations for this research.

Firstly, my position as an Indian teacher educator is similar to some of the participants I worked with. This means that their language backgrounds and practices may or may not be similar to mine. I positioned myself as an Indian teacher educator of color in the U.S. interested in the scholarship of multilingualism before beginning this study and after a thorough study of the literature on the topic. Going into the study, I inquired into my experiences as a teacher educator, an Indian, and a multilingual individual to be able to understand the participants'

accounts of their language experiences and practices. My former role as a teaching assistant working in the elementary education department of a U.S. university provided me with an advantage in collaborating.

Second, I am learning and informing my practice with student teachers with the study. Existing literature about Asian teacher educators has mostly been written from a deficit perspective that devalues their multilingual abilities and English proficiency (see Ates & Eslami, 2012; Kubota et. al., 2021; Liao & Maddamsetti, 2019). This research offered me an opportunity to collect empirical data from an asset-based perspective about the multilingual abilities of Indian-origin/Indian American teacher educators.

**Design Considerations**

To stay true to the methodology of narrative inquiry, I used Clandinin's (2013) seven considerations for designing a narrative inquiry. I interwove the seven considerations within the framework of the three commonplaces of narrative inquiry, allowing me to frame my entire study within Clandinin's (2013) way of conceptualizing narrative inquiry. The next section will explain each of these considerations and how they would impact the design of the study.

1. **Research Puzzles as Opposed to Research Questions**

Clandinin and Connelly (2000) have a major influence on my research considerations. Both of these scholars prescribed formulating research puzzles instead of "framing a research question with a precise definition or expectation of an answer" (Clandinin, 2013, p. 42). By framing a research question into a research puzzle, the research shifts its perspective to a more continuous search (Clandinin, 2013). In my research study, my question stemmed from my experiences and wonderings about the chosen topic of inquiry. These wonderings

provided opportunities for multiple responses instead of a definite one. By exploring these puzzles with my participants who have lived experience teaching and interacting in multilingual settings, I was in a position to collect narratives that helped me to make sense of the puzzle.

### 2. Entering in the Midst: Moving into Living Alongside

In order to design a strong narrative inquiry, Clandinin (2013) suggests that a researcher learn as much about the participants as possible through tools such as autobiographical narratives, photographs, journals, memos, and reflections. This allows a narrative inquirer to imaginatively find themselves in their participants' lives to better understand what experiences they have lived. I conducted semi-structured interviews with my participants to dwell more deeply with their lives as transnational teacher educators. I also engaged with their course syllabi, curriculum vitae, and responses from a questionnaire that helped me get information about them and the texts and scholars the participants use to teach in the classrooms. These resources helped me in developing person specific follow up interview questions and in the developing of their personal narratives.

### 3. From Field-To-Field Texts

The understanding of field and field texts is different in a narrative inquiry. Clandinin (2013), for instance, termed data as field texts. These field texts are generated in the field when a researcher spends time with their participants. The field here refers to the relational space between a researcher and a participant as opposed to a physical space (Clandinin, 2013).

Relational space refers to the space in which the researcher and the participant will have conversations with each other and build a relationship. The relational space in the context of my research was initially over text messages or Whatsapp messages to connect with each other during the initial recruitment phase. Later, our space was mostly over Zoom calls and emails as we engaged in interviews and post interview clarifications. My interview data classify as the main field text in the case of my research along with documents and artifacts mentioned above. The interviews were composed in collaboration with my participants through conversations. These field texts are testament of the co-constructed meaning of the storied experiences construed by the researcher and the participants.

### 4. From Field Texts to Interim Research Texts

This stage begins the gradual conversion of field texts to research texts. In this stage as well as the stages that follow, the researcher continues to "think narratively" (Clandinin, 2013, p.47). This phase marks the beginning of the analysis and interpretation process. After finishing my interviews, I listened to the recordings of my interviews and read through the transcripts generated by Zoom. I would simultaneously edit the transcripts from zoom, separate the quotes as interviewee and interviewer and add line numbers in the word documents. In relation to my study, I used my transcript data along with other artifacts (syllabi, curriculum vitae) that were generated or shared with me to analyze and interpret.

### 5. From Interim Research Texts to Research Texts

Readers can access the final research texts which are publicly available in the form of academic publications, dissertations/theses, and/or presentations (Clandinin, 2013). As a researcher, it is important to ensure that the process of inquiry is represented appropriately in the final research text so that the audience is able to understand both the experiences and its nuances. When it comes to considerations related to the analysis of narratives, Clandinin (2013) recommends the researchers to stick to thinking narratively instead of being involved in the coding exercise as it takes away the essence of inquiry. I understood 'thinking narratively' as understanding the essence of the whole narratives being shared with me during the interviews. In this study, I tried to engage with the three-dimensional framework and embody the considerations of narrative inquiry to ensure appropriate retelling of my participants' storied experiences.

### 6. The Importance of the Relational

Narrative Inquiry involves developing, sustaining, and nurturing relationships with participants (Clandinin, 2013, p. 51). While at first the researcher might see them as participants, but over time both researcher and the participant begin to see each other as a person they are in a relation with over an experience. Therefore, Clandinin considers this as a reminder to be mindful of the relational characteristic of narrative inquiry. The researcher is constantly involved in negotiation with their participants over shared meaning of experiences during and after the inquiry. I attempted to maintain a close relational connection with my participants during and after the study by making it a collaborative partnership. I reached out to my participants to share

the transcripts from their interviews and the descriptions that I had developed for them via email/ text message. While I did not get a response from everyone, some of the participants responded back with their approval. I also asked for a pseudonym that they would like me to use in their descriptions. While some shared names that they had a close relationship with, others who did not respond back were given a name that I selected for them.

### 7. Positioning of Narrative Inquiry

Narrative inquiry is markedly different from other qualitative inquiries that make use of themes for analysis and representations. The knowledge from a narrative inquiry is not generalized findings but are characterized by *particularity* and *incompleteness* (Clandinin, 2013, p. 52). The focus is on narrating the knowledge developed from the narrative inquiry that is geared towards wonderings and imaginations of alternative possibilities and avoids generalizations and certainties. I focused on retelling the key points synthesized from the narratives of my participants during analysis as opposed to thematizing. As I discussed findings, I highlighted particularities of different participants and discussed the ways that their similar and different experiences and perspectives on language and their work in teacher education opened up possibilities of new ways of thinking regarding language and teaching and teacher education and provoked new wonderings on my part.

## Sampling

Below I describe the sampling criteria I used to recruit participants in this study. All participants in the study,

a. worked as a teacher educator at a U.S. university either as a doctoral student or a tenured/ tenure track professor.
b. served in their respective positions for two years or more.
c. self-identified as an Indian/Indian origin/Indian American
d. were multilingual (knowledge of two or more languages)
e. were associated with the K-5 education level.
f. were teaching aspects about multiculturalism/ multilingualism in the course(s) they teach or had taught to pre-service teachers including lab sections.

As part of my narrative inquiry, I requested my participants to complete a short survey that gave me details about their background information and teaching experiences. Along with the survey, in order to provide context for what I learned from interviews, I also requested copies of their curriculum vitae and course syllabi. I used the vitas and syllabi as general reference points as I constructed the narratives for each participant, not as documents for which I conducted systematic data analysis. The survey protocol is included in Appendix C.

**Recruitment**

Due to the specificity in the selection criteria of participants, the recruitment efforts for this study were focused and based on purposive sampling. I recruited 5 participants based on my selection criteria and then conducted two rounds of interviews with them. Recruitment information was circulated in the network (posts on Facebook groups, Twitter, and Instagram) asking for participants who fit the criteria. The Facebook groups where I posted my recruitment flyer were: AERA Division K Teaching and Teacher Education Facebook group, Bilingual

Education SIG AERA Facebook group, Qualitative Studies in Education Facebook Group and the Literacy, Culture and Language Education Facebook Group. All of these groups are networks of scholars interested in research in either teacher education, qualitative research, or bilingual education. The members of these groups usually contain a large number of students and professors. These groups are an active community where members post calls for publications or conferences, ask questions and post about their work. I also reached out to my doctoral advisor to get information about potential participants from her network with past doctoral students.

Out of five participants, two of the participants are my colleagues from my doctoral journey and I have known them for some years. Another participant is a scholar I followed on Instagram. When I reached out to her through a direct message on Instagram, she was more than willing to be part of the research study. The other two participants are contacts from my doctoral advisor's previous doctoral students. My advisor's previous doctoral student connected me to many of her friends and colleagues. While three people responded to my wide-ranging solicitation of participant, and five people referred by my advisor's previous doctoral student who is an Indian-origin teacher education scholar herself, I limited my number of participants to five. This number provided a range of perspectives and experiences and yielded a deep and rich but also comprehensible pool of data for my dissertation research.

## Data Collection Process

I collected the data for the study during the time period between August and October 2022. The data collection process was guided by my research puzzle, theoretical framework, and methodology. I completed my data collection in three phases as shown in Table 1. These three

phases were constructed to facilitate data tracking in the process as well as to provide a chronological list of events. Data collection and analysis happened simultaneously.

**Phase 1: Study Orientation and Pre-conference with Participants**

*a)* ***Recruitment of Participants***

In this phase, I began approaching my participants through purposive sampling with help from my doctoral advisor, Dr. Martha Allexsaht-Snider and from my own contacts. I also posted my recruitment flyer on social network groups mentioned above to reach out to a bigger network. Based on the selection criteria mentioned above and prior connections of my professor, I identified prospective participants by sending them my recruitment flyer and speaking with them over text messages. Once I identified five participants, I emailed those participants and gave a summary about my work and research purpose. The email also helped me set up a common time for an initial meeting with them to go over details about the recruitment process.

*b)* ***Orient Participants***

In this phase, there was no data collection. This phase was purely to introduce myself to my participants one on one and vice versa. In addition to explaining my research briefly to each participant, I introduced myself and used this time to develop a rapport with my participants. I went over the consent forms with the participants and answered questions that they had about the time commitment. Participants were asked to sign and return informed consent forms via email or through a Google Document. At the end of each conversation, we set up the dates for the individual interviews (first and second round). I also went over the technology logistics with them about using Zoom. Once I got verbal consent from my participants, I emailed them the meeting invites for the interview along with the Qualtrics questionnaire to gather their background information, teaching experience, course syllabus and curriculum vitae.

**Phase 2: Data collection and Data Analysis**

***Round 1***

*i.* **Documents as Field Texts:** I examined the curriculum vitae and course syllabus for each of my participants. This step helped me understand the context in which the participants operated and to develop an understanding of the scholarship on multiculturalism/ multilingualism that they teach/taught in their classes in their own words. I used this information to personalize some of my interviews and inform my findings section.

*ii.* **Interview 1:** I conducted the first interview with my participants for an approximate duration of 60–90 minutes. The interview protocols are available in Appendix D. The purpose of the interview was to learn about their experiences with languages and communication across different mediums and in different contexts where they communicated during their day-to-day life. I was interested in hearing their ideas about how they have engaged with languages in their life, and how they think about languages in their teaching and work. In the first interview, I focused on their background as a student and as a teacher in a K—12 setting. Based on my responses from the first interviews, I took note of my hunches, my thoughts and also reevaluated the questions for my next session based on their relevance. I was also involved in simultaneous data analysis so that I could identify initial plotlines.

***Round 2***

**Interview 2***:* I conducted the second interview with my participants for an approximate duration of 60–90 minutes. The purpose of the second interview was to explore how my participants make meaning of multilingualism in the U.S. In the second interview, I focused more on their background and experiences as a teacher educator in the U.S. Based on my responses from the second interviews, I once again took note of my hunches, any emerging themes/plotlines, and my thoughts. I was involved in simultaneous data analysis at this stage as well.

***Round 3***

**Participant Description:** After completing all of my interviews, I re-read the transcription generated by Zoom and then checked and edited the transcription script based on the audio of the interviews. I simultaneously began working on the participant descriptions by re-reading the transcripts and going over other field texts. The details about the process for the participant description will be discussed later in the chapter.

Once I finished my description for each participant, I checked in with my participants about my narratives from the interview sessions with them to make sure that they were accurate. I asked them to suggest pseudonyms for themselves. This was also an opportunity for my participants to engage with the narratives and inform me if they would want me to edit certain identifiers or descriptions to further insure confidentiality.

**Analysis During Data Collection**

I reviewed the purpose of my study, read and re-read the data, and made notes in the margins to comment on the data. I wrote a separate memo for myself capturing my reflections, tentative plotlines, hunches, ideas, and things to pursue that derived from the first set of data. I

took note of things I wanted to ask and look at in my next data collection process. This was to avoid the data from being repetitive and unfocused. There was rudimentary data analysis both during the process of data collection as well as between data collection activities.

*Table 1: Data Collection Timeline*

| Phases | Sessions | Tasks | Timeline |
|---|---|---|---|
| Phase 1: Study Orientation | Recruitment | • Approached prospective participants through purposeful sample via email.<br>• Sent out recruitment flyer on Facebook group.<br>• Identified 5 participants based on selection criteria | Second and third week of August 2022 |
| | Orientation | • Introduced the research.<br>• Explained research procedures and data collection methods.<br>• Recruited 5 participants based on selection criteria.<br>• Emailed Qualtrics survey to prospective participants | Last week of August and first week of September 2022 |
| Phase 2: Data Collection & Data Analysis | First Round | • Conducted analysis of field texts like surveys, course syllabi, and curriculum vitae | Last week of August 2022 |
| | | • Conducted individual interview with each participant | Last week of August – third week of September 2022 |
| | | • Synthesized all data sources and revised for the second interview | Last week of September 2022 |
| | Second Round | • Conducted individual interview with each participant | Second week of September—second week of October2022 |
| | | • Synthesize all data sources | Last week of October 2022 |

| | | | |
|---|---|---|---|
| | Third Round | • Transcription of interviews | November 2022—February 2023 |
| | | • Participant descriptions | December 2022—March 2023 |
| Phase 3: Findings | • Data analysis and writing | | October 2022—April 2023 |

**Sources of Data**

I used a survey, interviews with my participants, and documents that my participants identified as relevant to their stories (artifacts) for my research study. Below you will find more details about each of these data sources.

**Survey**

Survey data collection has been an important method used in most contemporary research fields. There has been an increase in usage of online surveys in official and academic spaces (for example, Ainsaar et.al., 2013).

Most qualitative researchers conduct surveys to capture their participants' perspectives which can either be forward looking (e.g., What will happen?), focused on the present (What is happening?), or even retrospective in nature (What happened?) (Lochmiller & Lester, 2017, p.133). Additionally, most of these surveys are distributed online. There are many online survey options available in the market, such as SurveyMonkey, RedCap, and Qualtrics that have specifically been developed to generate, distribute, collect, and analyze survey data (Paulus & Lester, 2021. p. 172).

Choosing the mode of data distribution tool is a crucial decision as it can impact the response rates. Therefore, as a researcher I needed to make sure that my participants had easy access to a computer. I sent out a Qualtrics survey to my participants to gather their information about their gender, pronouns, identities they use to describe themselves with, languages known, and history of their teaching experiences in different geographical spaces. The survey was emailed to my participants before I began with my rounds of interview with them. This information was crucial as it was used to inform and personalize my interview schedule for each of the participants.

An advantage of this tool is that it is self-administered, which is beneficial for both the researcher and the participant. My participants would have more freedom to complete the survey at the time, place, and pace of their own preference along with increased privacy through this medium (Vehovar & Manfreda, 2017). Another advantage of using survey data is its ability to be imported to Qualitative Data Analysis Software (QDAS) packages via a spreadsheet which makes the process of data analysis easier. A drawback that most literature discusses about online surveys is the response rate, which was not as relevant for my study since the 5 participants had already agreed to participate. However, to encourage and ease the process of filling it out, I ensured that the survey questions were a combination of one-word, multiple choice, dropdown, file upload, and short answer responses.

**Semi Structured Interviews**

The most crucial role of interviews is to generate detailed and in-depth descriptions of participants/ experiences about a phenomenon (deMarrais, 2004). By choosing to engage in an interview with my participants as a researcher, I wanted to understand specifics about their area

of interest. In my pursuit of gaining multiple truths, I didn't want to fall into the trap of speaking for my participants in my work as I believe in the notion of collaboration. Many scholars (for example, Mann, 2011; Roulston et al., 2003; Roulston, 2010; Roulston, 2011; Wilson, et al., 2016; Xu & Storr, 2012) in the field of qualitative interviewing perceive the practice of interviewing as sites for data construction between the researcher and the participant. Additionally, the narrative approach to interviewing has been considered a valuable method to listen to narratives of participants' experiences of the phenomenon (Kramp, 2004). I used semi structured interviews for my dissertation. In these types of interviews, the researcher refers to an interview guide that will include few questions. These questions are usually open ended in nature and will also have follow up probes/ questions to seek more details and descriptions during the interview (Roulston, 2010).

Roulston (2010) wrote, "interviews are a format to which we are so accustomed in contemporary society that it is difficult to imagine a world without them" (p. 1). Because interviews provide an authentic way of engagement with the participants, I decided to use it for my research, however, it was designed a little differently considering that this research was undertaken during a global pandemic. While the decision to shift to conducting online interviews is a result of the pressures from the global pandemic that forces us to maintain social distancing norms to avoid the spread of infections, this shift has been a focus of methodological inquiry even before COVID- 19. Paulus and Lester (2021) point out a crucial question that researchers must ask themselves when choosing a method during the pandemic. The question is not about the right way to conduct an interview during the pandemic, but about choosing the best modality for the participant. Considering the scope of the research and the current situation in the world, I decided to conduct interviews online using web conferencing software that uses VoIP (Voice

over Internet Protocol) technology. There are multiple software options available and widely used for research purposes such as Skype, Zoom, Microsoft Teams. I used Zoom as it allowed me to record calls, is easy to access. and generated transcriptions from the conversations with my participants. Archibald et al. (2019) discusses both the benefits and drawbacks of using Zoom as the interviewing medium. A key advantage of using Zoom in research is its ability to protect highly sensitive data. Not only is it able to securely record and store sessions without involving any third-party software, but it also has user-specific authentication and real time encryption of meetings and is able to back up recordings in the cloud or local drive. Another advantage of using Zoom that I experienced during my interviews is the ability of my participants to join the conversation without creating a separate zoom account. While there are a lot of conveniences with using Zoom, such as accessibility, time effectiveness, cost effectiveness, and its synchronous nature, Archibald et al. (2019) also discuss potential disadvantages related to internet connectivity along with other technical and technology issues that arise from an online, digital way of communication.

There are some disagreements in the literature regarding establishing rapport with the participants over voice over internet protocol technology. While Carter (2011) suggested establishing rapport to be a challenging aspect when using online platforms, other studies (for example, Deakin & Wakefield, 2014; Tuttas, 2015) suggested that their participants were more responsive and built rapport more quickly than face-to-face participants. Additionally, as Deakin and Wakefield (2014) and Lo Iacono et al. (2016) advise, I exchanged multiple emails with the participants to build a rapport before our synchronous interaction over Zoom. During my research, I ensured the privacy and confidentiality of my participants by creating a password protected zoom link for the interviews. Once I completed all of my Zoom interviews, I

downloaded and saved all files related to the interview locally on my laptop to ensure that there were no traces of the interview on the internet.

Video data came from the recorded interviews due to the online nature of data collection. In both rounds of interviews, I referred to my interview schedule to gather data about my participants' language use and experiences both in their home country and/or in the U.S. in their roles as students and instructors. The purpose of conducting interviews with my participants was to understand what they mean and interpret multilingualism in light of their language use and experiences in different academic settings and geographical places. I used the video and audio from the interviews to edit the transcriptions generated by Zoom. I did not conduct video analysis but instead used the videos as a general reference point as I was interpreting the transcribed interviews. Table 2 below provides an overview about my participant

Table 2: *Overview of Participants' Background Details*

| Participant name | Gender | Number of years in the U.S. | Identities discussed in the interview | Languages known[21] | Highest degree earned | Current profession | Work in teacher education |
|---|---|---|---|---|---|---|---|
| Veena Rajagopal | Female | 22 years | Indian origin/Indian | Hindi, Tamil, Telugu, English | PhD | Associate Professor | Science methods courses PreK-5 |
| Shweta Jagtap | Female | 22 years | Indian origin/Indian | Hindi, Marathi, Konkani, Gujarati, Punjabi, English | PhD | Full Professor | Child development, Guiding children's behavior |
| Darshan Kaur | Non-binary/ Third gender | Since birth | Desi/ Indian American/ Lao Punjabi American | Lao, Thai, Punjabi, Urdu, Hindi, English | PhD | Assistant Professor | Culturally responsive teaching; Perspectives on literacy, teaching, and learning |
| Rahul Kapoor | Male | 5 years | Indian origin/Indian, queer | Hindi, Punjabi, German, Hungarian, English | Masters | Doctoral student | Bilingualism and education; ESOL Prek-5; World Englishes |
| Ananya Gupta | Female | 12 years | Indian origin/Indian/Desi | Hindi, Maghi, English | PhD | Homemaker | Social studies methods courses; Integrative curriculum designing; Principles and practices in early childhood |

[21] Since I believe that multilinguals have one linguistic repertoire which is used as a whole system to understand languages around them, I did not ask participants to evaluate their knowledge of languages based on oral and written proficiency. The column for 'languages known' describes the languages that my participants reported understanding, irrespective of whether they claimed written or speaking proficiency in it.

## Data Analysis in Narrative Inquiry

This study was guided by the considerations and commonplaces of narrative inquiry (Clandinin, 2013). Some of the ways to analyze narrative data identified by Clandinin (2013) references the work of multiple scholars such as Josselson and Lieblich (1995), Jossselson, Lieblich, and McAdams (2003), Polkinghorne (1988) and Riessman (2008). As mentioned earlier in this chapter, scholars have not prescribed a set of steps to conduct an analysis of narratives. Analysis of narratives is related to understanding and living the participants' experience and representing it narratively. According to Clandinin and Rosiek (2007),

> Framed within this view of experience, the focus of narrative inquiry is not only on individuals' experience but also on the social, cultural, and institutional narratives within which individuals' experiences are constituted, shaped, expressed, and enacted. Narrative inquirers study the individual's experience in the world, and experience that is storied both in the living and telling and that can be studied by listening, observing, living alongside another, and writing, and interpreting texts. (pp. 42–43)

The above quote helps put the analysis process into perspective when a researcher is using Clandinin's approach to narrative inquiry. In light of the perspective offered, I approached the process of analysis beginning with listening, observing, living alongside, writing, and interpreting the generated field texts. As prescribed by scholars, incorporating the understanding of narrative inquiry into conducting of inquiry is equivalent to formal analysis. To deepen our understanding of analysis in the methodology, I lean towards Kim (2016) who helps new narrative inquirers. Kim (2016) in her book *Understanding narrative inquiry: The crafting and analysis of stories as research* positions narrative analysis as interpretation and distinguishes

between the two terms. She argued that while interpretation can be seen as subjective and analysis as an objective view of data, a narrative inquirer must go from analysis to interpretation. She suggested that narrative inquirers adopt a practice of analyzing narrative data to understand participants' meaning making process and the meanings they attach to experiences. The interpretation process happens through the "analysis of plotlines, thematic structures, and social and cultural referents" (Kim, 2016, p. 190). I used plotlines from each of my participants' experiences, commonalities in experiences along with responses from similar questions and topics to identify narratives directly related to the research puzzle leading the study.

In this dissertation study, I have explored the personal narratives of the participants and the larger narrative about multilingualism in the U.S. I used Clandinin's approach to narrative inquiry. In the next section, I describe the process that I used to analyze the data for this study.

**Analysis Process**

I took notes and wrote memos as well as listened to the audio recording of the interviews using headphones and simultaneously read the Zoom transcription on my laptop screen and made edits that made sense to me. The conversations in the interviews included English and Hindi language. I have written the Hindi words and phrases using the English alphabet.

As recommended by Roulston (2022), I read through the interview transcripts multiple times during the interview and analysis process and accompanied it with notes and memos in preparation for the next stage in the analysis process. By reading and re-reading interviews, I was able to identify plotlines and commonalities in my participants' narratives. I identified the following stories in the narrated experiences of my participants to begin with the analysis. It is important to mention here that my research puzzles also influenced the plotlines identified.

- Growing up multilingual
- Language experiences in K-12 settings
- Language experiences as a teacher
- Work with pre-service teachers
- Language ideologies
- Language use in different community and geographical/ political contexts

After identifying the stories about the above-mentioned topics from the interviews, I compiled the stories as a separate narrative for each participant as a whole. While my interview questions followed a chronological pattern of my participants' lives (starting from childhood to present day stories), there were parts of narratives that were spoken about at different times during the interview. This insight has helped me find and combine different portions of a story to form one story. Clandinin's three common places (temporality, sociality, and place) also aided in the data analysis and provided a framework to explore narratives. I wrote a retelling of my participant's narrative once I was able to put together the entire story. Due to the order of the interview questions, I was able to collect narratives in a chronological order. However, there were parts of some narratives that were spoken about at different times in the interview. I applied narrative smoothing, a concept from Spence (1986) cited by Kim (2016, p. 196). Smoothing is mostly seen as a method to make participants' stories more "coherent, engaging, and interesting to the reader" (Kim, 2016, p. 196). Kim (2016) too describes it as a narrative device that helps in filling gaps in narratives created during the process of data generation. However, she also warns readers how smoothing can lead to selective storytelling due to omissions of certain parts of the story and lack of context for readers. When analyzing the

interview transcripts, I omitted some words and phrases spoken by my participants to bring in clarity in the narratives. These included words/phrases like “ummm”, “you know”, “and so” etc. Overall, I believe that the narrative analysis approach suited the analysis of the individual narratives of my participants and helped me explore their individual stories and retell the ‘smoothened’ version through my dissertation. At the end, I have five individual narratives, one for each of my participants, which can be found in chapter four.

## Addressing Quality

In the earlier section, I explained the nature and process of analysis in narrative inquiry and how it is different from other methodologies. In this part of the chapter, I will discuss how I have considered the quality considerations for this study. Quality considerations were also influenced by the qualitative nature of this inquiry. Since this is a narrative inquiry, I felt the need to examine the nature of the data, the analysis, and the representation in the study. These were all layered considerations wherein the specific quality considerations of narrative inquiry are braided with those of a qualitative inquiry.

### Ensuring Quality in Narrative Inquiry

As a narrative researcher, I undertook research that tells a story about the human condition. In the telling of stories, narrative researchers like me make knowledge claims based on their interaction and interpretation of data. These knowledge claims require sufficient justifications to convince readers. Polkinghorne (2007) discussed the importance of research reports as a tool to address quality considerations in the case of narrative research. Traditionally,

social science reports are structured in a typical format and sections (Introduction, Method, Results, and Discussion sections). Polkinghorne (2007) however explains how the traditional format "...limits the strength of argument that narrative researchers can produce." (p. 477). He, in fact, considered the knowledge claims presented in a storied format by the inquirer with sufficient and justifiable evidence to be enough for the validity of the claim (p. 476). He further argues that narrative researchers need to be able to consider and anticipate the types of evidence and arguments their readers would need in their final text for them to accept the plausibility of the resulting claims. This means that narrative researchers will need to anticipate what questions readers may have and respond to those questions in their writing. For instance, throughout my writing, I have tried to be detailed about the findings which are specific to certain communities, contexts or even courses that my readers could have questions about. If such considerations are kept in mind while developing the narrative inquiry, it will take care of any validity issues that may crop up in advance.

Persuasive writing (Perelman, 1982 cited by Polkinghorne, 2007) is one of the tools that I used to cater to validity issues in my work. The guidelines for persuasive writing, persuasive arguments "lead readers through a progression of evidence (quotations from the collected text) and explanations of why other interpretations (which may have been tried during the research process) are not as adequate as the presented interpretative claims." (Polkinghorne, 2007, p. 477). To strengthen persuasiveness, Riessman (2008) advises investigators to support their theoretical claims with evidence from participants' accounts, including negative cases and other alternate interpretations. However, Polkinghorne (2007) also discusses four threats to validity of narrative research. (a) the limits of language to capture the complexity and depth of experienced

meaning, (b) the limits of reflection to bring notice to the layers of meaning that are present outside of awareness, (c) the resistance of people because of social desirability to reveal fully the entire complexities of the felt meanings of which they are aware, and (d) the complexity caused by the fact that texts are often a cocreation of the interviewer and participant (p. 480). I kept these challenges in mind as I constructed each participant's narrative and reflected on commonalities, differences, and uniqueness I found across the five narratives.

An important takeaway from Polkinghorne's work is that in the end, it is the reader who makes the judgement about the validity of the claims made by the researcher after viewing all the suggested evidence and arguments. This means that the quality of a narrative inquiry is determined by the amount of confidence an inquirer's interpretation and narrative generates for its readers. As a narrative researcher, I tried to understand and represent my participants' experiences as truly as I could and conveyed it in a way which is similar to the language the participants used to describe the original experience.

**Trustworthiness of the Narrative Inquiry**

Tracy (2010) uses the term *credibility* to refer to what I call trustworthiness to refer to the plausibility of the research findings. There are some strategies associated with trustworthiness that account for quality considerations. This includes tape recording interviews and developing verbatim transcripts, collecting multiple types of data and multiple rounds of interviews that provide opportunity for triangulation. I employed all of these approaches in my study. However, there is more to trustworthiness than just these aspects.

One primary technique that I used is member checking. Member checks is a terminology coined by Lincoln and Guba (1985) that refers to validation from respondents. I wanted to share my developing narratives and understandings with my participants. However, Clandinin and Connelly (2000) suggest a different member checking in narrative research. They encourage researchers to ask "something more global and human: Is this you? Do you see yourself here? Is this the character you want to be when this is read by others?" (p. 148). This technique allowed me to try at giving a voice to participants in how they are portrayed in the narratives constructed using their words. Additionally, this technique is in congruence with my epistemology, a significant characteristic to consider in qualitative research as discussed by Birt et al. (2016). I involved my participants in my study to ensure we were on the same page. I requested them to read the transcripts of the interview to confirm if the transcriptions were true representations of their responses in the interview. Additionally, I involved them during the analysis and representation stage. I sent the drafts of each individual description to respective participants, requesting them to read and provide feedback. This was an important step to gather perspective on how their narratives were put together. These strategies helped me collaborate effectively with my participants. With each confirmation from my participants on the interpretations, I was able to gather evidence of the quality of the analysis.

A second technique I used is influenced by Miles et al. (2020) who suggest some techniques such as thick descriptions, plausible accounts, triangulations, clear and coherent findings along with well-presented data. Riessman (2008) suggests providing descriptive evidence of the spoken or written words of participants which strengthens the persuasiveness. Methodological *triangulation* is a term refers to the method of collecting data about the topic of

study from as many sources as possible (Maxwell, 2013). I collected data related to the research questions from my participants, and also literature on the topic and other field texts from the participants. In my research study, I used a survey, transcriptions of videos of Zoom interviews with my participants, and documents (artifacts) such as course syllabi and curriculum vitae for my research study. Denzin (2012) suggests involving other qualitative researchers in the analysis and interpretation process. I involved my advisor and a committee member in reading the field texts generated in the study and comparing their interpretations with mine. A final technique that I used is the subjectivities that I bring as a researcher to the work. My subjectivities related to this study are detailed below.

## Subjectivity Statement

As I was closely working with my participants and building a relationship with them through this narrative inquiry, I would like to share my subjectivity going into this study. This was to ensure that I monitor myself during the period of the study as per Peshkin's (1988) advice. By describing my subjectivity, I was able to reconcile the need for my theoretical framework to situate myself in the social milieu of my intended study.

I grew up in the capital city of India— New Delhi. I come from a background where I have been exposed to both Hindi and English language speakers. My parents grew up in different states in India and therefore are well versed with other regional languages in addition to Hindi and English. For instance, my mother is fluent in Oriya and Bengali since she grew up in the state of Orissa. My father, on the other hand grew up in West Bengal and became a proficient Bengali speaker. In addition to being taught Hindi and English in school, they both belong to a

community of Marwaris who have their own cultural language. Delhi as a state has people migrating from different cultures in the current times including people who speak Punjabi, Haryanvi, Tamil, Gujarati, and other languages. As a result, the common language that people communicate with each other is mostly in Hindi. Since my parents settled in New Delhi, Hindi and English became their preferred common languages.

Most of my relatives in India live in the state of West Bengal. I often visit Bengal to attend marriage ceremonies of an army of cousins living in Kolkata. These events are of course fun because of the variety of food that is offered on the menu and the opportunity to meet distant family members. But the most interesting part is how different languages interplay in the communication that takes place. Let's put this into more perspective. Here I am standing with my nana (maternal grandfather), who is tearful and joyous at the sight of me. I am meeting him after six years, which is equivalent to twenty years in the Indian Family Meet Up Guidebook. He starts expressing himself in the Marwari language and pauses in between for me to respond. I fill these pauses with a lot of nodding of my head and *jee*, *jee* which is a respectful way of saying yes to elders. I don't speak the Marwari language, so I respond to some of his questions which I could understand in Hindi. If I bump into my *maasi*, she will immediately begin the conversation in English and slowly and steadily bring in a lot of Hindi vocabulary in her sentences. I follow the pattern of the conversation with her. The other elderly side of the family speaks to me in Hindi whereas the cousins who are of the same generation as I am, make use of Hindi and English. In the background, one would hear songs in Hindi, English, Bengali and Punjabi. This is my multilingual reality outside my English medium private school.

The formal classroom spaces looked completely alien to me as a student. It was mostly monolingual in nature (English only) which was in stark contrast to my reality. My first-hand encounter with the English-only policy in classrooms occurred in the 1990s and early 2000s as a student and as an elementary teacher in the subsequent years. English has held a prestigious status in India since the colonial years and continues to attract more speakers due to the economic and cultural value attached to it. I went to an English medium private school which was almost 20 kilometers away from my home. This was one of the well reputed schools in the posh neighborhood of central Delhi. The school gave access to the privileged class, thereby guaranteeing the command over the English language for all those who were able to attend the school. The school offered a strong curriculum in English and my parents were more than happy with the academic rigor and the distance that both my brother and I would be travelling to get the 'right' education.

When I landed in the United States for my doctoral studies at UGA, I carried my linguistic capital, i.e., the cultural wealth of knowing many languages. Not only did I know multiple languages, but I also have the expertise in using multiple languages fluidly in different contexts through my lived experiences in India. The Test of English as a Foreign Language (TOEFL) exam is a gatekeeper for all international students studying in the U.S. and other English-speaking countries. My high TOEFL score worked as a talisman for my English proficiency and helped me get a teaching assistantship with my department. With such a rich language background, I was surprised to see some of my students' feedback about my English proficiency and how some of them saw my accent and way of speaking English as tool to evaluate my teaching skills.

I worked in an American university as a teaching assistant with the elementary education department for almost five years. In these five years, I worked closely with pre-service teachers at different stages in the degree program. My work as a teaching assistant in the elementary education department included providing regular feedback on their reflective journals, lesson plans, grading course assignments, giving a few lectures on topics such as lesson planning and creating meaningful learning encounters, conducting classroom observations, and evaluating their teaching on the performance standards provided by the university. I served as an instructor of record for two consecutive semesters for a course titled 'Principles and practices in elementary education' which was designed to engage students in reflective decision making with regard to organizing, planning, and implementing instruction in elementary classrooms.

My academic training in school in India and U.S. has been in English. I feel more at ease to use English in professional and academic spaces. Since my training in Qualitative research has also been in English, I have designed my research tools such as the questionnaire and interview questions in English. I also tend to use English when I am speaking to someone unfamiliar and then gradually bring changes in my language use depending on what other languages the interlocuter brings to the space. I see my language use directly affecting my language choice during the data generation process.

My own identity as an Indian teacher educator along with my experiences as a teaching assistant to American students are the connection between me and the dissertation. With my familiarity with scholarly literature and my lived experiences, I saw my position as a researcher as helping my relationship with my participants to see each other in the academic space. My identity as an Indian teacher educator gave me context for understanding my participants'

language histories and experiences in both Indian context and U.S. classroom context and also how they *live by* their experiences like Clandinin (2013) prescribed for narrative inquirers. These experiences helped me relate to my participants' experiences as teacher educators.

## Summary of the Chapter

The purpose of this chapter was to describe and discuss the methodological considerations of the dissertation. I began this chapter with an overview of narrative inquiry and discussed the ideas and perspectives of narrative inquiry scholars who have influenced my research design. Following this section, I described my research design that I used that includes design considerations, sampling, recruiting, sources of data and methods. Later in the chapter, I comprehensively discussed my data analysis process and the theoretical aspects that influenced it. The chapter ends with a brief discussion on quality considerations that I faced as a narrative inquirer along with my subjectivity statement as a declaration of how it impacts the research.

# CHAPTER 4

## NARRATIVES OF PARTICIPANTS

In the previous chapter, I discussed the methodological perspective and methods informing the dissertation. This chapter contains the narratives of all the participants involved in the study. These narratives describe their multilingual backgrounds, experiences with linguistic diversity in school and varied understanding of what language means to them, their language ideologies, and their pedagogical experiences with pre-service teachers relating to multilingualism. These narratives have been written in first person to reflect and embody the ideas of narrative inquiry of living, telling, retelling, and reliving.

I conducted two semi structured interviews with each of five transnational India/Indian American educators. Interviews ranged from 45–80 minutes and participants discussed language backgrounds and language experiences in their own schooling and teaching positions. One of my participants was born in the United States (U.S.) while the rest were born in India. The participants who were born in India came to the U.S. as international students to pursue further educational degrees. While two of the participants first came to the U.S. to pursue their master's degrees, two came directly to the U.S. to pursue doctoral degrees in their areas of interests. The amount of time that my participants have spent in the U.S. ranges from five to twenty-two years. One of my participants is a doctoral student, one of is a homemaker and the rest are tenure track faculty members in higher educational settings in the U.S. My participants come from diverse educational backgrounds, working in different areas related to teacher education, thus bringing in

varied perspectives in their narratives. Some of the areas and courses that my participants work in and teach are science methods courses for Prek-5, social studies methods, integrated curriculum designing for Prek-5, principles and practices in early childhood education, culturally responsive teaching, perspectives on literacy, learning and teaching, multilingual writing, inclusive classrooms Pre K-5, and World Englishes. The narratives of my five participants were used to answer the following research questions:

1. What are the language and literacy histories, ideologies, and teaching experiences of transnational Indian teacher educators (including doctoral students in the US and tenured/tenure track/non-tenure track faculty)?
2. What kind of knowledge(s), practice(s), and lived experience(s) with multilingualism guide these transnational educators to engage teacher candidates in exploring complex language issues in the U.S.?
3. What do stories of transnational teacher educators reveal about dynamic understandings of multilingualism that could inform the field of teacher education in the U.S.?

This chapter provides readers an understanding of the participants in the context of the research questions. The first-person narratives of the participants are arranged with the most teaching experience in the U.S. first. As explained in chapter 3, the narratives of my participants were constructed by identifying plotlines and commonalities in my participants' narratives. The following stories in the narrations were identified.

- Growing up multilingual
- Language experiences in K-12 settings

- Language experiences as a teacher
- Work with pre-service teachers
- Language ideologies
- Language use in different community and geographic/political contexts

I was influenced by the research questions and Clandinin's three commonplaces (temporality, sociality, and place) as I developed the framework for the stories. After collecting and crafting the narratives, I applied narrative smoothing to make the stories more coherent and engaging. In these narratives, and in the findings and implications discussions in Chapter 5 and 6, I have tried to take an ethical approach to writing about each person's language ideologies as articulated (or not) in the interviews, drawing on my own understandings from the literature and conducting the research across all the five participants.

## Shweta Jagtap

### Growing up multilingual in Mumbai, India

I am Shweta Jagtap, and I am a professor at an R1 university. My specialization is in Human Development and Family Studies. I am an Asian Indian, now an American. I came to the U.S. to attend graduate school. Since then, I have now lived for 22 years in this country. I predominantly speak in Marathi and Hindi. I went to a nice semi aided school [22]in India where children came from middle class families. I came from a very middle-class family as well. My mother is a banker, and my father is a pharmaceutical manager.

Growing up, I was entrenched in Marathi and Hindi. My mother and grandparents speak fluent Marathi. I was in a multicultural environment. Bombay is a very cosmopolitan environment, and I was surrounded by Maharashtrians. There is no escape from Hindi because of Bollywood and Hindi TV serials. I'm a very social person and have a multiple and diverse set of friends. The majority of my friends are Maharashtrians. I also had Parsis and Muslim friends. I had a very diverse set of friends as I stayed in an apartment where every second person is from a different cultural background. My neighbor was a Malayali when I was in India. We were close but I could not even pick up one Malayalam word. I have a lot of Bombay slang in my Hindi and Marathi for sure. No Maharashtrian would ever say I'm not a Marathi person.

Though I went to an English medium school, I hardly spoke English. I was a good orator, but I wasn't very proficient in English. I really started truly conversing in English when I came to the U.S. I barely spoke English. I was born and brought up in Bombay. I spoke Marathi and

[22] A semi-aided school is a private institution receiving some aid from the Indian government.

Hindi extremely fluently and at home we spoke Konkani because I was raised with extended family. I was very proficient in all three languages, and I could switch between languages extremely easily. I had friends who spoke Punjabi and Gujarati and for some reason I didn't have an ear for that. I can't speak those languages, but I completely understand them. I'm not a linguist. I'm proficient in three languages and understand two, but I can't learn a single foreign language right now. I remember when I was compering (or hosting in American English) for a show in Tata Institute as summer camp leader for all three years, I was speaking all broken Hindi, Marathi, and English. I don't know how I was selected but I was a really good orator, and I could tell a story. I remember making strong attempts to learn English. I had a Christian friend, and she was extremely strong in English. I remember very clearly telling them that everybody has to talk to me in English like I knew that was the only way to learn the language, otherwise I wouldn't learn that language. I knew that if I have to learn English, I can only do that by speaking English. So, I made it mandatory for every friend of mine to speak in English, especially this Christian friend. By the time I did my presentations at the master's level, my proficiency in English was coming in and it got better over the years.

**Experiences with English Language**

I was in Shanti Niketan which is a Christian missionary college for seven years. It was an interesting change because I went from the centralized location of Bombay, where everybody speaks only Marathi and Hindi to a very elite location (i.e., South Bombay) where everybody spoke English. I got entrenched into a different kind of environment, and that's when I kind of started realizing, "Oh, my gosh! I don't know English!" I started getting a little bit [of a] complex. I would be in awe of people who spoke really well English. I realized I didn't have a

command of the language. My written English wasn't bad, and I was always extremely good at spellings. But I think my fundamentals are very strong. I was always a good orator, so I always aced everything I did in college, my Master's, and my PhD. I struggled a little bit with writing because I was not a strong writer then. But you know, one professor said, “You can always look at writing as a skill, and you can always learn.” Technical writing in English is very different. I was never trained, even doing a masters. I was never trained to write well. But once I got used to technical writing, it's like a piece of cake. It's truly a skill you can master over time. Now I speak well. I do take a lot of pauses. Sometimes, I think in multiple languages, but now English has become like a second nature language more than what it used to be.

**Language Ideologies**

South Bombay is a very hep kind of Bombay where the crowd is totally different. I came from a very Hindu school where every second person is a Hindu Brahmin and speaks Marathi. I thought that was my world. And then I moved to Shanti Niketan and the world is totally different. You have people who are really hep and stylish. At that time and age, I thought that was the norm— speaking in English and wearing stylish clothes was the ‘in’ thing. Nobody ever said anything to me or ridiculed me for my language. But I put this self-inflicted pressure to speak in English and it worked well.

Overall, English was a preferred language. I had a lot of my close friends that went to Marathi medium schools. I never felt the pressure to learn English when I was growing up. At home we spoke Konkani and outside we spoke Marathi. At the grocery store we spoke English. There was no kind of hierarchy between languages but maybe a little bit. I started feeling that after I went to college. Once I joined my masters and because we stayed so close to Tata Institute

of Social Sciences (TISS), I used to see conversations in English. I remember looking at my friend in awe. I was like “Wow! How does she do all that?”! But I absolutely never felt pressure because so many of my friends used to study in vernacular medium schools. They used to study in their home languages and were so bright.

Over the years I have realized that some of my very close friends who studied in vernacular mediums, or in the home language are still so good at English. I feel I am more ‘semi lingual’ than others. I feel I know only parts of all languages. Because I was so aware of this, I never tried to become a guru in any language. Because I couldn't be a guru in any language, I never judged anybody for that. It didn't matter to me. Languages were just to communicate, get my thoughts across, and get my work done. I was never trying to be a Marathi scholar or a Hindi scholar, or an English scholar, and it holds true even today. If my story communicates something to my students and they understand what I'm teaching, that's what matters. My accent doesn't matter. My content has to be solid, and it has to be communicated well and the other side has to understand. I don't know if there are advantages to learning English early in life. I think what we need to do in schools is not just emphasize language, we need to emphasize doing it well. Encouraging children to read a lot, allowing children to not rote memorize, but giving them the learning and teaching skills. It doesn't matter which language. For me, it's the Bloom taxonomy that you have to build on rather than think about language per se. Like, do children have critical thinking skills? Do these children have analytical skills? Can these children communicate? Do they have global awareness? I think that is more important. Does this child have good self-esteem? Is this child well rounded? I think these things are more important than, Is this child really proficient? Different children have different gifts that we need to nurture. I think that is

what education should be. It can be in any language. It can be in Hindi, Marathi, Guajarati, Malayalam. It doesn't matter.

**Power of Languages**

I cannot do presentations in Marathi and Hindi because my Marathi and Hindi are very colloquial. It's very like “chalega yaar, nahi yaar.” You can't speak like that during presentations. Once I was called by the National Cash Register (NCR) to do a presentation as a plenary speaker which was a hit. I did it online in English. At one point I thought, “My gosh! There are all these dignitaries, and I should at least try and talk in Hindi.” But somebody from Lucknow went before me in Hindi and it just blew my mind. That’s when I decided, “I’m not gonna open my mouth here.” My language is more to get me through life. My language is not what makes me a linguist. Some people talk so beautifully, and they are really great writers. I think it is all because of their literary skills. My primary language is Konkani. I’m speaking English now because I have been teaching for 17 years in academia. But if I have to speak in Indian languages, I’ll combine all of it together. I just cannot read or write in Indian languages for academic purposes. I have some friends who are such amazing orators in Marathi, and I understand every word of it. But I cannot speak a word of that in front of a crowd.

**Guiding Pre-Service Teachers for Multicultural/Multilingual Classrooms**

I teach courses about child development and child behavior as a tenured faculty member. My pre-service teachers talk a little bit about bilingualism and its importance. We talk about English language learners (ELL) and supporting them in the school system. We talked about some of the issues related to ELL students in the school system. I definitely bring some of these

topics in every class of mine especially when in my advanced human development class. I teach it context based like temperament as a topic or school as a topic. I then run through these topics from childhood to adolescence because that's the age range I teach. We specifically talk about the huge influx of Latino populations—How do we support these Latino students in the school context? Are we prepared for a multicultural education? Multilingual education? I don't think a lot of Americans can even wrap their head around that concept. So, I definitely talk about that, and then you know it's more like a discussion, you know. I have introduced research which says that English language learners are not always very well supported, interpreters are not there especially as a grade level increases and the chances that we get to do great service to bilingual or multilingual students is absolutely negligible.

**Multilingual Identity and Pedagogy**

I take pride in being multilingual. I tell this to my students, and I like it that they are amazed that I know so many languages and I can still speak English right. I have been in the U.S. for more than two decades now. I don't think that after so many years, my language influences my teaching. Maybe sometimes there is a little bit of pause or hesitancy when I'm thinking about a word because I think in so many languages. I have those moments, especially because I learned to speak in English really late in my life. The pause happens because I'm kind of looking for the right word, or my right emotion or my thought process. But otherwise, I don't think my knowledge of languages influences me in any way. Sometimes I will speak in Hindi in the corridor with another colleague in my department who's Asian Indian. Switching between languages is still not very difficult for me. I can very easily do that.

**Summary**

Shweta grew up in a diverse multilingual and multicultural environment. She was exposed to many different languages and learned these languages at home, in school, and in the community with friends and family. With her multilingual background, she says she's able to speak different languages in different spaces. She was always fascinated by people who could speak English. Even though no one pressured her to learn English nor was there any strict rules in school about speaking only in English, she put a self-inflicted pressure to learn the language. Shweta does not consider herself a linguist and considers language as a way to get through life. She values her friends who studied in vernacular medium schools and is appreciative of their language proficiency. Shweta has been teaching in English for the last 22 years and feels she cannot teach in Marathi or Hindi. They are colloquial, rather than academic languages for her. Her focus has always been on strengthening her content knowledge for teaching instead of focusing on accent or using a particular language. Her students in the U.S. are amazed at her proficiency in English despite knowing three and more languages and having spoken Konkani as her first language. She feels that her language background does not influence her. She did not explicitly reflect on language ideologies that operates in the context of India and U.S. and ways in which it has impacted her. Like Shweta, Veena, the next participant, also had a multilingual upbringing and learned languages at home and in school. However, unlike Shweta, Veena had a strict school environment for learning English which did not allow the use of home languages in the classrooms.

## Veena Rajagopal

### Growing Up Language Skipping

My name is Veena Rajagopal and I work as an associate professor in a teaching intensive university in rural Texas. We are a small university. I call it the 4 Building University in the middle of nowhere. We are a Hispanic serving institution. My principal job is teaching science methods and I use the entire campus to do that. I was born and brought up in India before I moved to the U.S. to pursue my doctorate in Science Education. My parents are multilingual. We come from Andhra Pradesh, so my parents speak Telugu. But my parents were born and brought up in Tamil Nadu and therefore speak Tamil as well. When I was growing up, we spoke in my mother tongue because my grandmother was with us. But I also spoke in Tamil. We lived in Bombay (Mumbai) so there was a lot of Hindi and Marathi. But I don't remember why I didn't learn Marathi. I do not read or write Tamil or Telugu. I've never had to. It's mostly verbal. English was my medium of instruction and I learned Hindi too. We language skipped when we spoke at home. It wasn't just one language. It was one to the other to the other. I went to a boarding school located at a small hill station in the southern part of India. It was run by Irish nuns and one of the things that they did not want us to do was talk in a regional language. We never spoke in a regional language within the earshot of the nuns. But because I knew Tamil, it opened the whole world to me. I could communicate with all the Ayas (helpers), the nurses, the butlers, the gardeners, and everybody around. It opened a door of communication that was not accessible before. We used to go orchard robbing and knowing the local language really helped because if you are stuck in the tree, and you can't get down, then you need help. Being able to communicate in the regional language really helped in such situations.

**English Dominance in School**

I was surrounded by Irish nuns in school who were extremely fluent, and I used to imitate them. But I have a very thick accent. But the ‘twang’ and the ‘bloody hell’ actually came from them, and for a long time I had this little British Irish accent because of them. I was fascinated that somebody could talk so fast and use so many words. We did the Indian certificate in Secondary Education (ICSE) curriculum in school which contained English drama and English literature. We had a British lady who used to teach English Grammar and literature, Mrs. Hart, and I learnt about the power of words from her. I learnt that words are symbolic, and they have meaning. For a long time, I was going to be an author. I used to write stories and my friends used to call me ‘author’. English is still a fascination now, being able to react to a certain comment with one well-chosen word that conveys a whole lot of meaning. I appreciate the power of language and I got that appreciation through the school environment. The message that I got loud and clear, especially from the nuns is, if you want to get somewhere, you should be able to communicate in English. It's one thing to be able to communicate in another language. But having command over English over another language was more important. Things have changed where the idea of working languages has expanded with focus on bilingualism and multilingualism. But during my school times in the eighties, I think we were still in British independence era, where you have the British Sahib and you have the poor Indian worker.

**Language Ideology**

In school, one of the unspoken rules was you did not speak in the regional language. Even the Ayas, nannies and the butlers could speak English. But then it was like magic if they discovered that you knew their language and could communicate in it. It was like our secret

which deepened the relationship. Sometimes you get an additional piece of cake, or roll of bread, or chocolates. Or if you did something, and they didn't tell on you. There was this feeling of "Okay. Now we are on the same level because we see speak the same language". We are not up here and down here. Well, we speak the same language, and that this kid is trying to communicate with me in my own language. It's not dropping down to me, even though you know it's in English. You're not, you're not talking from a from a place of power. You're talking from a place of 'Okay, I don't know I'm going to try, and so don't laugh at me, and if you do, we laugh together.' If you know the local language, you benefit in little ways. You're 8 or 9 years old, and you are away from your parents. If somebody says a kind word to you, you feel kinsmanship towards them. If you can speak the same language and you do something mischievous and they catch you, they don't tell on you, but instead keep an eye on you so you're safe. Or they'll ask if I'm hungry and they'll give me an apple or a pear. It's all this kinsmanship with them and being able to communicate in the local language that puts you both on the same level.

**Understanding the Relationship Between Science Education and Multilingualism**

As a doctoral student, a lot of what I had to deal with in the U.S. context in terms of multilingualism was my own accent and my own pronunciation. Honestly, I didn't think about it so much. It's only as I grew in teaching that I started appreciating that science is a language of its own. Science is a very abstract thing, and I kind of see myself as the interpreter to help a student navigate that scientific terminology between me and the term, from the term to the actual meaning and then its usage. So, I think that was something that was probably missing in my early career, and that was something that developed a lot more in the last 10 years or so. In these 10 years, I have learned to ask the question— so what does this mean? I mean that's something

that comes out of my mouth all the time. For example, I say density, I know what that means, and I appreciate what that means. But a pre-service teacher, whether they speak English or Spanish, they know what density is, but they don't understand it. So, then it makes me think — how do I take that and break it down in a way that they can form a mental image of what it is so it will retain in their heads. So, when they say density the next time, that image should come up in their heads.

**Guiding Pre-Service Teachers Towards Meaningful Learning**

I have a large chunk of Hispanic students and a lot of them are getting certified bilingual. I keep reminding them that they know Spanish and are learning science, so they need to make connections between the two. I cannot make it for them all the time. The effort should come from them. If not for their students, at least for themselves and their kids. The way we teach science is wrong. I believe it even though I learned it that way and I did really well. I still think it's wrong because we did science as— here's a book, here's something you memorize, here is a test, here's a periodic table that you've got to memorize and be able to recite. I don't work like that. I don't believe students learn this way because then they forget. I have an outlook that believes there is science everywhere in everything that we do. So, we got to use all the means to help them visually see it. But then you've also got to give them the tools to interact with it, and language is one of them. Let's say you have the term density. But what does that mean? How does it differ from heavy? And are they related? So, you got to give them the means to deal with those terms, and you also got to give them the permission to form alternate, if not related, meaning to those terms, so that they can understand it. I believe that's a really important thing that we do as a science educator. Nobody gave me that permission. Nobody talked me through

how I can make a science concept stick in my head. So, one needs to figure out what the concept means and try and explain it in one's own words or have particular diagrams or images in your everyday life that you can relate to. And if necessary, in another language or your mother tongue, to explain it to yourself. This way you will learn the term in your mother tongue. Like Gundu in Telugu means fat. And so, if I were using those words, I would go with 'mass' and 'large' and build a network. As a science educator, one of my roles is to give students the permission to do that and show them different ways to learn science that they can teach their kids. And to me, language plays an inherent role, because the language of science is English. It is totally abstract. It's totally abstract.

**Linguistic Diversity in K-12 Setting**

Most of our schools in India are English medium. I've never taught in another medium of language. There are some schools where you have a Hindi, Marathi, Gujrati as medium of language instruction. But those are mainly state schools. In Junior College, you always teach science in English as far as I know. Another thing is that subjects like Science and Math are very rarely taught in a different language in higher grades. I have never seen it in fact. But as a teacher, it was up to me to enforce English in classroom teaching. Sometimes, you do have to cross languages because you want to get your point across. For example, if you're talking about naphthalene balls in India, everyone knows what they are. However, in the U.S., if you say naphthalene balls, they have no idea what it is. So, you literally have to figure out what they call it here so that you can show them what you mean. I have a way of teaching science, and this has always been developing. But it came into a sharper focus here. I don't like teaching science out of a textbook. I learned everything in science with pure memorization. But I have a certain way

of looking at science. I look at science as all around us. We do science all the time. So, towards that end, in order to help a student understand that, sometimes you have to move away from your major language of instruction and dwell in other languages and dialects.

We did a lot of group work in chemistry when I was teaching Junior College in India. A lot of the students were Maharashtrians who speak Marathi because we were in Bombay. I don't like telling people you can't talk in any other language. They can talk in whatever language but make sure that I know what you're talking about. Don't leave me out or cut me out of that conversation. Make sure I know what you're talking about but if you have to talk to somebody, I was fine with it too. There was a lot of Hindi and Marathi speakers in the classroom, but not every communication with me was always in English. I talked to the parents in Hindi or Marathi. This is because sometimes the parents of my kids had not even attended school.

**Summary**

Veena learned Telugu and Tamil at home from her parents and learned Hindi and English at a boarding school. She is fascinated by the power of language and learned this appreciation in the school environment. Her school had strict rules regarding speaking only in English. The nuns in her school did not allow the use of any local or regional languages in the classrooms. In India, she taught in English medium schools but allowed her students to speak in any language that they know. But she wanted them to make her part of those conversations. Even though it was an English medium school, conversations with her happened in Marathi and Hindi as well, especially when communicating with parents. When she came to the U.S. as a doctoral student, her ideas about multilingualism were restricted to thinking about accents and pronunciation. However, as she got more teaching experience, she began to reflect on science as a language.

She supports her pre-service teachers in the U.S. to make connections to abstract science concepts through images, visuals, and words/phrases in other languages known to them. Veena and the next participant, Ananya, shared similar school rules regarding required English speaking and had similar multilingual upbringings. But while Veena has taught in formal settings in India, Ananya has most of her teaching experience in India in informal settings. Being in science education, Veena teaches science methods courses. Ananya has teaching experience in social studies courses as well as curriculum and pedagogy classes in early childhood education. Next, I will share Ananya's story.

## Ananya Gupta

### Growing Up Multilingual

My name is Ananya Gupta and I have a PhD with a major emphasis in teacher education from an R1 university with years of experience with teaching and research in formal and non-formal educational settings. Even though I have a teaching degree from India, I have mostly worked with non-government organizations (NGOs) involved in education spaces in India which gave me opportunities to work closely with the communities and teachers at the grassroot levels. I grew up in Munger (Bihar) in a joint family. My dadi (paternal grandmother), dada (paternal grandfather), my parents and my chacha (father's brother), chachi (father's brother's wife) lived together in one house where we all spoke different languages. The medium of communication was primarily Hindi, but a lot of Maghi was spoken as well. My dadi and my parents could speak khadi boli and Maghi. But we don't have a full conversation in Maghi. We were surrounded by other languages because there were families from different linguistic backgrounds in our neighborhood. We were great friends with a Bengali family who lived across the street from our

house, a Punjabi family, and a Bhojpuri speaking family. Growing up was so much fun because we could understand these languages effortlessly just like immersion. But the confidence to speak or practice, or somebody like consciously encouraging us to speak those languages wasn't there in place. I cannot speak these languages, but I can definitely understand. And there is comfort there. I can still hang out and participate whenever I can in conversations if I am with ten people who speak another language, and I am completely fine with it. Growing up we just had DD1 and DD [23]on our television. Every Sunday, these channels would telecast award winning regional language movies. Since my sister used to love watching television, this became a popular Sunday ritual where everyone would come together and watch the movie.

**English Education in K-12 Schooling**

I went to a missionary school in Munger where the medium of instruction was English. I was not the first child to go to this school. My sister, my bua (father's sister) and other 5–6 cousins went to the same missionary school. It was pretty normal to speak in English because it's an English medium school. As a 3-year-old when you start going to school where the medium instruction is English, then you learn by immersion. Apart from English, we learned Hindi and Sanskrit. A lot of behavioral systems were in place to help us speak English. I understand that teachers were trying to create circumstances in which kids practice more and more by initiating practices like talking in English when you are going to your class or walking in the hallways, or when you're in the playground or in the classrooms when you're chatting. They are trying to motivate you so that you speak and learn that language. But there was also some kind of shaming

[23] DD1 and DD are names of government run television channels.

where people were called out if they were caught speaking Hindi. Sometimes we had to wear a placard, or you had to pay a fine. All that definitely stood out as a very regressive practice.

I was elected as a school president when I was in seventh grade. I was not privy to teachers' conversations, but any kind of policing had to go through me. I was told that I have to get all the class representatives to watch out for kids talking in Hindi. It was never explained explicitly, but a lot of assumptions were in place. Assumptions like we are going to learn English and we'll no longer speak in Hindi and the more we practice in casual circumstances, the more we learn. So, learning English more casually was the focus so that kids don't slip into speaking their own languages.

**Multilingualism in Non-Formal Educational Settings in India**

I was working with the ICICI foundation (Industrial Credit and Investment Corporation of India) when I was in India. It was a funding organization. We funded several projects and organizations like Eklavya and Digantar which are nonprofit educational institutes in India. There was one language study that we funded with Digantar. These were teacher training seminars in the summer. There were our resource people who worked with Bihar and Chhattisgarh governments. Rama Kant Agnihotri was the main linguist who drove their training sessions. Rohit Dhankar, another educationist, had his own ideas in Eklavya and they had their documentation of how languages are learned grassroots up. These ideas were new to me despite my bachelor's in education (B.Ed.) from Central Institute of Education (CIE). These ideas stood out to me when I went to the site places. Eklavya had classrooms and their resource people were working at the block level. They are super capable of taking care of different languages that students bring. They learned simple things like paani peena hai in different languages. The

teacher would then ask students to translate in different languages and write all those things down if they had a script. The teacher would then say, “Can you now pretend to be the other person? Can you say the same thing, paani peena hai, just ek line, one sentence in the other language now?”. So, this built confidence to speak other languages. This did two things. First, appreciating that other different languages exist. Second, there is no hierarchy when you are using those languages and there are different ways to express. It was just smooth and effortless. Students had the relationship with the teacher to share comfortably. These classrooms are excellent examples to appreciate multilingualism and to learn.

**What is Bhaasha?**

I don’t remember as well but Krishna Kumar wrote a book chapter Bhaasha kya hoti hai? (What is language?). It was used in training sessions a lot at Eklavya and in Chattisgarh. We were developing curriculum for B.Ed., Bachelor of elementary education (B.El.Ed) kind of programs in Chattisgarh and they wanted to try out the materials. That chapter talked about what language is and has no status. Language does not have a target in mind, but the important thing is to communicate with it. You can communicate through language in different ways like written or oral form. There are also multiple registers in which you can communicate. Language has a functioning quality.

I met a B.El.Ed student who was probably 21-22 years old. When he met me, he came and touched my feet as a gesture of respect. When I asked him why he was touching my feet, he responded that he learned what language was through the training. Earlier, he confessed that he did not think he knew what language is and he would under appreciate what he already knows and what language he knows. He thought his language was wrong and that he didn’t actually

know how to read and write because of this perception. He was proficient in his language, but it was only after this training that he recognized the value of his own language and became more confident. In Hindi, the way we are taught to write official letters in schools is very different from the way we actually use it to communicate with each other. That formal letter writing activity in Hindi has no use because it's not reality. But the way we use language to communicate, that is what language is.

**Guiding Pre-Service Teachers for a Multicultural Classroom**

During my PhD program in the U.S, I worked with the two-year long B.S.Ed. pre-service teachers as a field supervisor and as a course instructor. Since we collaborated with different departments in the college of education, I did not explicitly teach about multilingualism or language in my courses and instead focused on aspects of multiculturalism and funds of knowledge to avoid overlap of content. We stayed with the bigger idea, not just the linguistic identity and looked at the curriculum in terms of the overall development of a child. The school that I worked with the most would have at least two-third population of Spanish speaking student population. When I started working with first semester student teachers as a lab instructor, one of their field requirements was visiting a community center which was where most of the bilingual students lived. My student teachers had to volunteer for thirty hours during the semester where they would visit 8–10 times during the semester. I used the book 'Funds of knowledge' with these student teachers and gave them a few chapters to read. This book is a practitioner research book and is situated in this hugely bilingual, multicultural, or multilingual environment which was similar to our community center. My students would read these chapters and they would talk to the kids. It was more about sensitizing them even though the program had more of a

homework support model. But they still developed an appreciation of what kids could talk about or play with and connecting it to multiculturalism and bilingual model. This way they could relate more to the kids and the experiences they had. It was exciting for them to read parts of the book. It was relevant research that they were reading. They liked the part of going to their place, working with kids out of school and out of the school structure, even though they had to help with the homework for some time. But then there was play time and they could have celebrations together.

**Summary**

Ananya was surrounded with many different languages while growing up in India. She learned many Indian languages while living in a joint family with her parents, grandparents and aunts and uncles situated in a linguistically diverse neighborhood. Her school had behavioral systems in place to push students to speak and learn English. If caught speaking in another language, students were often shamed and punished for not following the strict rules for English speaking. With many years of work experience working alongside teachers at the grassroot levels in non-formal educational settings in India, Ananya learned the different ways in which teachers could work with diverse languages in the classrooms. She learned how teachers would acknowledge each language and encouraged the learning and usage of these languages with students. The main idea that she took away from these experiences was recognizing the importance of the role of language to communicate in various written and oral forms, including students' home languages. However, in the U.S. context, her focus shifted to multiculturalism and funds of knowledge and her teaching emphasized on developing a curriculum for overall development of a child. Just like Ananya, the next participant, Darshan, learned many languages

as she was growing up, with exposure from family and other community members. She spent two years in India with grandparents and experienced immersion in Punjabi and Hindi. However, since Darshan was born in the U.S., she does not have any teaching experience in India. She has taught in K-12 and in higher educational settings in the U.S. Similar to Ananya's schooling experience, Darshan's schooling experience in the U.S. did not allow the use of home languages in the classroom. Since Dashan is specialized in language and literacy education, her work is more focused on multilingualism compared to Ananya. Let's hear from Darshan next.

## Darshan Kaur

### Growing Up Multilingual

My name is Darshan Kaur and I work as an assistant professor in a small liberal private university in the New England area of the United States in the department of language and literacy. I identify as non-binary or third gender and I use she/they as my pronouns. I grew up in a multilingual household as well as community. Most of the population in the rest of the world speaks multiple languages, but it's only here in the United States that people are for the majority monolingual. Everywhere else, including my own family and community members spoke multiple languages irrespective of whether it is my South Asian side, or Southeast Asian side. My mother is nationally Cambodian, but ethnically Lao. She used Cambodian with a lot of the community members and then switches to Lao with our intimate family. I grew up in Stockton, California with a large southeast Asian community. The community included Vietnamese folks, and since Thailand borders Vietnam, my mother was able to also communicate conversationally in Vietnamese. My mother made sure to pass on Lao with us. It was really important to her as a genocide survivor, as a refugee and as an immigrant. She didn't want to have her children be

strange from her while she's in a strange land herself, and she understood the power of language. As someone like herself who wasn't allowed to go beyond sixth grade, that did not slow her down from her literacy skills, and she made sure that we understood the power of language and communication. She often performed her language in front of us, to show us the ways she can connect with anybody who looked like us. And she absolutely demanded that as her children, we would learn not only to communicate with her, but understand that if we had the language, we had access. That means, even if the white folks didn't help us because they aren't our allies, at least we would have the language to access people within our community like our elders, cousins, aunties, uncles, grandmas, and grandpas. I grew up learning Lao and then learned English in American public schools. I was an ESL (English as a second language) kid for a long time. Even though I had a great grasp of English, they made sure they tested me for English all the way through high school, which can seem ridiculous. The way the educational system works in the U.S. is if you check a box other than English as your first language, it really carries with you in your educational record, not in a good way with America's obsession with tracking.

I learned Punjabi and Hindi when I was sent to live in India with my paternal grandparents in Chandigarh when I was nine years old. I returned to the U.S. after staying in India for two years. Punjabi was much easier to grasp compared to Hindi. Hindi was reinforced through social media as well as regular media like film and music while Punjabi was reinforced within the home with cousins and my grandmother. Being a government man, my grandfather spoke a little bit of English which was very British. I had to learn British English to communicate with my grandfather. My language is really reinforced and also acquired through community and families, less in the classrooms. I learned Lao through the big refugee community in Stockton just like I learnt Punjabi. It was full immersion as I was dropped in

Punjab and I had no choice— sink or swim, and I swam for life. I learned Thai at Berkeley as an undergraduate in honor of my mother since she wasn't able to provide the written skill of a language. She was just so happy and cried because I was able to fulfill her dream.

**Monolingualism in U.S. Schools**

My first language was Lao, and I felt like the only Lao person in school but there was a lot of southeast Asians— Hmong people, Vietnamese, Filipino, and Cambodians. But I still did not use my home languages at school. I grew up in the 1990s in the U.S. with a generation of teachers who didn't see community languages or home languages as an asset. They thought they were doing us a favor by forcing us to only learn English. It was deficit thinking where teachers would think of all the things that English Language Learners (ELLs) didn't have— they don't know English, they don't have money, their parents don't come for parent teacher night. And yet, that didn't stop me from trying to find someone in terms of a classmate. I remember I was so little, and I only knew two things in Punjabi before my trip to India—*Satsriya kaal* (greetings) and *Ki Haal hai* (How are you?). I remember using these Punjabi words when I saw another Indian child and saw him running away. Since then, I came to believe that school is not a place for me to use my familiar languages. And that's when I knew to just prioritize English, and if I want to get ahead, I need to be the best at English. I even fully majored in university with an English degree because of a stupid complex that I am not enough. I learned Shakespeare and everything European, even classical European music because we're told that the way to be successful is to be as white as possible.

**Celebrating Linguistic Diversity in K-12 Settings**

I taught in a K-12 setting before I pursued my doctoral degree and my current faculty position at a private university. I have a commitment to only teach in title one schools. These schools are usually filled with kids who are first generation, children of immigrants or refugees. I was one of those kids and that's where I will find myself committed to in the field of education. A lot of my students are Spanish speakers, and the relationship that we have is solid because we understand what it's like to hold on for dear life to our mother tongue and what it means to be born here, and not belong. I center all of the marginalized experiences that were looked over, pushed out and erased when I was a child in the educational system. As a form of resistance, I center those experiences, knowledge, and wealth, and I prioritize that in the curriculum, in my meeting with the community as well as working towards the tone and culture in the classroom. You'll see posters and pictures that are inclusive and centering on not only my home languages, but the kids' home languages in the classroom. I remember doing my student teaching in a classroom where there were mostly Latinx students. The kids loved me more than my mentor teacher because I saw them for who they are, not who they could be. During my week of lead teaching, my mentor teacher pulled me aside and was like, "Why did you accept this homework?" And I was like, "What do you mean? They did it. This is great!" The students had turned in their homework in Spanish which I thought was wonderful. But my mentor teacher wanted the homework only in English as all of their tests are in English— SATs, ACTs and so we should only care about English and keep Spanish out of the classroom. And that's when I realized that that's not the kind of teacher that I ever wanted to be, in fact, I need to become someone who makes sure that there are no teachers like that ever again. Languages are incredibly important, and language use sends political and social messages. I made sure that when I was a

teacher, I celebrated that so much in multiple ways. I would have textbooks that were bilingual. Every day before the kids came into the classroom, I would greet and have music on in all kinds of languages— English, Spanish, and sometimes other Asian languages. I centered on their cultures. I centered on their languages. It was really just building solidarity 100% of the time.

**Guiding Pre-Service Teachers Towards Equitable Classrooms**

In my work with pre-service teachers, I ask them to share a voice thread [24]that is representative of their literacy, practice, or development as a child and or share something that they want to include to access critical literacies and critical pedagogy in their classroom. I guide my students to do the macro, the meso, and the micro analysis. Micro analysis involves taking all the theories they have read and using them to do an analysis on oneself. But before they start the work, they work from the bigger outside circle into the inner. The bigger circle is having them research questions like— What are the current laws and rights for students in your school district when it comes to gender and class? This will allow them to research and present the rules and regulations that are put upon educators within their state, their own city, and their district. After this micro analysis, they perform meso analysis where they analyze the school's handbook and determine the rules and regulations relating to approaching certain topics. And then they do a mini ethnographic study. They need to walk around the neighborhood of the school that they teach in, because a lot of these people are middle class white women who go and teach black and brown kids and they live in really beautiful homes and then they don't really care about where their kids come from and what their neighborhoods look like. I asked them to do a socio-cultural

[24] Voice thread is an interactive and collaborative app that allows students to build online presentations by adding images, documents, videos, and other multimedia.

investigation and research into the communities that they teach in because then they come in there with their white savior narratives and ideologies that they keep. They really ‘other’ the students and the communities that they're in, saying that they don't really care about the education, that the parents don't come to the meetings. They don’t think about how they can be more equitable. Because parents are trying to work and put food on the table, they need to have their meetings at times that people can attend. Next, I have them do a historical report. I want them to do an analysis of the city that they teach in, the school, and the community that they work with. I even want to know who was on the land before white people. I need them to know who they are sharing space with. We are literally sharing space. We don't own that space. I am having them do research on multiple levels in intersectional ways. There's a lot of undoing, unlearning, and relearning that has to happen, and that is how I manifest within the assignments, the readings, the curriculum.

**Language Ideologies**

Language is one thing which is very dear to my mother. She is radical and wants me to hold on to my roots. I lean towards my mother's understanding and prioritization of language and in its importance to identity, agency, culture, and relationships. I love getting onto a plane and randomly meeting people and seeing the look on their faces when I burst out my Punjabi or Hindi or Urdu. They’re shocked and then they go from complete stranger to kindred spirit in a second. That's the kind of power that is just priceless, and about human connection and deep kinship. Knowing English is a privilege in terms of helping my mother survive. Having knowledge of English gets her a driver's license, which means she can drive and get food and medical care. With knowledge of English, I was able to access resources for myself, my mother,

and my younger sister. Unfortunately, through colonization, the colonizers have ensured that English is a privilege, and people will pay an arm and a limb to have that sort of education. That is how much people want to know English because that is how much Western European, colonization and imperialism has impacted the world. The only time English has impacted me 'negatively' is the time when people assume that because I am American, I wouldn't understand Punjabi or Lao or Thai or Cambodian. It happened quite often when I would be working next to my mother, helping her at her job and people within the community would be like "Who's this black child who doesn't leave you?" They would say this in their language thinking that I only know English. And so, people would start saying things, and then I would say "Actually auntie, this is my mother." They'd be so horrified; they would turn red and stutter. They used to apologize.

**'Space' language**

I understand space language as another form of language which is important to me. I used the terminology and formally theorized it in my dissertation. In my doctoral research, I argued for an understanding of space that incorporates literal space (e.g., classroom, school, community) and metaphorical space (e.g., local, and global spaces as represented in curriculum). 'Space' in my view involves acknowledging the ways in which culture and emotion emerge in teaching and learning. As part of the Hindu Punjabi community, I care about our space and so in our community we do not bring shoes into the house or block the entrance door with our shoes. These actions will not block goddess Laxmi's entry into our homes. As part of our Lao culture, we don't touch anyone's head as they are considered as the cleanest and most sacred part of the body, which is similar in the Punjabi culture with the turbans. I dwell on the idea of being conscious of space—both physical space and space related to the body. I use it as a metaphor to

explain spaces in the curriculum regarding how deep educators go into a topic and setting healthy boundaries in teaching as a form of love. I also use space work to discuss the idea of body language. I will never try to use my body to intimidate anyone into submission but instead will get down to the individual's level. As a former classroom teacher, I understand how some students don't feel comfortable hugging as it triggers personal traumas. This is why I had certain areas in my classrooms which were dedicated to calming down students or providing a dedicated space if a student needed to twitch and stand. In my Indian and Lao culture, the bodies of girl children are controlled by adults. For instance, if a male cousin or uncle enters a room, the girl must leave or wear different clothes. This is also how space language operates. I also relate the idea of space work to who I decide to invite into my classroom. Once when I found out that one of my guest speakers had a #metoo allegation against him, I refused to invite him into my classroom space.

**Power of Languages in Different Contexts**

My mother was very critically conscious, and it was implied that I'll speak in my mother tongue at home. If we asked for food in English, she would pretend like we did not even exist. But if we asked in Lao, she'll respond. But when we were outdoors in public, I was in charge of all the paperwork. Not only was it important for me to learn English for navigating the American system, but I also had to do it because it was a means of survival for my mother. For example, I took her Department of Motor Vehicles (DMV) test to get her driving license. I translated the test for her but at one point they realized that I was answering the question. The lady at the DMV asked me to wait for my mother and sent me to a different corner. Even if they got her test in

Lao, it doesn’t matter what language it is in in terms of reading because you’re not going to access her intelligence that way.

I knew there was a hierarchy in India and in the United States. It was very clear again in school that there was an English only hierarchy with no space for other languages. When I visited India, I felt a hierarchy there because of the way I saw people treat other people. If people didn't understand English, it was like “You are low class ignorant, and you don't have access to education”. English in India is considered this hierarchy of having access to the international, to the global, to whiteness and therefore English is also equivalent and synonymous with wealth or higher class. Hindi was at the second level hierarchy because there is no formal national language. But at the same time, Hindi was still understood as the language of the country. Punjabi seemed like it was something for the commoner, for the villager, or people who are Sikh and just in that local vicinity. There's variation and diversity even within the same language. All of that was very clear to me as a child. I realized that because my family home were non-native English speakers, pronunciation of things was not standard. For example, for the longest time, I thought things were pronounced a certain way. I remember my dad trying to read to me, and he was always putting emphasis on certain syllables and pronunciation of things. Learning that and then having to be called on to read in front of class and be laughed at when the pronunciation was either accented or mispronounced and the amount of shame that comes with it. So, I learned quickly to absorb all of that, but also unlearning this sort of white supremacy, colonial understanding of there should not be any shame. Nowadays if I mispronounce something and if someone else corrects me, I just laugh and go, “Well, you know English is my third language”. Now it has changed. Instead of being a source of shame, it's the point of pride!

**Summary**

Darshan learned languages from both south Asia and southeast Asia owing to her parents' cultural backgrounds. Her mother, an immigrant to the U.S. insisted on her learning LAO, her mother tongue while she learned other southeast Asian languages from other family and community members. When she was sent to India for a few years, she learned Punjabi and Hindi from her grandparents, through exposure to television and attending school in India. She learned English in school in the U.S. and was immediately labelled as an ESL. Darshan taught in a K-12 setting where she celebrated languages in multiple ways. She used bilingual books and often played music in different languages in her classroom. She centered language and culture in her class. In her work with pre-service teachers in her current job at a private university, Darshan ensures that her students reflect on their literacies and practices and developing their thinking about critical literacies and pedagogies. Unlike Darshan who is an assistant professor, the next participant, Rahul, is a doctoral student who is currently pursuing a doctoral degree in English (Rhetorics and composition studies). They both speak Hindi and Punjabi. But while Darshan has taught in K-12 and higher education settings, Rahul used to be a tutor in India prior to teaching in higher educational settings as part of his doctoral program teaching assistantship. Let's hear from the final participant, Rahul.

## Rahul Kapoor

### Growing Up Multilingual

I am Rahul Kapoor, and I am a PhD Student at an R1 university. I was previously pursuing my PhD from the language and literacy department but then I switched to the English (Rhetoric and Composition) department. I come from Delhi, India in a partly Hindi, partly

Punjabi speaking household. My mother was born in Delhi while my father was born in a town called Moradabad in Uttar Pradesh. My mother did her bachelors from Kanpur, Christ Church College, because her father was posted in Lal Imly mill which was a cloth mill. She got her bachelor's degree in Hindi and History along with a B.Ed. (teaching degree). But the medium of instruction was always Hindi. She was in real ways, very solid 100% almost Hindi speaking context. My parents have a similar language background. They are adequately literate in English. They don't speak English, they don't use English as much, but they know how to write their names. They know basic spellings too. Sometimes for business purposes, my father has to write congratulations. But they do not identify with English at all, and they just do it because that's how it is in India. Nobody says Naksha lao. People would say map lao (bring a map). That way they sometimes don't have very intuitive Hindi vocabulary for certain words which they may have in English. This is sort of the linguistic mix that we have in India that leads to having knowledge of both Hindi and English and that's the environment I was brought up in.

In my school, I primarily learned three languages. Until grade eight, I had Sanskrit. I had all the contents subjects in English and two language subjects English and Hindi. I studied Hindi till grade ten. I learned Hungarian and German after graduating from my undergrad and while I was looking for jobs. When I am in a relatively formal situation, for example, in school or workplace, I communicate in English and German. English was always there, right from ordering coffee in a restaurant or for job purposes. I used German when I was teaching it to my students in India as a tutor. In the United States (U.S.), I've taught mostly to higher education college students. I have also taught English to struggling readers when I was in Minnesota pursuing my master's in teaching English as a second language (TESOL). My higher education experience of teaching English was mostly to multilingual and international students until August 2022. But

now, I've started teaching English composition to domestic speakers of English where I teach a specific genre. I did my masters in TESOL because I started learning languages in India. I learned two European languages— German and Hungarian. Language learning then started to interest me in terms of making it my career. I started learning German because I wanted to be globally employable since I went to a business school. But once I owned a few certifications and honed some stronger language skills, I was fascinated by the way languages are taught and that's how I thought of a career change. I already had skills that just needed some tweaking. Language teaching interested and because I was comfortable in English, that prompted me to apply for TESOL masters in the U.S.

**Language Diversity in K-12 School**

I went to an Arya Samaj school where I learned vedh path (study of ancient texts) until grade 8. The instructor of vedh paath was a family pundit like a priest and they would speak only in Hindi or Sanskrit with us. They would translate or help us understand the meaning of a Shloka (ancient texts), which was in Sanskrit into Hindi. I don't recall if they ever used English. With my other teachers, I spoke in both Hindi and English, but in mostly English. But I always used a blend of both. Teachers who taught content other than English would speak with me in Hindi. But content teachers for English would use English most of the time. There will be rare opportunities, like sometimes if students are not understanding at all, then they would speak in Hindi or any other language other than English in those circumstances.

**Language Use**

In the present time, I speak in English with my husband now because he does not speak Hindi as his first or second language. It is his third language Hindi, so we partly communicate in English. Most of the time we are talking in English because he and I grew up in the same city, for most part. Delhi is a place where you need to know both Hindi and English for different purposes. He does speak Hindi, but it's almost broken. I always communicate in English in the Indian context when I'm working professionally or when I am sending emails. I have never sent an email in Hindi to anybody. If I go to a high-end restaurant or clothing store, I will speak in English. Because I know so many languages and I have read so much language related literature, that has made me humble as a person. I don't want to appreciate the linguistic hierarchy that exists in the Indian society. There are interlanguage and intralanguage hierarchies that exist in India. There are hierarchies within English too. Some want to speak British English but in India we speak an Indian English, and we also have something called Hinglish which is a mix of Hindi and English.

**Language Ideologies**

I think it is a post-colonial requirement for everyone to know English in India. My mom's medium of instruction was Hindi, and she wanted to be a Hindi teacher. But in the post-colonial India, if you want to teach or work as a teacher in private schools because they pay well, and the public ones are hard to get on to get into, you still need to have an English-speaking background which my mother did not have. It was a very depressing story that my mother would sit next to a telephone in the 90s because she would get interviewed. But she would never get a call because

she would give her interviews in Hindi and either she would get rejected in the first place or she wouldn't get forward in the selection processes.

I tried to speak in English a lot with my friends. But a lot of times, my friends would say, "Why are you speaking in English? We understand Hindi." But I would tell them that I wanted to practice. Because I had seen my mother struggling so much as a Hindi speaker it sort of stayed with me. It was sort of a trauma for me seeing my mother struggle without any need for it. So, I always spoke in English. But I did not disregard Hindi. I knew that for me to connect with my parents or my grandparents, or people in general Hindi speaking society, I have to speak in Hindi. For instance, if I want to book an auto ride, I'm not going to speak to the auto person in English, because this person would not understand, and I don't want to belittle that person for not knowing English.

I think a majority of the language of instruction in the Indian K-12 system is English and sometimes at the cost of Hindi or other languages. But I also feel that most of the students in English speaking schools go because their parents could not do so. In such settings, the replenishment of the English language exposure which could have happened at home it's usually taken care of. It's not like teaching academic English to a domestic speaker because your mother will not speak to you in academic English, but they would at least speak in English. In such situations, you're getting intra language exposure—academic English and spoken English. But in the Indian context, your parents would speak in your home language which in most cases was not English unless you belong to a certain economic background or are from a particular cultural background. For example, English is so prevalent in Goa along with Konkani.

**Guiding Pre-Service Teachers and International Teaching Assistants (ITA's)**

I have some tutoring experience in India where I taught German. I remember teaching a German concept to an eighth grader by comparing it with the English concept while talking about it in Hindi. There are certain verbs in German in which you have suffixes and prefix. I would tell him about suffix and prefix in English and ask him to follow the same rule in German. But I was communicating all of this in Hindi. I was teaching German using English, but the mode of communication was sometimes Hindi too.

My teaching curve in higher education level or in the formal context began in the U.S during my masters. I started my teaching in the capacity of a graduate teaching assistant where I taught English composition to multilingual writers. I was responsible for creating course materials, class materials, teaching artifacts, grading, attending professional development opportunities, writing papers, and research. During my PhD, I started co-teaching bilingualism theories, teaching methods because it was a college of education program and was more for teaching preparation. I also taught pre-service teachers and international teaching assistants how to teach. Most of my population would be working teachers in southern U.S. state who are looking for ESOL endorsement or graduate students varied from MA, M.S. to PhD level. I've worked with students from East Africa, West Africa, Somalia, China, Mexico, South Asians, and South America. At one point during my masters, I had students from 17 different countries. With my pre-service teachers, I would talk about translingualism, translanguaging, recognizing other English literacy other than English language as invaluable as assets or platform to build for their English learning skills and so forth. With my current composition course, I invite my students to write poetry a lot in addition to intellectual commentary. We have to teach three nonfiction

writing genres where I ask them to make a mesh of aesthetic text while making scholarly commentary.

### Summary

Rahul grew up learning Hindi, Punjabi, and English at home and in school. He learned Hungarian and German when he was searching for jobs after his graduation. He made sure to gain proficiency in English as he remembered his Hindi-speaking mother's traumatic experience of desperately looking for a teaching job. He often used a mix of languages when communicating with people in India. He worked as a tutor for Hungarian and German when he was in India. He would use all the languages known to teach grammar concepts in German and Hungarian. In the U.S., he taught English to struggling readers during his master's program in TESOL. He worked with teachers who were working on their ESOL endorsements. Rahul co taught teacher education methods courses and courses that talked about bilingual theories, translanguaging and translingualism before moving into his current teaching assistantship in English composition.

## Summary of the Chapter

This chapter gave us a glimpse of the narratives of all the five participants from the dissertation study. While all of my participants had a multilingual upbringing and learned many languages at home, at school and in communities, their ideas about multilingualism differed from each other. They belonged to different fields of study in their work with pre-service teachers such as science education, human development, language and literacy and early childhood education. My participants' ideas about language were therefore influenced by their areas of study along with their current/past job experiences. For instance, Veena thought about the

language of science and facilitated the connection of abstract science terms to images, visuals, and words in other languages with her pre-service teachers in the U.S. Ananya, owing to her early childhood background and her experience in non-formal educational settings, thought of languages as a tool for communication which can take multiple forms and used the idea of funds of knowledge with her work with pre-service teachers in the U.S. My participants grew up learning English in school but shared similar and different experiences with the English language. One narrative positioned English as a 'need' to access opportunities (e.g., Rahul), one as way to access services and supports to live (e.g., Darshan), two narratives as a thing of fascination (e.g., Veena and Shweta), and one as a deliberate choice to learn (e.g. Ananya). The next chapter will summarize the themes and specific takeaways that emerged from the participants' experiences.

# CHAPTER 5

# FINDINGS

The previous chapter discussed the participants' narratives related to the following research questions:

1. What are the language and literacy histories, ideologies, and teaching experiences of transnational Indian teacher educators (including doctoral students and tenured/tenure track/non-tenure track faculty)?
2. What kind of knowledge(s), practice(s), and lived experience(s) with multilingualism guide these transnational educators to engage teacher candidates in exploring complex language issues in the U.S.?
3. What do stories of transnational teacher educators reveal about dynamic understandings of multilingualism that could inform the field of teacher education in the U.S.?

In this chapter, I have provided a summary of the findings from the narratives. Each of the findings discusses a personal account from each of the participants along with a discussion on the contribution from these findings to the larger literature around multilingual education in teacher preparation programs across the U.S. The findings from the study have been categorized under three main themes— embodying dynamic understandings of multilingualism, encounters with English language, and embodied multilingual practices. For each of these themes, after an introduction, I discuss each of the participants' narratives. I conclude each theme with a short summary of key points discussed for all participants.

## Embodying Dynamic Understandings of Multilingualism

Multilingualism is often associated with discourses relating to multiple languages, language mixing practices, and multimodal communication methods. However, during the interviews for this study, each participant discussed how they understood multilingualism differently and how they embody it in their lives, thus opening up diverse and dynamic ways in which multilingual individuals can perceive multilingualism. There were nuanced ways in which each participant narrated a form of multilingualism. There were no similarities in how the participants perceived multilingualism. Even though the participants worked with pre-service teachers, their areas of expertise were different and included science education, human development, language and literacy education and early childhood education. Their perspectives on multilingualism were influenced by their areas of work. Below I will discuss each of the nuanced perspectives on multilingualism separately through my participants' narratives.

### Shweta Jagtap

Shweta, a human development professor with 22 years of experience in the U.S., spoke multiple languages— Hindi, Marathi, Gujarati, Punjabi, Konkani, and English. She was proud of how good her spellings had been since school. Shweta considered herself an excellent orator and reported that she has performed exceptionally well in academics. However, she struggled with her writing skills. During her Ph.D., Shweta learned the craft of technical writing (or academic writing) since she was not trained in it during her master's degree. She learned this skill over time as her basics of English were solid. She loved telling and writing stories and used that approach to write her dissertation. Since she considered herself good at explaining her stance, she turned her dissertation into a story, making her technical writing process much more

manageable. Technical writing and writing in English have become a second nature language than what they used to be.

Shweta focuses on academic writing in her teaching courses. She has always focused on her students' writing skills and giving them opportunities to practice this skill through her research assignments. She often gives feedback on her students' academic writing and also encourages them to use the services offered by writing centers at the university.

Shweta's focus on academic writing as an extension of multilingualism was an interesting insight. Since she found herself struggling with academic writing during her doctoral degree, she concentrated on improving this skill. Her story about her struggle brings to light how academic writing skills are often not taught well in school. Prior to coming to the U.S. for her doctoral degree, Shweta did not receive a good training in academic writing. Shweta's stance about academic writing as multilingualism raises new ways of thinking about our teacher education students and new ways in which they might think about their students and their academic writing.

**Veena Rajagopal**

Veena spoke Hindi, Tamil, Telugu, and English. Veena had taught Chemistry in a school setting in India and to undergraduates at an R1 University in the U.S. as part of her teaching assistantship during her doctoral program. She understood and started appreciating Science as something with a precise language which can sometimes be abstract as well. It is important to take note here that Veena's interpretation of multilingualism is connected to the language of science, an interpretation different from the other participants in the study. Veena positioned herself as an interpreter to help students navigate scientific terminology by supporting them to

understand its actual meaning and its application. Since she considers scientific terminologies to be abstract, she interprets them for her students by presenting them as images. She associates it with Spanish, a language in addition to English present in the cohort of students. For instance, when teaching about evaporation and boiling, she would draw pictures of the two concepts to differentiate between the two (one is a surface phenomenon where the sun plays a role, and the other has an artificial heat source). She never liked teaching science out of a textbook. Since Veena understood science as all around us, that is that all phenomena can be examined with a scientific lens, she uses different ways to connect it to their students' lives even if it includes shifting away from the major language of instruction and dwelling in other languages and dialects. When teaching chemistry in India, she would invite her students to speak in their home languages (such as Hindi and Marathi) during group work. But she would also ask them to include her in these conversations so that she is aware of the conversations and can help guide them in their discovery. In the U.S., even though she teaches Science in English to students who already know the language, she believes it still requires a level of interpretation, understanding, and associating the word with an image or another word that students would retain. This is because her students have also learnt science through memorization and seem to have no attachment to any of those concepts that they see around them.

Veena believes that as an Indian and as an outsider in the U.S., she has access to a whole view of all different realms of experiences that she understands. Her ability as an outsider has enabled her to be open to different perspectives in her science classes. This is one of the reasons why she discusses incorporating cultural metaphors in science teaching as her students also come into the classroom with their own unique funds of knowledge. For instance, she explained how moon craters are formed by asteroids' impact on the moon's surface. However, some Indian

mythological stories have different reasoning for creating the craters. It is believed that Lord Ganesha in Hindu mythology (the elephant god) threw one of his tusks at the moon for laughing at his fat belly. Similarly, she learned from the Latinx community she worked with that some believe that craters form when a snake crosses a river. She does not discount or laugh at these stories from her students because these stories are part of their backgrounds but makes sure to offer them scientific reasoning behind all these phenomena.

Veena's narratives from her science education background help us understand her interpretation of multilingualism in the field of science education. In her journey to help teachers to connect to science so that they retain their understandings of the different science concepts, Veena taps into the use of images, diagrams, visuals, multiple languages, and culturally based stories in her teaching. Veena's stance on the language of science as a form of multilingualism raises new ways of incorporating the languages of her students, multimodal resources such as images, diagrams, visuals along with culturally based stories in the teaching of science and can be used as a case for teacher educators to reflect on teaching across content areas.

**Darshan Kaur**

Darshan spoke Lao, Thai, Punjabi, Urdu, Hindi, and English. She actively engages in the idea of space work in her teaching and scholarship, a term she coined herself for her dissertation and sees as a form of language and community building. She uses the terminology in her dissertation. In her doctoral research, she argued for an understanding of space that incorporates literal space (e.g., classroom, school, community) and metaphorical space (e.g., local, and global spaces as represented in curriculum). 'Space' in Darshan's view involves acknowledging the ways in which culture and emotion emerge in teaching and learning.

When conversing about her teaching with space work, she takes an example from her Punjabi culture to demonstrate her understanding of space work. For instance, in Darshan's experience with the Hindu Punjabi speaking community in the U.S., the community demonstrates their particular approach to caring about their space as they prefer no shoes in the house. They also do not like shoes in front of the door as they believe that goddess Laxmi, considered the goddess of prosperity, will be unable to enter the house if shoes block the entrance. Reflecting on her Lao, Thai, and Cambodian identities, she also shared the cultural idea of heads being a sacred part of the body and that individuals mustn't touch anyone's head. She dwells on the idea of being conscious of space—both physical space and space related to the body. She uses it as a metaphor to explain spaces in the curriculum regarding how deep educators go into a topic and setting healthy boundaries in teaching as a form of love. Darshan also used space work to discuss the idea of body language. She talked about how she will never try to use her body to intimidate anyone into submission but instead will get down to the individual's level. She talks about how some students don't feel comfortable hugging as it triggers personal traumas. As an implication of this reflection, she shared how certain areas in her elementary classrooms were dedicated to calming down students or providing a dedicated space if a student needed to twitch and stands. Reflecting on her Indian and Lao cultures, she highlighted how the bodies of girl children are controlled by adults. For instance, if a male cousin or uncle enters a room, the girl must leave or wear different clothes. She also related her idea of space work to those who she invites into her classroom. Once when she found out that one of her guest speakers had a #metoo allegation against him, she refused to invite him into her classroom space.

Darshan's narratives from her culture and her classroom help us understand multilingualism from the perspective of space. Darshan's narratives on space work open up a new discussion thread in the field of multilingualism that goes beyond spoken languages. The idea of space work can be related to the understanding of a non-verbal language which includes the embodiment of the language of 'space'. This notion of space can mean in the literal sense, i.e., physical space, or in a metaphorical sense. Darshan's stance on space as a form of multilingualism raises new ways for teacher educators to reflect and begin conversations about space with teacher education students and also consider ideas about space in the teacher education curriculum.

**Ananya Gupta**

Ananya spoke Hindi, Maghi, and English. Her extensive experience in nonformal educational settings in India exposed her to scholarly literature written by an Indian educationalist named Krishna Kumar. She referred to one of his book chapters discussing language and what it is. Ananya described the chapter as going into depth about how the primary function of language is to communicate, irrespective of how you communicate (spoken, written, gestures). The ways that written language is used to communicate and how people use multiple registers in language to communicate are discussed. Ananya further explained that Kumar suggests that the only primary purpose of language is that it functions, and you can use it any way you want. Ananya saw many not-for-profit organizations in India using this chapter in teacher training sessions. While developing the curriculum for a teacher preparation program in Chattisgarh, the team and the resource people decided to try out the chapter with the students through shared reading or theatre and follow up with a writing activity. During one of the

training sessions, one of the teachers being trained touched Ananya's feet in respect. He was a young man who was deeply affected by this chapter. He explained how he considered himself illiterate as he spoke and wrote a non-standard variety of Hindi. Even though the young man was proficient in his language, he did not feel confident, as school structures acknowledged and validated only the standard variety of Hindi. This practice had left the young man underconfident about his language skills. As a result of the training, he understood that his language allowed him to communicate, ask questions and answer them—that's the function of language.

Ananya's narrative has touched upon the idea of how some languages are validated in classrooms while others are not. This means that educational institutes and teacher education programs often prefer the use of standard languages and their varieties over non-standard variety of languages. This ideology that favors one language over another can cause teachers who are speakers of the non-standard variety to feel devalued and unintelligent. However, Ananya's dynamic understanding of multilingualism, drawing on Kumar's ideas and her experiences as a teacher educator in India, raises new ways for teacher educator preparation to consider and focus on notions of communication as a basic function of language.

**Rahul Kapoor**

Rahul spoke Hindi, Punjabi, German, Hungarian and English. He has engaged with World Englishes in teaching and scholarship since starting his master's in TESOL in the U.S. As an international student, Rahul intentionally discussed the idea of World Englishes with his students studying in the ESOL endorsements classes, and with international teaching assistants and in writing composition classes with domestic speakers of English. He had many students who have internalized the notion of native English superiority. This internalized deficit ideology especially

affected his international students and leading them to question their qualifications to teach since their first language is not English. Rahul narrated his experience during one semester when a student problematized Rahul's Indian English [25]along with his accent and his identity as an international student and lodged a complaint deeming him unqualified as an instructor. He used this example to demonstrate how he uses his Indian English to teach English composition and other teacher preparation courses. He explained that he also used his Indian English to teach academic writing. He talks to students about how academic language is a learned language skill since nobody is born with this language ability. When co-teaching courses such as language and culture and ESOL Pre K-12 as part of ESOL endorsements for teachers, he would discuss concepts of translingualism and translanguaging as ways to recognize literacies other than the standard English language (including World Englishes such as Indian English) as valuable assets to build English learning skills.

Rahul's narratives on the idea of World Englishes raises an important role in teacher preparation programs. Conversation about World Englishes with teacher educators and by teacher educators becomes crucial to support teachers to reflect on their deficit language ideologies and to sensitize them to the diversity of languages and dialects that exists in the worlds and the need to validate them in classrooms. His thinking about World Englishes as a form of multilingualism offers opportunities for teacher educators to learn about multiliteracies and hybrid language practices which are useful pedagogical strategies in teacher preparation programs and teaching.

[25] Indian English is a type of World Englishes, a term coined by Kachru (1965) that refers to the differences in the English language that emerge as it is used in various contexts across the world.

## Summary

We can take note on how the interpretation of multilingualism meant different things to each participant depending on their area of study, their experiences with multilingualism in India and the U.S., and their teaching experiences in both India and the U.S. Shweta's thinking about academic writing, Veena's focus towards the language of science, Darshan's emphasis on the language of space, Ananya's thinking about the function of language and Rahul's understanding of World Englishes as part of multilingualism offers new and specific ways to think about teacher educator preparation. These different understandings of multilingualism extend beyond our current understanding of multilingual education as mere use of different languages in the classrooms. My participants bring forth new takes on language and how it relates to multilingualism and their teaching of these ideas to pre-service teachers. The ideas discussed by my participants have direct implications for teacher educators as they prepare to teach teacher education students for future classrooms.

## Encounters with the English language

Each of my participants grew up learning English and other multiple home languages as part of their upbringing. When I asked my participants about their experiences with English while growing up, they narrated a range of experiences with English. Veena's narrative brings out her fascination with English and at the same time demonstrates that speaking English did not bring feelings of kinsman ship with speakers of Tamil and Telugu in her experience growing up. Shweta's narrative talks about her 'self-inflicted' pressure to learn the language owing to its fascination while Rahul's narrative was about learning the English language in India owing to its prestige and status in the market. Ananya recollected episodes from school where if one was

caught not speaking in English they would immediately be subjected to shame and humiliation and Darshan's narrative throws light on the rejection of home languages in classrooms where English is the only language of communication that is encouraged. Learning English as they grew up in India was a choice for Veena, Shweta, Ananya, and Rahul, and the decision to learn the language came from a place of getting access to power and privileges associated with it. However, it is essential to note that in Darshan's case, her learning of English related more to accessing resources and surviving in the U.S as a child of immigrant parents who did not speak the language fluently. In contrast to experiences and narratives shared by my participants with English language, my participants' narratives about speaking their home languages were always associated with notions of kinship, connections, and bonding with others in their families and communities. Below I narrate instances from each of my participants where they talked about learning English.

**Shweta Jagtap**

When Shweta moved from a central Bombay Hindu school to the more elite areas of South Bombay in a Christian school, she realized her need for more proficiency in English. There were no strict English-speaking rules in her old Hindu school, but things were in complete contrast when she moved to a Christian missionary school. This resulted in what Shweta described as developing an inferiority complex. She was always in awe of people who spoke perfect English. While growing up, she believed that the norm of speaking in English and wearing stylish clothes in South Bombay was the 'in' thing. So, she decided to make vigorous attempts to improve her English skills. She had a Christian friend with strong English skills with whom she would practice her speaking skills in English. She would make it mandatory for all her

friends to communicate with her in English. Shweta described this as a self-inflicted self-pressure that she put on herself. By the time she was in her master's program, she felt her English proficiency had improved. She continued using English for college presentations to refine her English skills further. However, throughout her life, she has never been humiliated for, as she describes her “poor proficiency in English”. Only in the U.S. were people shocked to hear her speak good English, seemingly expecting her to not be proficient. Shweta talked about considering herself to be a good orator but did not see herself doing presentations or anything academic in her home languages like Hindi, Marathi, and Konkani. She thought about her skills in those languages as very colloquial. She described herself as semi-lingual as she does not see herself as proficient in any of the languages known to her as her academic training was never in those Indian languages. Her academic training has always been in English, so she feels comfortable conversing in English for academic purposes.

Even though Shweta was never forced in growing up to develop proficiency in the English language, she chose to learn the language through individual efforts. She wanted to be part of the English-speaking culture and polished her English skills all through her master’s program. Reflecting on her own children’s use of English in the U.S., she complained about the world of texting and social media and how it has influenced the use of slang and short forms of English words that she does not understand. In fact, her children’s use of texting and social media language in their day-to-day conversations makes her feel that they are not proficient in any language. Shweta viewed herself as a good speller and said she pays a lot of attention to it. Her college students don’t use slang in their speech and in their writing with her, but she has noticed that a lot of her students in the U.S. are ‘bad spellers’. Her feedback to her students has

always focused on helping them become better writers and encouraging them to avail themselves of the services of the writing center at her university.

Shweta's experience with English was dictated by the discourses of English that were widespread in India and in the U.S. In India, the discourse of English is about obtaining this prestigious and powerful language as cultural capital. Even though Shweta was not pressured by formal educational spaces or her parents to learn English, she took upon herself to learn the language and become a comfortable speaker and writer. She sees her command over the language as well as mastery in her area of specialization as helping her get tenured in her university. She reports publishing many English language refereed or indexed journal articles and book chapters along with presenting at conferences, being the recipient of several awards for her teaching and research. She feels more comfortable making academic presentations in English rather than her home languages as her academic journey has mostly been in English. Shweta's valuing of English in her schooling experiences in India, as well as in her academic life and work in the U.S., is at the center of her thinking about multilingualism. Even though she shared that her language background does not influence her teaching, we can notice a tension between the perspective she shared and her story growing up with English. It is important for me to acknowledge Shweta's tension in her narrative which is reflective of the literature talking about embodying contradictions and tensions in our thinking with language, as we operate on traditional notions of multilingualism and begin to reflect on the emerging research and theories such as translanguaging and translingual practices. Her encounter with English helps teacher educators to reflect on the role of English as a cultural capital and its impact on the educational experiences of multilingual students in the classrooms. The prestigious status of English leads to devaluing of other languages and deficit language ideologies among students and teachers.

Conversations about the implications of deficit language ideologies in teacher preparation programs are crucial for both teacher educators and teachers.

**Veena Rajagopal**

Veena, who is now a science educator in the U.S., was surrounded by Irish nuns in her boarding school in India who spoke fluent English. She remembers imitating them, including the 'twang' of their speech and phrases like 'bloody hell' in her vocabulary. She was fascinated by how fast and fluent they were in the English language. She got exposure to English drama and literature through the school curriculum. She learned about Julius Caesar and lots of poetry and realized that words have symbolic meanings and power. She was so fascinated by English that she used to write stories in school. She was impressed by the skill of using just one word that conveys a whole meaning. The nuns in her school emphasized getting a good command of English to succeed in life. An unspoken rule in school was to refrain from using the regional language (in her case, Tamil) inside the school. Even the helpers and butlers spoke in English in the boarding school. Veena mentioned that the staff's relationship with students deepened when they discovered that students could communicate with them in their own language. Sometimes, staff would get her an additional piece of cake or bread roll or chocolate and didn't tell on her. To speak the same language felt like kinship, especially for her as an eight- or nine-year-old girl away from home.

Veena described herself as "looking like a typical Indian" where she would almost always wear sarees. She had a perfect score on her English-speaking skills in the TOEFL test. When she came to the U.S., she realized that people would look at her and didn't expect her to speak in English. This happens even now after decades of living in the States. She would notice

that people who don't know her speak very slowly and articulate more when in conversation with her so that she doesn't misunderstand the words.

Veena taught in English medium schools in India but that did not stop her from interacting with her students in languages other than English within the classrooms. Since English was not a first language for her students, she would encourage them to hold discussion in their home languages as her focus during her teaching was to establish content understanding. In her work with pre-service teachers, most of her students come from Spanish-speaking communities. They do talk in Spanish amongst themselves but communication with Veena is mostly in English. She teaches her science methods courses in English but supports her Spanish speaking students to make connections to the English terminologies in science in Spanish along with images, diagrams, and other visuals. She often asks them to make 3–4 columns where each column will cater to the name of the concept, the scientific name, a picture and what it means and also what it is in Spanish. This exercise allows her students to see the correlation between the English name, the picture and the Spanish word and build a neural network that is based on understanding instead of rote memorizing. Veena sees this multimodal teaching skill as important for teachers as it would allow them to develop neural networks in their students through deep understanding of concepts.

Veena's life experiences with English throw light on two important aspects. First, she describes her relationship with people as differing based on the language she used to communicate with them. She used only English to communicate with her teachers as it was a strict English medium boarding school. Her relationship with her teachers was a hierarchical relationship. However, when she used Tamil to communicate with the helpers and the butlers, there was an immediate kinship that developed among the two interlocuters, which did not

happen when they spoke in English. She saw speaking in English as creating a barrier and a hierarchy between the speaker and the listener as it was used mostly in formal spaces and situations. Second, Veena found that there was an assumption from people in the U.S. about her English proficiency skills because she wore a *bindi*, dressed in sarees, and looked 'different'. Even though Veena had a perfect score in her TOEFL, and saw herself as very fluent in English, people would often speak slowly and carefully in her presence because she looked 'different'. Veena talked about drawing on these two aspects of her experiences with English in India and the U.S. as influencing her work in teacher education in the U.S. Her experience with English helps teacher educators to raise questions about native and nonnative English speakerism and the role that home languages play in developing deep connections and relationship which are important tools for teacher education students to learn.

**Darshan Kaur**

Growing up as the only Lao student in her school in the U.S, Darshan shared how she and other Southeast Asian students were forced to learn English. There was no space to bring your home language or first language into the classroom, as languages other than English were seen from a deficit lens. Borrowing from the work of Gloria Anzaldúa, Louis Moll, Cynthia B Dillard, bell hooks, and Audre Lorde, she shared that her teachers were dismissive of cultural community wealth and assets within the classrooms. Her school experience made her feel inferior and led her to major in English and English literature as she saw that as a way to be successful. She learned Shakespeare and classical European music composers as she started believing she must be as close to whiteness as possible to succeed. As a child of immigrants, she was responsible for the paperwork for the family. It was vital for her to learn English so that she could help her family

navigate the American system as a means to survive. For instance, she would help her mother get her driver's license by translating the DMV test. Darshan saw knowing English as a privilege in terms of helping her mother to survive. Because of her English knowledge, she translated the test for her mother and even answered most of the questions on her behalf. This is how she helped her mother get a driving license, which Darshan described as allowing her mother to drive and get food, medical care, and other fundamental human rights for the family.

At the same time as English was seen as a critical skill, Darshan's mother made sure that Darshan learned her home language, Lao, as it was essential to her mother as a genocide survivor, a refugee, and an immigrant. Darshan's mother didn't want her to be a stranger to her and wanted her to have access to the Lao-speaking people in the community who were their allies. Darshan reported enjoying busting out Punjabi, Hindi, or Urdu when she meets strangers on an airplane and shocks them with her language skills. These languages, she believes, have the power to turn strangers into kindred spirits. She likes the human connection she has when she is talking in Hindi with her kid in the stroller in California, and another person would stop and ask, "Desi[26] ho?" (Are you Desi?). Darshan's knowledge of the other languages apart from English has helped her develop meaningful connections and relationship with her family, community members and strangers who speak the same language. However, it is important to take note that Darshan did not narrate the same kind of experiences with English.

Darshan's experience as a student in the U.S. educational system has influenced her commitment to teach in a Title One school when she was a teacher, as these schools have a higher student population of immigrants. She worked with a lot of Latinx and Asian students

[26] A person of South Asian birth or descent who lives abroad.

during her time as a teacher. As an educator in elementary schools, she centered the experiences, knowledge, and cultural wealth of her students and prioritized that in the curriculum, something that she did not experience herself. In her position as a school educator, she worked on the tone and culture of her classroom by putting up inclusive posters and pictures that centered all the language that her students bring into the classroom space. Darshan knew the importance of language and the messages they sent politically and socially. This is why she aimed to celebrate all languages in multiple ways like bringing in bilingual books, playing music in different languages and accepting written work in bilingual texts.

Darshan's experience with English as a student and teacher in the K-12 school system in the U.S. has influenced her current role as a teacher educator. As a student in the U.S. K-12 school system, she was quick to learn that her home languages were not welcomed in the classroom settings and English was the only language that mattered in the school system. She was labelled as an ELL because she knew languages other than English, despite being born on the U.S. soil. She has taken this learning in her role as a teacher and later as a teacher educator. She has learned to prioritize multiple languages in the classrooms and simultaneously valuing the cultures that her students and their families were bringing into the classrooms. She celebrated linguistic diversity in her curriculum and pedagogy through bilingual texts and music instead of only emphasizing on English as a teacher. As a teacher educator, she guides her pre-service teachers to reflect on their literacy and language identities and how that has shaped their educational experiences. Her encounter with English helps us to reflect about the role of home languages in establishing close relationships, an important tool to learn and celebrate in teacher preparation programs. Darshan's pedagogical ways to celebrate linguistic diversity and

connecting with students in the classroom are great examples to include in teacher preparation programs.

**Ananya Gupta**

Ananya attended an English medium school where teachers enforced strict rules for students to speak in English, whether in classrooms, playgrounds, or the school corridors. Teachers followed repressive practices where students were shamed or had to pay a fine if they were caught speaking in another language apart from English. As an elected school president, she was also involved in student policing. She worked closely with class representatives to ensure they enforced English speaking within classrooms. The reason given for such strict practices was to create circumstances for students to practice their English-speaking skills. However, decades since graduating from school, the shaming episodes related to English still stands out for Ananya which lasted a few months in her school. Despite that shaming experience, Ananya still believes that her teachers had good intentions and were trying to create an English immersion environment for the students to learn English in schools.

Ananya has had experience in both formal and non-formal educational institutions in India. She described her schooling experience in a formal school in India as positioning English as an elite commodity to be acquired, failing which individuals were subjected to punishment. There was strictness regarding the use of the language. It was vital to learn correct spellings and sentence structures in English to thrive in the educational system. The nuns who taught at that school believed that full immersion in the language would help students pick up the language efficiently and therefore they enforced strict rules. However, Ananya's work experience led her to non-formal spaces of education where there was no emphasis on learning English. The focus

of the non-formal educational spaces that she worked with was on conceptual clarity and forming strong individual identities. These spaces used the local languages to build conceptual clarity and encouraged the use and mixing of local dialects. There was a close relationship between the teachers, parents, and the community members. In fact, teachers would often be recruited from the community itself. Parents of these students would often complain about the lack of English education in such schools, and some even changed schools for this reason. But teachers would continue to have dialogues with parents through home visits about the importance of education in the local languages.

Ananya described herself as being labelled as a nonnative English speaker in the U.S. During her doctoral journey, she had an American peer who would constantly correct her English to help her earn the currency of the language. Ananya learned English in India as a third language and through repressive approaches; however, she recalled of an incident during her doctoral degree where a cohort of students from Scotland visited her department for an exchange program. She ended up being a mediator (she would be labelled as nonnative English speaker) between the Scottish students and the American students who are often labelled as native English speakers. She was able to translate for the two groups so that they could communicate and that's when her bubble burst about her own language awareness and the ideas around native and nonnative speakerism. Ananya shared that her student teachers have also engaged with the ideas about native/nonnative speaker and World Englishes in courses which were in collaboration with her course and another course from the language and literacy department about language and culture that have been integral to their professional development.

Ananya's narratives about her experiences with English help us to understand the assumptions about her regarding nonnative and non-American proficiency in English. These

ideas about native and nonnative proficiency in English are important conversations to think about in preparation programs for teacher educators, helping them reflect on their own experiences and assumptions, and giving them ways to talk about multilingualism and language ideologies and how these ideas operate in teacher education settings and in teaching.

**Rahul Kapoor**

Rahul was deeply impacted by his mother's struggle to get a job in the 1990s in Indian schools. His mother's lack of proficiency in English restricted her chances of getting employed in schools despite having a bachelor's and a teaching degree. This trauma of his mother's struggle stayed with him and influenced his decision to practice more English. Rahul mainly spoke in English with his teachers and sometimes a blend of Hindi and English. He tried to practice speaking in English with his friends, who would often get bewildered by his choice to communicate in English over Hindi with them. His friends did not like that he didn't use Hindi to interact with them because they weren't interested in speaking in English. His friends associated speaking English with formal spaces, which they did not see as fitting the casual, informal spaces with friends. However, while Rahul practiced his English in different areas, he still remembered his knowledge of Hindi. He knew that to connect with his parents, grandparents, and other Hindi-speaking individuals in the society, and he would need to continue using Hindi.

Rahul described himself as being intentional with his knowledge and use of English and Hindi in different spaces in both India and the U.S. He explained how he saw different spaces requiring the use of a specific language. For instance, he explained how he would prefer to use English if he was in a high-end restaurant but would switch to Hindi if he was talking to an auto driver (like a local taxi service). He has always written emails in English, never in Hindi, as

professional spaces most often demand for formal English skills. Rahul also shared how there are chances to get promotion professionally if you have knowledge of English. The same promotion does not happen if one knows Hindi instead of English. He learned early on about the opportunities that were opening up for him due to his knowledge of English. He could learn Hungarian in Delhi only because he knew English. For someone who did not know English, Hungarian, a European language, was automatically inaccessible to them.

Even though Rahul described using English while teaching his student teachers in the U.S. (who are mostly English speakers), he's aware of the linguistic diversity that exists within the English language, also known as intra language awareness. He talked about focusing on exposing his students to ideas about world Englishes [27]and the knowledge of academic language (which is different from how they use English in their everyday lives), in addition to using different multilingual practices like translanguaging and translingualism that they could utilize in classroom teaching.

Rahul's narratives show his view of the powerful role that English plays in India in terms of getting access to opportunities and growing professionally. He saw English as expected in formal spaces with teachers and emails in a professional setting. His friends objected to his use of English in everyday conversation because they saw English as creating a hierarchy and not appropriate in casual spaces where there are close relations with people. To maintain close relations with his parents and family, he reports resorting to using Hindi and Punjabi, as he feels the same cannot be established through the use of English. Rahul's background in TESOL has helped him think about World Englishes as an important conversation with teacher education

[27] World Englishes, a term coined by Kachru (1965) refers to the differences in the English language that emerge as it is used in various contexts across the world.

students as it offers students to reflect on the idea of native/nonnative speakers of English in the U.S.

### Summary

My participants' encounters with the English language have both converging and diverging storylines. Veena, Shweta, Rahul, and Ananya's decisions to learn the language was a conscious choice that not only helped them gain access to opportunities in India but also educational opportunities in the U.S. In Darshan's case, she learned English out of necessity to help survive in the U.S. and to support her immigrant parents. Even though all participants learned English for various reasons, they have continued to use their knowledge of English in their respective field and connected it to the needs of multilingual learners in the U.S. classrooms. Participants also leaned on their knowledge, practices, and lived experiences with multilingualism to guide student teachers on topics that related to their areas of expertise.

## Embodying Multilingual and Multicultural Practices

During the interviews with my participants, I was curious to learn about the different ways in which my participants had embodied various multilingual practices and enacted them in their work with children, teachers, and school systems. The practices that they had embodied over the years were influenced by a number of factors such as their language and literacy histories, ideologies, lived experiences with multilingual reality and their teaching experiences. It is important to mention here that some of my participants such as Veena, Ananya, and Darshan made unelicited connections between multilingual practices with multicultural practices in their teaching and their areas of expertise. When I saw this pattern of responses in my interviews with

Veena, Ananya, and Darshan, I intentionally asked about multicultural practices from my other two participants, Rahul, and Shweta. However, I did not see them reflect explicitly on the connections they saw between language and culture.

A common plotline from all of the interviews was that participants wanted to avoid getting stuck at the thought of using one or multiple languages in teaching or the idea of choosing one language over another in teacher education. But instead, all emphasized understanding the importance of languages, broadly defined, as tools to communicate. This invites openness and flexibility in teacher education to use any language(s) in whichever way the individual prefers to share and access content for learning. All of the participants as educators wanted to focus on building conceptual clarity amongst students as the foremost goal of education. Regardless of the dominance of English in the social world, these educators did not dismiss the importance to learn English but also wanted teachers to prioritize conceptual building through use of home languages and other modes of language such as diagrams and images. Below are my participants' nuanced narratives about how they have embodied multilingual practices linked to multicultural practices in their work and teaching.

**Shweta Jagtap**

When Shweta taught as a remedial teacher in India and worked with children coming from low-income families, she would use her entire linguistic repertoire to communicate with them. She would speak in their languages so that they understood the content but addressed written queries in English as it was an English medium school. Along with the rich linguistic repertoire, drawings, pictures, and write ups that were written in collaboration with the students were used as multimodal teaching resources. With her teacher education students in the U.S., she

doesn’t have them speak in multiple languages. But she celebrates the different accents that they bring into the classrooms.

Shweta takes a lot of pride in being a multilingual and enjoys seeing the surprised looks in her students’ faces in the U.S. when they learn that Shweta can speak multiple languages and also has proficiency in English. She can still switch between languages when she’s talking to different audiences such as speaking in Konkani with her husband or speaking in Hindi with her south Asian colleague. However, she feels that her multilingual experiences don’t have a major impact on her teaching.

Shweta considered herself semi-lingual. She felt she learned many local languages surrounding her (such as Konkani, Hindi, Marathi) but knew only parts of these languages. She never tried to be a guru in any language. She, therefore, never judged anyone else for the same varieties of language proficiency. She did not demand a rigid kind of language proficiency from her students but only cared about language in terms of communicating ideas well. She used her knowledge of languages to get her thoughts across to people. She never imagined being a Marathi scholar or an English scholar but was interested in communicating stories to her students. She expressed the view that she didn't care about her accent but was particular about her teaching content and if she could communicate well with her teacher education students. When it comes to thinking about linguistic diversity in a K—12 setting, Shweta believes that schools should not just emphasize particular languages but instead consider language(s) as a tool to access content. She wanted schools to focus on developing learning skills and tools amongst students. One of the ways to develop these skills is to encourage children to read more and ensuring that students don’t rote memorize. She considered these skills more vital regardless of which language they learn in. She focuses on Bloom's taxonomy, where the emphasis is on

building critical thinking skills, analytical skills, communication skills, and global awareness. Important questions for her were— does this child have good self-esteem? Is this child well-rounded? —instead of the question is this child language proficient? According to her, education should nurture the skills of children, and it can be in any language. It doesn't matter. Language is a tool to gain knowledge about the world, and the idea is to use the entire repertoire.

Shweta didn't dwell upon the idea of learning a specific language and gaining mastery over language(s), but she focused on the idea of using language(s) as tools to build knowledge and access content. Her thinking about multilingualism raises questions for teacher educators in teacher preparation programs about the primary role of languages in K—12 settings and how they can support multilingual individuals in using their entire linguistic repertoire in the learning of different content areas.

**Veena Rajagopal**

Veena reflected on her experiences of learning science in school through memorization and believed it was the wrong way to do it. She remembers learning the 115 elements in the periodic table but reflected on how students tend to forget when they learn science through rote memorization. This is why her teaching philosophy involves relating science to everyday things that can be seen visually. She feels that all that is required are the tools, like language, to interact with ideas in science. She takes the example of a scientific term like density. She explains how she permits her students to make alternate meanings. She feels this is a crucial step as this was something that nobody talked with her about understanding science through alternate words, images, and diagrams and, if necessary, in another language. She uses multilingualism and multimodalities to build networks of science concepts in science education. She teaches her pre-

service teachers to teach science to multilingual students by building networks through multiple languages (particularly Spanish since she is in a Hispanic serving institution) and images, visuals, and diagrams.

Veena emphasizes her role as an interpreter for her students since she sees science as an abstract language. When teaching about Newton's laws of motion, she would pause and ensure that her students knew the term 'motion.' She would ask the meaning of motion from her students and is prepared for any correlation they would have for motion, such as an upset tummy or a train in motion. When she asks her students about states of matter, the typical response she gets from them is that there are three states of matter. She corrects them by adding about the fourth state of matter, plasma. Her students correlate plasma to their plasma television, or the plasma found in the blood. She considers these excellent correlations as a ladder to build their knowledge about the terminology. Depending on her audience, she would bring everyday life examples to teach science. She would not use the example of atta roti (wheat bread in Hindi) and kneading with her batch of African American or Hispanic students. But instead, she would bring in tortillas as an example that they are more aware of to teach terminology. She would often ask her students to make 3–4 columns containing the English word, the scientific terminology, the terminology in another language, and an image they associate with the word. She guides them in developing neural networks of images and words in different languages to help them remember. She feels that as an Indian and outsider in the U.S., she brings a whole experience of different realms and understandings compared to others. For instance, recently, in Texas, people have been into turmeric milkshakes. Still, they don't understand that turmeric is activated on a hot surface. And then, she teaches her students about other medicines like allopathy and Ayurveda.

Veena's narrative on her embodied multilingual practices is very specific to science education. However, like Shweta, her emphasis is also on conceptual clarity. But unlike Shweta, Veena does lean on using other languages along with images and ideas from different cultural experiences to build that concept with her students. She is using the linguistic repertoire and day to day examples connected to cultural experiences to guide her students to remember the scientific concepts.

**Darshan Kaur**

Darshan shared how she is a work in progress and is continually checking her use of language in teaching She reflected on how her use of language would be sometimes ableist or homophobic in the past when she used phrases like "That's so lame" or "that's so gay". She's inspired by April Bell Bakers and her work on linguistic justice. She talked about how Baker's work (2020) pushes back against standard English which is often associated with white people. She appreciates the specific language she learned in graduate school such as capitalism and patriarchy that helps her reflect on the experiences she has had in life.

While working in a public school system in the U.S., Darshan shared having colleagues who spoke the same language as the multilingual learners in the schools. She believed that knowing the same language as the students would be advantageous in reinforcing concepts in multiple spaces. She saw this as having potential to enable consistency and a greater sense of belonging for multilingual students. Darshan worked with two other colleagues who were at different Spanish proficiency levels in speaking, reading, and writing. All three of them worked together. They would connect and communicate during lunch and check in with different students. They would discuss their observations and other strategies to support particular

Spanish-speaking students better. For instance, they would discuss strategies to let certain students react in specific ways in different situations and how one of the colleagues could talk to student A in such a way. Another could reinforce it in her classroom and seating arrangements for a few students because they speak the same language and could help each other. This collaboration with her colleagues has helped her plan her group work and peer learning strategies, which wouldn't have been possible before this collaboration.

Darshan's work with pre-service teachers is inclined towards preparing equity and advocacy minded educators. To begin this work with future teachers, she asks them to write a reflection paper called "archaeology of the self," a term coined by Yolanda Sealey-Ruiz (2020). In this paper, students reflect on their intersectional identities and how these identities have shaped their experiences in the world. This assignment also requires students to reflect on their literacy and language experiences and how it plays into their educational experiences. Other assignments include developing a toolkit of culturally responsive practices to achieve equity among culturally and linguistically diverse learners which includes philosophy statements, set of specific strategies and examples that can be used in the curriculum and instruction.

Darshan's narrative helps throw light on how her embodied multilingual and multicultural practices are used in her teaching to help teachers reflect on their identities. Darshan understands language and literacy histories and experiences as a part of the whole identity. Darshan believes that it is through language that people learn about the world, and this is why she helps her student teachers to reflect on this aspect in depth. Her description of her work experience in a K-12 setting shows the various ways in which she collaborated with her colleagues and made use of their linguistic knowledge to support linguistically diverse students. Her goals in a K-12 setting were to help with content learning and building confident individual

identities. However, her goal with languages is different in teacher education programs as the emphasis is on building teachers as equity and advocacy minded educators.

**Ananya Gupta**

Ananya shared about her son's excellent storytelling skills, including that he has a great storyline and a narrative arc when telling a story at home. Influenced by the loud and exaggerated dramatic skills which are required in storytelling and street plays in India, he would often start his narration with the standard “suno suno (listen listen)”, a dramatic way of opening of street plays in India. But when asked to perform in a school structure in the U.S., he cannot do so. There are times when the entire family role-plays, being teachers and students at home. If Ananya is role playing as a teacher and the rest of the family are role playing as students, she would ask them to do pair reading and then regroup and retell the stories in their own words. She found her son struggling to retell the story in his own words. He would often read the text directly instead of improvising and narrating in his way. He enjoyed doing storytelling all day at home. Still, in playing school, he would become conscious of narrating stories, and suddenly this activity became a daunting task in a school setup. Ananya reflected on this instance and discussed how classrooms have certain expectations for standardized languages and dialects. The teacher gives these standardized dialects more value and validation since students are evaluated based on these skills. Since both teachers and peers observe children’s language skills, her son feels pressured to follow the standard norm and expectations set in the classroom. He does not bring his story narration skills from home into the school. He follows institutional expectations.

Ananya volunteered and worked on a language rich science education research project that specifically catered to ELL students in middle school. The project focused on helping ELL

students to acquire scientific language and thrive in the education system. She conducted workshops for families and teachers, educating and sensitizing them about the bilingual aspects of learning and prepared teaching and resource materials for them. As an instructor of record and a co-instructor, Ananya's work with pre-service teachers was limited to talking about theories and practices in elementary education. She describes her work with student teachers as involving Moll's idea of "funds of knowledge" to discuss aspects of multicultural and multilingual education to help see the child as a whole. Since her student teachers enrolled in courses offered by the language and literacy department at the same university, she did not go in detail in her courses about multilingualism and how to tap into that resource so as to avoid repetition of information and texts.

Ananya narrates many stories to her own children from the Hindi books published by the nonprofit organization, Ekalavya. She particularly remembers telling the book "Mattie Baith jao, Baith jao Mattie' (Mattie sit-down, sit-down Mattie) to her son and the profound effect that story has had on her son. The story is about a boy who loves to draw but does not like to sit in one place and draw. He will run around, dance, and then draw a little. But other children in his class want him to sit and draw as they do. This story resonates with her son as he is constantly told to sit down by everyone around him. He understands the stress that the character has to go through when everyone is continuously asking him to sit. This emotional connection with the story has encouraged him to learn Hindi and retell the story in Hindi as well. He uses his cultural storytelling, just like street plays in India, to retell the story to his mother.

Similarly, her daughter loves the storybook "Guthli toh pari hai" (Guthli is an angel). This story is about a boy loved by everyone and who always stays happy. But one day, he wears his sister's dress and is scolded by everyone. He wonders why he cannot wear a dress and

becomes very upset. To uplift his mood, his parents get a new dress for him, and he becomes happy once again. Just like her son, her daughter wants to learn and retell the story in Hindi because she loves the character so much. Even though both her kids were born in the U.S. and know English, they still choose to retell the story in Hindi. They often mimic their mother's way of storytelling as well. For instance, Ananya would announce the disclaimer in Hindi about the story being fictional and based on actual events. Her children mimic her disclaimer even though they can easily translate it into English. Ananya continues engaging her children in such cultural stories to build that connection to different characters worldwide. She also feels that this exposure can be given to other children in a classroom by inviting families to read books that reflect their cultures and languages.

Ananya's narrative shows us the culturally nuanced ways in which she has embodied multilingual practices and the way she enacts these in storytelling with her children. She talks about how she has seen that there are standard ways of storytelling which have preference in classroom contexts over her cultural ways of narration. In her work with pre-service teachers, she discussed "funds of knowledge' as a general big idea that teachers must focus on, instead of talking specifically about language in her courses. She felt unable to specifically discuss multilingualism as a resource as her area of specialization was more focused on elementary education principles and practices.

**Rahul Kapoor**

Rahul used multiple languages in his work in English education and language and literacy education. He uses the idea of translanguaging and translingualism in his scholarly work. He also brings in aspects of poetry and auto-ethnography in his scholarly work. Rahul often

merges his aesthetic texts (like poetry or personal accounts) within academic writing, bringing fluidity between the two writing styles. He has also used aesthetic texts as data for his autoethnographic publication to explore a particular topic. He likes bringing in creativity and playing around with this writing, using what he considers to be his entire linguistic repertoire. In his nonfiction writing course, he has modeled using all the languages he knows to write a personal essay. His students are also encouraged to write poetry in other languages for his course on English writing composition.

Rahul co-taught courses on language and culture, bilingual theories, and ESOL (English to Speakers of Other Languages) courses to pre-service and in-service teachers. These courses would include reflective assignments where teachers were asked to reflect on their language experiences and how they interacted with/against their culture and schooling experiences. Students were also asked to reflect on ideas they have come to believe about various languages, dialects, and registers. Additionally, there were opportunities in the course for students to develop multimodal artifacts as their responses to texts and work on adapting a curriculum to meet the needs of ELL (English language learner) students.

Rahul's sees his teaching philosophy as allowing him to bring the languages of his students into the classroom if he is teaching content subjects such as bilingual theories and language and culture. He does not mind that his students speak different languages in class to communicate. Still, he prefers to have the common language of English to check on their understanding. He believes that every language teacher should learn a language other than their first language as it helps one learn specialized skills that you can use to help cater to the language needs of students who do not identify with the native speakers of a specific language. Rahul suggests that learning a different language will allow the teacher to create a 'universal design' to

serve and nurture every student's identity in their classroom. It will also enable them to think of learning languages as networks and tools to access knowledge. He strongly advocates for students to speak any language and demonstrate their literacy using their entire linguistic repertoire. Reflecting on his experience of learning multiple languages in India, Rahul shares how that experience has helped him draw lines into the register— whether it is formal or informal or more register heavy or not. Register typically refers to the way a speaker uses language in different situations. He uses and teaches this understanding of registers in languages to student teachers in a language and culture course.

Rahul shares bringing all languages of his students in the classroom. He leans on his TESOL background to talk about different multilingual practices such as translanguaging and translingualism with his students and enacts these practices in his writings. His language background guides him in conversations related to linguistic diversity within languages and amongst languages. Like Darshan, he would also guide his teachers to reflect on their experiences and ideas they have come to about certain languages, dialects, and registers.

**Summary**

Each of my participants embodied multilingual practices that were highly influenced by the discipline they were teaching in. Veena was the only participant who talked about multilingualism in relation to disciplinary specific language, which was science education in her case. In contrast, Ananya narrated the aspect of storytelling and multicultural storybooks which she saw as closely connected to cultural ways of knowing and being and highlighted how school structures do not encourage these culturally nuanced ways of being with languages. Darshan was reflective on her use of language and being aware of her past use of ableist and homophobic

language. She is a passionate social justice advocate who guides her pre-service teachers from a linguistic justice perspective and helps them reflect on their identities and language experiences. Rahul has embodied the use of multiple languages and multimodalities in his writing and teaching. Similar to Darshan, he too engages in reflective assignments with his teachers to guide them about the ways in which identities and schooling experiences intersect with their ideas about languages, dialects, and registers. Lastly, Shweta engages in the idea of different accents instead of different languages with her students in the U.S. However, her emphasis is on the idea of using language as a tool to learn content and discuss about training language skills amongst students to help them access content.

## Summary of the Chapter

This chapter expanded on the findings from the narratives of my five participants described in chapter 4. In each of the findings discussed in this chapter, the narratives shared by my participants were mostly different from each other despite participants coming from similar ethnic and linguistic backgrounds. The narratives of some participants were similar, especially about the role of English in their lives. These similar stories can help us understand the ideologies mediating within school systems and communities in India and the U.S. The narratives also help us to gauge the larger socio-political context around English education in India in comparison to the U.S. On the other hand, the different narratives about their understandings of multilingualism and their embodied multilingual practices help us in getting a culturally and discipline specific nuanced understanding that expands our current limited ideas about multilingualism. The next chapter will conclude this dissertation and discuss some of the

sociological implications from the study, as well as consideration of language ideologies in teacher education and directions for future research.

# CHAPTER 6

## CONCLUSIONS AND IMPLICATIONS

The purpose of this study was to explore the narratives of transnational Indian teacher educators about their language and literacy histories and ideologies and their understandings of multilingualism and how it informs their teaching practices. Specifically, the research questions that guided this study were:

1. What are the language and literacy histories, ideologies, and teaching experiences of transnational Indian teacher educators (including doctoral students and tenured/tenure track/non-tenure track faculty)?

2. What kind of knowledge(s), practice(s), and lived experience(s) with multilingualism guide these transnational educators to engage teacher candidates in exploring complex language issues in the U.S.?

3. What do stories of transnational teacher educators reveal about dynamic understandings of multilingualism that could inform the field of teacher education in the U.S.?

I used zoom interviews and collected a few artifacts from my participants within the period from August to November 2022. Guided by Clandinin's (2013) framework for narrative inquiry, I identified plotlines and stories from my data to capture the experiences of my participants in relation to the research questions. The previous two chapters explored the findings from this research study by first presenting individual narratives of five multilingual teacher

educators and then discussing the participants' narratives in relation to the research questions guiding the study. Subsequent sections of this chapter review the findings of the study. This is the final chapter that will bring the dissertation to a conclusion. I begin by discussing implications for educating and supporting teacher educators in considering their own experiences and perspectives on multilingualism. Further, I briefly describe how these educators might draw on their experiences in helping their teacher education students think about new ways of understanding their students' multilingualism and ways it may contribute to their learning. I then discuss methodological implications emerging from the study. At the end of the chapter, I discuss directions for potential research.

## Summary of the Findings

The teacher educator participants in the study belonged to different areas of study such as science education, family science, elementary education, language education, and teaching English as a second language (TESOL). Each of the participants' understanding of multilingualism differed from each other and was influenced by their backgrounds and areas of specialization. Shweta talked about academic writing and focused on developing this skill in her students. As someone who struggled with academic writing during her doctoral degree, she brought our attention to how these skills are often not taught well in school. Her perspective on academic writing as multilingualism raises new ways to think about teacher education students and their academic writing. Veena focused on using images, diagrams, visuals, multiple languages, and culturally based stories in her teaching of abstract science concepts. She wanted to guide her teachers to connect to science in a way that they retain their understanding of science concepts. Darshan shared about space language that she understands in a literal sense

(such as classroom, space, and community) and metaphorically (such as local and global spaces in the curriculum). Darshan's understanding of space language as a form of multilingualism goes beyond spoken languages and helps educators to consider ideas of space with teacher education students and in teacher education curriculum. Ananya's thought on the basic function of language being for communication provides a dynamic understanding of multilingualism as she recalls her experience with languages in India where some languages are preferred over others. Rahul spoke about World Englishes as his understanding of multilingualism. The idea of World Englishes can help educators to reflect on their deficit language ideologies and opens up a space to sensitize teacher education students to the diversity of languages that exist in the world.

My participants grew up learning English along with their home languages. Participants who identified as Indians (Veena, Shweta, Ananya, and Rahul) shared similar encounters with English where they had a mixed range of emotions and associations such as fascination, desire, shame, rejection, prestige, and status. On the contrary, their experiences with their home languages brough in feelings of kinship, connections and bonding with family members and communities. In contrast, Darshan who identified as Indian American learnt English to access resources and to survive in the U.S. However, she also had feelings of kinship and connections with family members and communities associated with her home/family languages of Lao, Vietnamese, and Punjabi. Shweta put a self-inflicted pressure to learn English when she was in India. She polished her English-speaking skills through practice as she wanted to be part of the English-speaking culture. Her story with English can help educators to reflect on the role of English as a cultural capital and its impact on the educational experiences of multilingual students.

Veena described her fascination with English when she was attending school in India and the hierarchical relationship she was in with her teacher as a speaker of Tamil and Telugu, due to the strict English-speaking rules in the school premises. In contrast, she described having deeper relationship with the helpers in the schools as they spoke the same local Tamil language. Veena also narrated experiences of people assuming that she did not speak English in the U.S. as she dressed in her cultural clothes. Her experience with English raises the question about the dichotomy between native and nonnative speakerism as a teacher educator and the role of home languages in developing close relationships. Ananya had very strict English-speaking rules when she was attending school in India where students were often shamed if they were found speaking in their home languages. She was also labelled as a nonnative English speaker when she moved to the U.S. where her colleague would police her English. Ananya's encounters with English can help teacher educators to think about native and nonnative English proficiency in preparation programs and helping teacher education students to reflect on their assumptions and ideologies.

Rahul was traumatized by his mother's struggle in India to find a job due to her speaking Hindi, along with a seeming lack of proficiency in English. Since then, he took it upon himself to learn English so that he could gain the cultural capital. He also described how he still used his knowledge of Hindi to connect with his parents, grandparents, and other individuals in society. His experience with English, particularly Indian English can help educators to think about the idea of World Englishes with teacher education students to expose them to the different varieties of English.

Darshan learnt quickly on that she would need to know English as that was the only language that was prioritized in her school in the U.S. Learning English was also important to her as a child of immigrant parents who were not proficient in English, to access resources and

services. However, Darshan's mom made sure that Darshan learnt Lao to stay connected to her community and family. All these language experiences guided Darshan when she worked in a K-12 setting. She valued and celebrated the different languages of her students. Her work with pre-service teachers guided them to reflect on their language identities and how these experiences shaped their educational experiences. Darshan's encounters with English as well as her multilingual experiences growing up can help us to learn about some of the pedagogical strategies she used when she worked in a school and also the ways in which she guides her pre-service teachers.

My participants shared different ways in which they have embodied multilingual practices and enacted them in their teaching. Their multilingual practices were influenced by their language histories and their lived experiences with multilingualism. Veena, Ananya, and Darshan connected their multilingual practices in their teaching with multicultural practices associated with their area of specialization. However, Rahul and Shweta did not make the same connections in their teaching. All of the participants echoed similar understanding of languages as tools for communication. They wanted to bring in flexibility in teacher education to use any language(s) in ways that individuals preferred to access content for learning. The main goal of teacher education that they all wanted to focus on was conceptual building through the use of multiple languages and multimodal resources. Shweta shared that she wanted schools to develop skills among children so that they use that skill to read more and learn. She considered language as a tool to learn about the world and wanted educators to reflect on using the entire repertoire of children to build critical thinking skills, analytic skills, communication skills, and global awareness. Veena believed in developing conceptual clarity of different science concepts through the use of other languages along with images and different cultural references and experiences.

In her work with pre-service teachers, Veena would use day to day examples from the cultural experiences of her students to help them remember concepts in science. Darshan's leans on her multilingual and multicultural practices to guide pre-service teachers to reflect on their identities as her focus is on building equity and advocacy-minded educators. She wanted her teachers to reflect on their language experiences to identify how these experiences were instrumental in their learning about the world. Ananya shared about the culturally nuanced ways of storytelling that she indulges in with her children. She throws light on the standard ways of storytelling in U.S. schools that reject cultural ways of narration. Rahul discussed bringing in multiple languages and multilingual practices such as translanguaging and translingualism in his teaching. He also engages his pre-service teachers in reflection exercises that will help them think and question their assumptions about certain languages, dialects, and registers.

## Contribution to the Literature

This study contributes to the literature for teacher educator preparation. The study informs the field of multilingualism and teacher educators and the role of transnational teacher educators' rich linguistic funds in expanding the current literature to benefit linguistically diverse classrooms. This study provides new understandings in multilingualism literature with respect to the language backgrounds of teacher educators as well as important emotional aspects of learning and speaking English, alongside emotional associations with other languages they speak in the learning of multilingual students in U.S. classrooms.

**Expanding Our Understandings of Multilingualism**

The research available on multilingualism is interdisciplinary in nature and has been studied in different fields such as linguistics, neurolinguistics, sociolinguistics, psycholinguistics, and education among other fields. Cenoz (2013) summarized the different research themes with multilingualism that relates to the cognitive outcomes of multilingualism, the relationship between language and thought in multilinguals, multilingualism as a social construct and atomistic and holistic views of multilingualism. In my work, I found scholarly work on multilingualism as a social construct, and atomistic and holistic views of multilingualism, most relevant. While reviewing the literature, I found that the work done on multilingualism and teacher educators essentially relates to teachers' ideologies about languages and language practices and the role of teacher educators in shaping or challenging deficit ideologies about certain languages through reflection and coursework (Banes et.al., 2016; Farr & Song, 2011). With the increase in immigration in the U.S., teacher educators are facilitating conversations about heteroglossic practices such as translanguaging and translingual practices and the understanding of linguistic repertoire in multilinguals as opposed to separate, bounded, named language systems to better prepare teachers for the linguistic diversity in the classrooms (Otheguy et. al, 2015, 2019). As established in chapter two, there is no common understanding of the term bilingualism and multilingualism as situated in a sociopolitical context (see Iverson, 2020). This opens up a space to expand our current understandings of multilingualism as it relates to teacher educator preparation through this research.

My participants described their understandings of language in their teaching in multifaceted ways that go beyond 'named languages' and 'fluid language practices' that provokes the question of whether these understandings are something that is widespread, i.e.,

beyond my participants. I will use Veena's and Darshan's understandings of multilingualism to assert my argument. Veena, a science educator, shared her understanding of multilingualism as it relates to the language of science. She shared similar ideas about the language of science as expressed by Buxton et al. (2017) in the following lines, "Scientific language can be seen as a code that is used to unlock scientific thinking and communicating, but that can also appear mysterious and inaccessible to those who are first trying to make sense of it" (p. 273). Buxton et al. (2017) explain the use of lexical and grammatical resources that make up the language of science where lexical resources denoting technical science discipline terms (such as bioinformatics) and grammatical resources denotes the special meaning given to everyday words such as matter and fault. Veena's narratives about the use of home languages and multimodal resources in science teaching adds to the existing body of literature that vouches for the integration of multilingual competence of English language learners in science classrooms (see examples Buxton et al, 2013, 2014, 2017; Cummins & Swain, 2014; Wilson, 2013). Her narratives about using cultural narratives in science teaching also expand our current understandings of multilingualism in relation to science education.

Darshan, a language educator, introduced the idea of a space language in her thinking about multilingualism. In her doctoral research, Darshan argued for an understanding of space that incorporates literal space (e.g., classroom, school, community) and metaphorical space (e.g., local, and global spaces as represented in curriculum). 'Space' in her view involves acknowledging the ways in which culture and emotion emerge in teaching and learning. Her perspective contrasts with the literature reviewed for this dissertation (e.g., Canagarajah, 2013; Khubchandani, 1991) that conceptualized multilingual space as a dynamic space that allows negotiation in communication between two multilingual speakers with diverse linguistic

repertoire from a translingual practices perspective. Darshan provides a novel point of view as she relates spatial analysis in educational settings to space work in terms of language. Canagarajah (2013) conceptualizes space as incorporating translingual practices that challenge the prioritization of standard name languages especially in settings that have mandated medium of instruction. However, my participant analyzed space from an equity and justice lens as reflected in physical spaces in the school and the classroom as well as ideation of space in cultural and emotional ways.

These findings from Veena and Darshan's narratives could be applied in teacher educator preparation. Veena described in her narratives how she uses different languages (such as Spanish) with images, diagrams, and visuals to help pre-service teachers retain science concepts. Teacher educators might benefit from leveraging multiple languages and multimodal resources to learn specialized languages in science and other content areas. Teacher educators could prepare to have conversations with student teachers about cultural narratives that are important to their being and how they relate to the scientific reasoning behind a particular phenomenon, or how student teachers draw on cultural narratives to make sense of literary texts. Darshan's narratives on the awareness of physical space will help teacher educators in guiding pre-service teachers to identify physical spaces in the classroom that can cater to different needs of the students. It can also be helpful for teachers to reflect on who they want to invite or uninvite in their classroom spaces, research about the community spaces and the history of the land where the school occupies the 'space'. Space can also mean the ways in which teachers create temporal spaces for parents who cannot attend parent teacher conference because of their day jobs and instead have an opportunity in the evenings to attend such events. Or it could also mean evaluating the ways in which we use our body to interact with students such as hugging, giving

high fives with consent, or bending down to talk with students. The metaphorical understanding of space work can help teachers to reflect on their curriculum and make important decisions about the depth in which they want to go into a topic. Teachers can expand their understanding of space and learn its different interpretations in different cultures—physically and metaphorically. It is essential to take notice of places of tension and silence that are part of each of the perspectives shared by the participants in their narratives about their language ideologies, as well as their emerging new understandings of multilingualism within their narratives that could be helpful for other teacher educators.

Since this study is limited in terms of the number of participants, recruiting more Indian origin participants could help us get a broader and expansive understandings of multilingualism as it relates to the participants, their language backgrounds, and their areas of specialization. These findings can be further expanded by recruiting multilingual participants of different nationalities to gather more information about how multilingualism is perceived by teacher educators across content areas and the world.

**Rich Multilingual Assets of Transnational Teacher Educators**

There are few studies about teacher educators as compared to the vast research studies on pre-service teachers that have focused on examining the beliefs, attitudes, perceptions, and knowledge of teacher educators about multicultural and multilingual education and how they teach these ideas to pre-service teachers (see Assaf et al., 2010; Smith et al., 2018, 2020; Tanguay et al., 2018). While scholars such as Brandon et al. (2009) and Safford and Kelly's (2010) have looked at the linguistic and cultural capital of teacher trainees to inform practices in teacher education programs, there is limited work that has explored the linguistic and cultural

capital of teacher educators, especially transnational teacher educators. Much of the research focused on transnational teacher educators has focused on their nonnative English-speaking identity that has led to racist experiences in classrooms (for e.g., Ates & Eslami, 2012; Kang 2014; Liao & Maddamsetti, 2019) or what are seen as their own problematic language attitudes in favor of standard English proficiency (Liao & Maddamsetti, 2019; Weekly, 2019). In all of these studies, the language abilities of the educators are perceived from a deficit lens. However, as established in chapter two, Smith's work (2018) with Afro-Caribbean teacher educators looks at the language identities and language backgrounds of these educators from an asset perspective that helps us expand our current understanding about the multilingual repertoire and how these educators use their multilingual abilities to teach effectively in U.S. teacher education classrooms (see more Smith et al., 2016, 2018, 2020).

Just as Smith's work with Afro- Caribbean teacher educators have added to the literature on the multilingual assets of transnational teacher educators, my research with Indian/Indian American transnational teacher educators also adds to the same literature with a focus on a different nationality origin. From my research, we can take note on how the interpretation of multilingualism meant different things to each of the participants in my research, depending on their area of study, their experiences with multilingualism in India and the U.S., and their teaching experiences in both India and the U.S. But despite these differences, each perspective of multilingualism shared can help us expand our current ideas around multilingualism and the different ways in which these ideas can inform the field of teacher education. The ideas shared by my participants around multilingualism provide counternarratives to previously deficit oriented specific studies about international, multilingual teacher educators. In the next

paragraph, I will share some of the narratives I constructed from participants' interview responses.

*Veena, a science educator, uses multiple languages along with multimodal resources like images, diagrams, visuals, and cultural stories in science teaching. Since she considers herself as an Indian and as an outsider in the U.S., she accesses different views of all the realms of experiences that she understands. Her identity as an outsider helps her provide different perspective in science classrooms such as including cultural metaphors which are part of her students' cultural capital. Her example about the story behind the formation of moon craters is one of the many cultural narratives that she brings into the classroom to teach scientific concepts.*

Veena's narratives expand on the literature available on the idea of 'science capital', a term introduced in the ASPIRES projects and Enterprising Science Project (Archer et.al, 2012, 2014, 2015). Influenced by Bourdieu's ideas about capital, Archer et al. (2015) defined science capital as:

> Scientific forms of cultural capital (scientific literacy, science disposition, symbolic forms of knowledge about the transferability of science qualifications), science-related behaviors and practice (e.g., science media consumption, visiting informal science learning environments, such as science museums), science-related forms of social capital (e.g., parental scientific knowledge, talking to others about science) (p. 929)

This definition of science capital captures the knowledge, attitudes, behaviors of students and their families on a wide scale of scientific contexts, but it does not specifically include the cultural aspect of the science capital. Veena's narrative that discusses the cultural narratives

behind different scientific phenomenon adds a culturally nuanced dimension to our current thinking about science capital.

Ananya, an elementary education teacher educator shared about her son's extraordinary story telling skills which were influenced by the culturally nuanced ways of storytelling in India. However, when her son was asked to tell stories in the context of U.S. classrooms, he was unable to perform. She highlighted how U.S. classrooms have certain expectations for standardized languages and standard ways of storytelling structures that devalues cultural ways of storytelling. Scholars such as Gay (2018), Khalifa (2018), and Ladson-Billings (2009) have written about the Eurocentric curriculum and pedagogical approaches in the mainstream education system that values dominant culture and devalues indigenous knowledges. Educators who are committed to culturally sustaining and responsive teaching prepare their students by centering the cultural experience of students and families (Boykin, 2020). As noted by Paris (2012), culturally sustaining pedagogy celebrates the linguistic and cultural pluralism and recognizes that by including historical and family cultures will help students learn better. While there are conversations about counter-storytelling by communities of color to resist dominant narratives (see Guajardo et al., 2016; Prieto & Villenas, 2016), Ananya's narratives about cultural ways of storytelling broadens the way we can think about storytelling in a culturally sustaining pedagogy. Her narrative pushes us to question the Eurocentric ways of storytelling in classrooms that reject alternate ways of being.

These findings from Veena and Ananya can be applied to teacher preparation programs. Teacher educators in their preparation programs can be encouraged to reflect on their own experiences with multilingualism, utilizing a broad understanding of the concept such as that used by Veena. Veena's expansive use of multimodal resources, such as the different languages

of her students, and incorporation of images, diagrams, visuals, and culturally based stories in teaching science, could be used as a case for teacher educators to reflect on teaching across content areas. Similarly, Ananya's narratives about cultural ways of storytelling raises new ways for teacher educators to critically reflect with their teacher education students on the standard ways of storytelling which have preference in classroom contexts over cultural ways of narration.

**Emotional Dimensions of Language Ideologies in Relation to English**

Motha (2014) argued that in India, English "remains largely constructed as an intruder" and talked of a "wide variety of attitudes…toward English learning: commitment, hostility, desire, ambivalence, resistance, longing — sometimes within the same individual, sometimes at the same time" (p. 4). Motha captures the complexity of emotions that relates to English which is similar to the narratives of my participants. Veena, a science educator communicated her fascination and desire to learn English language as she spent her days in a boarding school with Irish nuns. But she described feelings of kinmanship and connection only in relation to her home language. This comparison of emotions as described by Veena relating to English and her home language is a new addition to the literature on the emotional landscape of EMI.

Similarly, Shweta's commitment and self-inflicted pressure to learn English also aligns with what has been found in research about emotions English invokes among students and teachers in the literature (see for e.g., Sahan & Sahan, 2023). Both these participants were also highly influenced by the social-emotional motivation to learn English, such as socioeconomic profits and employment opportunities and later studying abroad, similar to participants in Sah's 2023(b) research with content area teachers in EMI schools in Nepal. de Freitas and Sinclair (2014) in their research with multilingual mathematics teachers demonstrated that their emotions

are like ‘entanglements’ which reflect the interconnectedness with other variables such as language ideology, identity, and agency in the context of EMI. This discussion of emotional entanglements highlights how the ways in which they are shaped by social hierarchies of language in education in particular contexts, which can have a direct impact on a teacher’s sense of agency in the classroom. Multilingual teachers, both in the research literature and among my participants, have been shown to experience emotions linked to their multilingualism in response to surrounding social phenomenon. As Sah (2023a) points out, emotions are not static, linear, and apolitical. It therefore becomes important for teacher educators to reflect on their emotions relating to languages during their preparation and encourage this as a reflective practice among their pre-service teachers since all these variables can impact their pedagogy in the classrooms. This exercise becomes more crucial with transnational educators as their emotions relating to EMI can affect their content understanding and knowledge building (Yuan et al., 2023).

## Implications for Practice

By attending to key ideas and complexities regarding language ideologies, multilingualism, and teaching that were evident in particular aspects of my participants’ stories, along with particular chapters or articles, teacher educators could form the basis of self-reflective and collaborative teacher educator professional study groups. These study groups could act as spaces for teacher educators to reflect on their language backgrounds and language ideologies influencing their teaching. Transnational teacher educators can share their understanding of multilingualism with their peers and how they incorporate these understandings in their teachings. Resource texts such as chapters from the book ‘Translanguaging with multilingual students: Learning from classroom moments’ and ‘Translingual Practices’, articles such as Adair

(2011), Aneja (2016), Bacon (2017), Mills et al. (2020), and Moth et al. (2012), along with a few narrative excerpts from my participants, could be used as resource texts to read and reflect on together. These are some ways to initiate conversations with teacher educators about language ideologies and multilingualism and supporting them in informing their teaching practices with preservice teachers.

## Methodological Reflections and Implications

When I actively started searching, one of the criteria for selecting my participants was their identities as an Indian. I found four of my five participants who were born in India and identified themselves as Indians or desi in the survey that I sent out to collect their personal information. However, when my fifth participant, Darshan identified herself as Indian, Indian American, desi, and Lao American on the survey, her response forced me think about intersectional identities and how that would affect my research design. Darshan made me pause and reflect on who an Indian is— Is it a person who is born and brought up in India? Is it a person who was born in any part of the world but has Indian roots owing to their parents' cultural background? Is it a person who is born anywhere in the globe but decides to move back to India for a few years or permanently?

While I was designing my narrative inquiry research, I was highly influenced by the three commonplaces— temporality, sociality and place discussed by Clandinin. I found myself reflecting on the three commonplaces that helped me situate myself and my language use within the research design. Since I was doing research work with multilingual individuals on the topic of multilingualism, Clandinin's commonplaces helped me make informed decisions regarding my language-related choices and the role of language(s) throughout the research process.

Initially when I started working on this study, I noticed that my data collection process was outlined in a monolingual manner. Even though my study was about the multilingual experiences of my participants, I had not considered their linguistic repertoires (and mine) and how that fit into the research methodologies. I realized that my relationship with languages, my ideologies about languages and my choice of language would have a direct effect on the research context and my participants as well in the process of data collection, data analysis and data representation.

An example of such a reflection is my ability and comfort to use English in professional and academic spaces. My training in qualitative research is also in English which has now become second nature. I began reflecting on the "linguistic dimension to reflexivity" (Rolland et al., 2023, p. 646) by considering the three commonplaces to think about 'researching multilingually' (Andrews et al., 2020; Homes et al., 2013, 2016). Holmes et al. (2016) defines researching multilingually as "the process and practice of using, or accounting for the use of, more than one language in the research process" (p. 101). Scholars like Alejandro (2021) have also used the term linguistic reflexivity, a practice that is particular to reflections about language use and its effect on knowledge production, both for the researcher and the participant.

As I reflected on temporality in relation to my linguistic dimension to reflexivity, I realized that I choose to speak in English in professional and academic spaces and when I am speaking with someone whom I don't know that well. I reflected on my monolingual ideologies in academic practices such as planning and conducting my research. However, my reflection on temporality as a guiding framework for my reflexivity helped me bring in my knowledge of Hindi and Punjabi and begin translanguaging during the interviews as I became comfortable with my participants.

When I first started any of my interviews with my participants, I found myself starting conversations in English, however, there were two interviews where I saw my participants making the first move to switch between languages (from English to Hindi/English or Punjabi/English). For instance, Ananya's interviews started off in English but midway of the first and second interviews, she switched entirely in Hindi and English. This happened when I had a clarifying question for her about the variety of Hindi that she uses. She began speaking in Hindi to demonstrate the difference between two varieties of Hindi that she speaks. Similarly, Darshan's interview also began in English, but in the middle, she switched to Hindi to replicate a dialogue from fellow Indians she encountered during an airline flight or dialogues from her teachers in Indian schools.

I also practiced translanguaging when I would make remarks or sometimes comments in Hindi such as the phrase log kya kahenge (what will people say) to show Darshan that I was understanding her story about being passive in Asian communities. Towards the end of her interview, we both started singing and talking about Punjabi music. I found stories where my participants practiced translanguaging more impactful as a multilingual listener because I could accurately place myself in the *reliving* and *retelling* of my participants' narratives in this narrative inquiry. However, in contrast to Ananya and Darshan's interview, during Rahul's interview, I explicitly made efforts to practice translanguaging. But I did not find my participant reciprocate the same communication style. After the interview stopped recording, Rahul clarified about a particular interview question in Hindi with me. This instance helped me reflect on my participants' temporality and agency and whether they choose to exercise their linguistic repertoire during a recorded interview session. Therefore, temporality served as an important

factor to consider when my participants and I used another language during the interview process.

The other two commonplaces, sociality, and place helped me reflect on where I use my language(s) and around who/what. As mentioned earlier, my choice to use English is specific to certain spaces (academic and professional settings) and people (strangers) compared to my use of Hindi. During interviews with my participants, I looked for openings to begin translanguaging with my participants. I found those openings in two of my interviews which helped me in connecting with my participant and their stories. For instance, when my participants used Hindi/Punjabi in the interviews, I would often follow up my response in a mix of Hindi/English.

Use of a particular language or languages brought about various social, historical, and personal associations with their linguistic repertoires for my participants and me, which influenced the research relationship and data collection process. After carefully considering the language dynamics in the context of India and the U.S., I decided to include English, Hindi, and Punjabi in the research whenever there was an opportunity and invitation in my data generation process. I have also kept some of the Indian English words used by my participants such as learnt and kinsman ship in the narratives and discussion of the findings. Moving forward, I want to adopt a translanguaging or a translingual stance in my future research, especially if I am working with multilingual participants where the data generation process includes multiple languages as well as multimodalities.

Researchers who are examining multilingualism in their work should consider linguistic flexibility from the onset of their research as it allows space for varied linguistic repertoires as well as lived experiences and resources of both researchers and participants. Being aware of one's linguistic positionality or reflexivity can help researchers to arrange for additional

resources that could aid the data generation process. These resources could be in terms of having transcription software that identifies different English accents, hiring a local person as a transcriber who understands the dialects of languages used during the interviews or software on computer which enables researchers to transcribe in different text scripts. Linguistic reflexivity becomes even more crucial when multiple researchers are collaborating on a study to help design the research and collect data. For instance, decisions about whether the interview questions will be in one language or would it bilingual to best facilitate the interviewer's linguistic flexibility is an important discussion pointer when collaborating with multiple researchers. How researchers will take field notes and write in their research journals are all important considerations with research focused on multilingualism.

## Directions for Future Research

This dissertation opens up possibilities for future research related to observation of the multilingual practices of teacher educators through a longitudinal ethnographic study. I have identified a few directions for future research that are drawn from my understanding of the experiences of the participants from this study. Classroom observations could be conducted of multilingual teacher educators from across disciplines working with elementary education pre-service teachers. In this study, I used Clandinin's approach to narrative inquiry. Other approaches to analysis could explore conducting discourse analysis of qualitative interviews with teacher educators that will help in getting a more in-depth analysis of their use of language. Since the hegemony of English and its association with whiteness operated in all of the participants' narratives, more in-depth interviews to examine language ideologies of Indian origin teacher educators from different parts of India (different cultures, languages, castes, and

religions) could be conducted. Another direction could be to explore how language ideologies of transnational teacher educators from different national origins operate in their teaching and their perspectives would be an important contribution to the literature on teacher educator preparation. Another extension of this research would be to conduct qualitative interviews with the pre-service teachers to learn how they are reflecting on linguistic diversity in their own classrooms in relation to what is being taught in their teacher preparation program with their teacher educators.

There are many other directions in which this study could be extended but it is crucial to conclude this study before starting another one. As I conclude this dissertation, I am left with more questions than I started with—what kind of knowledge, multilingual practices and understandings of multilingualism do teacher educators who teach language education, mathematics education, science education, social studies education and physical education bring into a teacher preparation program? How are the ideas of multilingualism similar or different for transnational teacher educators from different national origins? How can teacher education programs collaborate to help teacher educators from different disciplines and areas of specialization reflect on their language ideologies? I hope that someone with similar questions finds this dissertation in the near future and continues this important work as it relates to their current times.

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*APPENDIX A*

INVITATION TO PARTICIPATE

**Recruitment for a Qualitative Research**

Dear Participant:
I am a PhD candidate under the direction of Professor Kathryn Roulston in the Department of Educational Theory and Practice at The University of Georgia. I invite you to participate in a research study entitled "Narratives of Transnational Indian Teacher Educators on Multilingualism in The U.S. Classrooms". This study is an initiative to collect the narratives of Indian transnational teacher educators' perspectives on their language teaching and learning experiences in both India and the U.S., thereby opening a space for discussions about multilingual education.

You're eligible to be in this study if you are

(1) working/worked as a teacher educator or with student teachers at a U.S. university either as a doctoral student or a tenured/tenure track/non tenured professor;

(2) have been serving in their respective positions for a year or more

(3) self- identify as an Indian/ Indian American

(4) a multilingual (knowledge of two or more languages) and

(5) are associated with an elementary/ early childhood education department.

If you agree to participate, you will be involved in three semi structured interviews via Zoom about your experiences with language learning and your understanding of multilingualism as a student and teacher. The interview will be conducted for a period of between sixty- and ninety-minutes beginning August 2022. The interview will be transcribed, and you will be sent a copy of the transcript for your review. The researcher will also collect some information through a Qualtrics survey to personalize the interviews and will ask you to share course syllabi and your curriculum vitae. There are no potential risks for participants in this study. Benefits include opportunities for participants to reflect on experiences with respect to language education and language as a medium for education in the context of India and the U.S.
If you would like additional information about this study, please feel free to contact me at Anuja.sarda@uga.edu or send an e-mail to the PI at roulston@uga.edu.

Thank you for your consideration!

Sincerely,

Anuja Sarda

*APPENDIX B*

CONSENT FORM

**UNIVERSITY OF GEORGIA**
**CONSENT FORM**
**NARRATIVES OF INDIAN TRANSNATIONAL TEACHER EDUCATORS ON**

**MULTILINGUALISM IN U.S. CLASSROOMS**

You are being asked to take part in a research study. The information in this form will help you decide if you want to be in the study. Please ask the researcher(s) below if there is anything that is not clear or if you need more information.

**Principal Investigator:** Dr. Kathryn Roulston
Dept of Lifelong Education, Administration and Policy
roulston@uga.edu

**Co-Investigator:** Anuja Sarda
Dept of Educational Theory and Practice
Anuja.sarda@uga.edu

We are doing this research study to examine the narratives of Indian transnational teacher educators' perspectives on their language teaching and learning experiences in both India and the U.S., thereby opening a space for discussions about multilingual education. By focusing on Indian teacher educators (doctoral students or tenure-track professors working in teacher education programs), we aim to narrate stories of their multilingual knowledge and practices that can provide newer insights to the field of teacher education and multilingual education in the United States (U.S.). We intend to explore the following guiding questions:

1. What are the language and literacy histories, ideologies, and teaching experiences of transnational Indian teacher educators (including doctoral students and tenured/tenure track/non-tenure track faculty)?
2. What kind of knowledge(s), practice(s), and lived experience(s) with multilingualism guide these transnational educators to engage teacher candidates in exploring complex language issues in the U.S.?
3. What do their stories reveal about dynamic understandings of multilingualism that could inform the field of teacher education in the U.S.?

You are being invited to be in this research study because you meet the following criteria. You:

1) are working/have worked as a teacher educator or with student teachers at a U.S. university either as a doctoral student or a tenured/tenure-track/clinical professor

(2) have served in this position for a year or more

(3) self- identify as an Indian/Indian American

(4) are multilingual (knowledge of two or more languages) and

(5) are associated with an elementary/ early childhood education department.

If you agree to participate in this study:

- We will collect demographic information and your course syllabi and CV.
- We will ask you to participate in 2-3 *interviews via Zoom.* It will take about 60-90 minutes.
- We will follow up in 1 month by email.

The zoom session will record the audio part of the interview. An audio recording of the interview will be required for accurately transcribing the contents of our discussion. The audio recording will be used to transcribe the conversation and re-visit during analysis. The researchers will change your name and/or delete identifiable information in findings presented. The information from the study will be used and shared with other researchers and/or for future studies after the identifiers have been removed without additional consent from the participant.

Participation is voluntary. You can refuse to take part or stop at any time without penalty. Your decision to be in this study or not will not affect any benefits you are entitled to. Your decision to participate will have no impact in your participation in your departmental programs. You can refuse to take part or stop at any time. You can skip questions if you do not wish to answer them.

There are no potential risks to you for participating in this study. Benefits include opportunities for you to reflect on your experiences with respect to language education and language as a medium for education in the context of India and the U.S. You will be able to recall your experiences and learnings on multilingualism and articulate your perspectives to the researcher. You will be able to engage in the discussions about language policies, and inequities in educational institutions and reflect on implementation of linguistically responsive teaching in the context of U.S. classrooms.

This research involves the transmission of data over the Internet. Every reasonable effort will be taken to ensure the effective use of available technology; however, confidentiality during online communication cannot be guaranteed.

We will take steps to protect your privacy, but there is a small risk that your information could be accidentally disclosed to people not connected to the research. To reduce this risk, we will address all participants using pseudonyms and any potential identifiers will be omitted to mask sensitive personal information in all writing and presentations. All identifiable data will be accessible only to the researchers. The project's research records may be reviewed by

departments at the University of Georgia responsible for regulatory and research oversight. Researchers will not release identifiable results of the study to anyone other than individuals working on the project without your written consent unless required by law. Transcriptions will be stored in a password protected file.

Please feel free to ask questions about this research at any time. You can contact the Principal Investigator, Dr. Kathryn Roulston at *roulston@uga.edu*. If you have any complaints or questions about your rights as a research volunteer, contact the IRB at 706-542-3199 or by email at IRB@uga.edu.

If you agree to participate in this research study, please sign below:

| | | |
|---|---|---|
| Anuja Sarda | Anuja Sarda | 08/16/2023 |
| Name of Researcher | Signature | Date |

| | | |
|---|---|---|
| _____ | _____ | _____ |
| Name of Participant | Signature | Date |

**Please keep one copy and return the signed copy to the researcher.**

*APPENDIX C*
SURVEY

1. Your name
2. Preferred email address
3. Gender
    i) Male
    ii) Female
    iii) Non-binary/ Third gender
    iv) Prefer not to say
4. What is your Nationality?
5. What is your country of birth?
6. Language/s known.
7. What are your educational qualifications?
8. What is your current profession?
9. Do you have teaching experience in your home country?
    i) What level of education did you teach?
    ii) Where did you teach?
    iii) What courses/subjects did you teach?
    iv) How many years did you teach?
    v) In what language/s did you teach?
10. Do you have teaching experience in the US?
    i) What level of education did you teach?

ii) Where did you teach?

iii) What courses/subjects did you teach?

iv) How many years did you teach?

v) In what language/s did you teach?

11. Do you have teaching experience in any country other than your home country or the US?

i) What level of education did you teach?

ii) Where did you teach?

iii) What courses/subjects did you teach?

iv) How many years did you teach?

v) In what language/s did you teach?

12. Attach some of your course syllabi that you have taught

*APPENDIX D*

INTERVIEW PROTOCOL

The following guide will be used in the study. The questions are subject to change based on the participants' responses.

**Interview 1**

1) Tell me what do you remember about your use of language while growing up in your home country?
2) Tell me about your experiences with language/s in the classroom contexts as you went through school as a student.
3) Can you describe how language instruction and communication looked like inside your elementary classroom as a student?

   Follow up: -

   What about middle school?

   What about high school?

   What about in your college?
4) As a student, how did you feel about the language you used to communicate with your teachers in these different educational settings? With your friends?
5) You mentioned in the survey that you have taught_____. Tell me more about your teaching experience in your home country.

   Follow up: -

   Which language/s would you use to teach in the classroom?

6) Which were the different linguistic groups that you have worked with during your teaching?

   Follow up: -

   What have you noticed about _____ group's use of language?

7) How did your students use language in the classrooms during interactions?

   Follow up: -

   How did you respond to their language use?

   How has it affected your relationship with your students?

8) Which are the other language forms like gestures, symbols, images, or multimodal ways of communication you used in the classroom along with oral language?

   Follow up: -

   How did the use of these other language forms, if any, facilitate or restrict interactions?

9) What are your takeaways about languages and language use in classrooms in your home country from your observations and interactions so far?

10) In which contexts do you speak English in your home country?

11) Think of a time when you experienced languages mixing and coming together in your day-to-day life experiences. Tell me about it.

    Follow up: -

    You mentioned _____, tell me more about how you use languages in a mixed way?

12) Think of a time when you felt discriminated against because of your language use in your home country and tell me about that.

    Follow up: -

    You mentioned _____, what about your school setting/cultural settings?

What are some unspoken messages or expectations about different languages, about different dialects, about mixing languages in the different contexts where you communicate and interact?

13) Think of a time when you felt favored because of your language use in your home country and tell me about that.

Follow up: -

You mentioned ___, what happened then? What did you do?

Why do you use different or the same language in specific settings?

14) In what ways, if any, have your experiences with standard and non-standard languages impacted your work as a teacher educator.

*15)* Tell me how you came to learn English in your home country?

*16)* Tell me about a time when you felt privileged because of your knowledge in English language?

Follow up: -

What happened then? What did you do?

17) Tell me about a time when you felt discriminated because of your knowledge of English?

Follow up: -

What did you do then?

Closing

Today we talked about _____, is there anything else you would like to add that we have not talked about.

**Interview 2**

1) Could you share with me how you decided to enroll in a doctoral program or decided to get a PhD?
2) Tell me about your current teaching responsibility and job in the U.S.

   Follow up: -

   What are the goals of the program you teach for?

   What are the goals of the course/s you teach?

   Could you share some examples of assignments for your course/s that help you attain the goals for your course?

3) Tell me about experiences that you had in teacher education in connection to language and multilingualism?
4) Can you share some personal reflections on how this has taught you about the role of languages in teacher education?
5) You mentioned that you taught_____ in your home country. Compared to that, what differences have you noticed in the way school students use language to talk to you in the U.S.?

   Follow up: -

   What have you noticed about how students talk to your student teachers?

   How did this change or remain the same based on the teaching context and/or geographical space you lived in? (Applicable if the participant has similar teaching experience in both countries)

How did this change or remain the same based on the educational level of students you were teaching? (Applicable if the participant has similar teaching experience in both countries)

11) Tell me more about how migrating to different places affected your use of language forms with your friends and family.
12) What are your takeaways about languages and language use in U.S. classrooms from your observations and interactions so far?

6) Tell me about the different linguistic groups you have worked with in the U.S.

   Follow up: -

   What have you noticed about _____ group's use of language?

7) What language and language form like gestures, symbols, images, expressions etc. is most often used by you in professional life in the U.S.?
8) In what ways, if any, has your use of language and language forms in professional contexts changed over time and in different geographical spaces?
9) Tell me of a time when you were favored in the U.S. because of your language use and accent.
10) Tell me of a time when you were discriminated against in the U.S. because of your language use and accent.
13) How have you used, or do you plan to use your understanding about languages and language use in teacher education and preparing teachers in the multilingual classrooms in American schools?
14) What language and language forms do you currently use in U.S. classrooms?

Follow up question: -

How did this change or remain the same based on the geographical space you are/were in?

15) What languages do you use for particular settings (such as professional settings or in casual settings with different people) in the U.S.? Why?

Follow up question: -

How can you use these experiences to teach becoming teachers about teaching in multilingual elementary classrooms?

16) In what ways do you feel your language experiences in school as a student has influenced or still influences your teaching undergraduate/graduate students?

17) How do you use your language experiences in teaching about multilingualism in elementary classrooms to pre-service teachers?

Closing Question: -

Today we talked about _____. Is there anything else you would like to share?

*APPENDIX E*

# GLOSSARY OF TERMS

**Funds of Knowledge**

Borrowing from González et. al (2011) and Moll (2019), I use the phrase 'funds of knowledge' to refer to the educational capital of families that are often assumed to lack such resources. Like González et al (2011), I acknowledge the complexity through the funds of knowledge approach "without invoking deficit or culture-based discourses" (p. 489) and question the relationships of power that make community knowledge invisible within schools. Through the funds of knowledge approach, I intended to examine the complexity of communities' struggles along with their shared community experience. These funds of knowledge have great potential as resources for classroom instruction.

**Kshetra**

Similar to the idea of organic pluralism (Khubchandani, 1991), the indigenous term kshetra when translated means region. Khubchandani (1997) helps us understand kshetra in relation to languages as they are used in different regions in India by explaining that it, "can be visualized as a rainbow; here different dimensions interflow symbiotically into one another, responsive to the differences of density as in an osmosis." (p. 84). I use this term to capture the wide lingua-cultural variation found in a plural society such as India.

**Language ideology**

Silverstein (1979) defines language ideologies as a "set of beliefs about language articulated by users as a rationalization or justification of perceived language structure and use" (p. 183).

**Language as a Social Practice and Activity**

Approaching from a bilingual perspective, García and Sylvan (2011) deconstructed the western perspective that conceptualized languages as a "monolithic construct made up of a discrete set of skills" (p. 388). Pennycook (2010) explained, "A focus on language practices moves the focus from language as an autonomous system that preexists its use, and competence as an internal capacity that accounts for language production, towards an understanding of language as a product of the embodied social practices that bring it about." (p. 9). I resonate with both the scholars as I also focused on the language practice of my participants a social activity rather than viewing their language as an autonomous system with a set of rules and structures.

**Linguistic diversity**

Recognizing my own language experiences in my home country, I understand linguistic diversity as the constant interaction between various language groups that overlap and mesh in fascinating ways. Linguistically diverse people have multiple memberships in language groups and are always open to negotiate diverse languages in their day-to-day lives. Thus, language diversity not only recognizes the number of languages and language speakers in a specific area, but also values the mixed memberships in language groups and the fluid manner of interactions taking place between interlocutors.

**Named languages**

I resonate with Otheguy, García & Reid's (2015) conceptualization of a named language as a social object instead of a linguistic object. They emphasize the difficulty in defining named languages linguistically (i.e., grammatical lexical or structural terms) and therefore, it cannot be explained as something a person speaks since it is *not* a linguistic object. They explain, "The two named languages of the bilingual exist only in the outsider's view. From the insider's perspective of the speaker, there is only his or her full idiolect or repertoire, which belongs only to the speaker, not to any named language." (p. 281). Here, the authors make an important point about the perspectives from which one sees languages. From an outsider's perspective, I will acknowledge that I am a Hindi speaker as partially, some of my linguistic repertoire (lexical and grammatical structures) resembles that to another Hindi speaker. This is a social norm of how others perceive me. However, from an insider's perspective, I am using my entire linguistic repertoire of Hindi, English, Punjabi, Bengali, and Marwari without the distinctions between languages. The insider perspective is then a perspective offered by individuals who view their language practices as fluid, just like translanguaging and translingual practices.

**Organic pluralism**

Khubchandani (1991) terms India as a case of organic pluralism "where [there are] multiple identities which are strengthened by a measure of fluidity in their manifestation" (p. 277). By using this term, the author wants to highlight India as a sociolinguistic area which is characterized by being, "not a collection of fragments which the State holds together, but it presents a series of mosaics—religious, linguistic, regional and covering other socio-cultural dimensions —Which fit together in a whole as in a jigsaw puzzle, and no single constituent, however small numerically, is marginalized." (Khubchandani, 1991, p. 277). This term captures

India as an example to showcase how different identity groups crisscross one another in a complex web of relationships, to form a mosaic. However, I disagree with the ending of the quote which claims that none of the single and small constituents are marginalized. There are several empirical works that have discussed the marginalization of languages within the Indian sub-continent (see examples, Mohanty, 2006, 2008, 2010; Panda, 2006)

**Recognized languages**

The term 'recognized languages' refers to the languages that people know as a social object. Recognized languages are mainly names of languages that we share when someone asks us what languages we know, such as, for example, English, Spanish, Hindi, Bengali, and Telugu.

**Translanguaging**

The term translanguaging was originally coined by a Welsh scholar (Williams, 1994; translated into English by Baker, 2001) to describe classroom practices that involved the use of both Welsh and English. But the development of the term over the years has theorized this concept that goes beyond language as it has been traditionally conceptualized (García & Li, 2014). Translanguaging conceives of multilinguals as individuals possessing one linguistic system that incorporates not only 'named' languages such as Welsh and English (García & Otheguy, 2020; Otheguy et al.,2015), but also various semiotic resources such as bodies, gestures, symbols, texts, and pictures whose meanings are constructed through engagement in different types of social interactions. While some scholars (Canagarajah, 2013; Creese & Blackledge, 2010, 2015) focus on the fluidity in the language practices of multilinguals' translanguaging, others such as García and Otheguy (2020) highlight the multimodal ways in which multilingual individuals "make meaning with their bodies and outside of their bodies" (p. 26). This brings attention to the entire body of multimodal resources that are an important part of

an individual's linguistic repertoire and a distinguishing feature of the concept of translanguaging practices. Therefore, the concept of translanguaging that I will be referring to in my writing involves "both the semiotic repertoire of bilinguals (*multilinguals, parentheses added*) and the pedagogical practices" (García & Otheguy, 2020, p. 26) that utilize the fluid language practices operating in multilingual societies (Creese & Blackledge, 2010; Flores & Schissel, 2014; García, 2009a, 2009b; García & Kleyn, 2016; García & Li, 2014).

**Translingual practices**

In addition to translanguaging, the notion of translingual practices also offers a dynamic perspective on languages. Like translanguaging, it is a theoretical construct that transcends individual languages to include diverse semiotic systems for communication. An important feature of this way of conceptualizing language, noted by Canagarajah (2015), is the realization that language and meaning are in a constant state of becoming and are not dependent on grammar rules and structures. The notion of translingual practices views speakers as flexibly adapting and employing linguistic resources according to the space, context, and interlocutors they are engaging with. This idea allows us to see each multilingual space as dynamic, involving negotiation in communications between speakers with diverse linguistic repertoires, as opposed to viewing space as incorporating interlocutors utilizing named languages enclosed monolingually in rigid grammatical and structural boundaries. Conceptualizing spaces in this way, as incorporating translingual practices, challenges the notion of prioritizing the promotion of standard, named languages, particularly in contexts that have inflexible, mandated mediums of instruction framing interactions.

**Transnational**

The term transnationalism acknowledges that migration is a multi-direction process which is temporary, circular, and incomplete and/or followed by return or onward migration (Bilecen & Lubbers, 2021). I therefore use the term in reference to the participants in my study—Indian teacher educators who were international students, and also in some cases migrants/immigrants, as transnationals.