MARJI DZENKO

This was a bibliographic research essay for my Theories of Rhetoric and Composition class. It was an end of the year project in which we had to extensively research numerous academic sources to support a thesis of our own creation. The paper had to be inspired by one of the theories covered in class that sparked our interest. I was inspired by Gloria Anzaldúa's code-switching, and chose to write about translingualism and multilingualism. In this paper I exemplified the creation of my own dissertation and then extensive research of it, and the production of an annotated bibliography.

Multilingualism and Translingualism through Code-Switching in the Writing Classroom

Introduction

In contemporary rhetoric, the phenomenon of "code-meshing" or "code-switching" has become more prevalent as the English-literate community has diversified. Multilingual writers use this rhetorical device to infuse their culture into their writing in an English dominant society, affecting both the audience and the rhetorician. However, there is a divide between rhetoricians as to whether this should be considered multilingualism or translingualism. Additionally, there is some debate as to the effectiveness of translingualism and whether or not it is a useful tool in the writing classroom.

This is a timely question to research as cultural diversity is becoming more celebrated. In the United States, an increasing percent of the population is becoming fluent in Spanish. In fact, it is estimated to be the largest Spanish-speaking country by the year 2050 (Sanchez Diez). In other former British colonies, such as South Africa and Kenya, native languages are now becoming more socially acceptable and are being infused into rhetoric and literature. Whether representing a new change in the cultural makeup or a return to the nation's linguistic roots, code-meshing and code-switching are becoming an increasingly significant

and influential rhetorical device. I will analyze the effects of code-meshing and code-switching on a global scale, and then present the argument about whether it should be considered a form of multilingualism or a form of translingualism, and lastly, discuss if it would be a useful tool in the writing classroom.

Sources Consulted

Due to code-meshing and code-switching only recently becoming a relatively hot topic of discussion within the rhetorical community, there is not one specific rhetorician contributing prominently towards the conversation. The authors are mostly university professors who work in the fields of linguistics, English writing, and English as a second-language (ESL.) Most articles written exclusively analyze the culture that the authors are involved in, rather than a broad overview of the effects of code-meshing and code-switching. For this reason, I am looking at articles written about a variety of cultures to find similarities between them. As previously mentioned, some of these cultures are emerging, taking over the old norm of English dominance in the country, such as the growing Hispanic-American population and its linguistic identities. Whereas others, like the Kenyans, are reclaiming their linguistic identity from the English language that took dominance in the country during colonialism.

There are a variety of journals in which articles on code-meshing and code-switching are published. They include linguistics, literature, cultural and social studies, and pedagogy journals. This topic is one of mostly current discussion, with the oldest source dating back to 2003, but all others published between 2011 and 2016. However, "Crevecoeur's Trans-Atlantic Bilingualism" is a historic example of code-switching that analyzes 18th century writer Hector St. John de Crèvecoeur's bilingual text *Letters from an American Farmer*.

Findings:

The Global Effects of Code-switching

I chose to focus on the translingual/multilingual rhetorical device of code-switching, as it is the most commonly used in English rhetoric and the most adaptable to monolinguists. One of the most important effects of code-switching is the creation of a cultural identity. For Chicana rhetorician Gloria Anzaldúa, writing in multiple dialects—which included various forms of Chicana dialect and English—allowed her to create a type of rhetoric specific to Chicana culture ("Gloria Anzaldúa".) Code switching creates a sense of acknowledgement for a community generally disregarded by common English rhetoric. It also creates a feeling of exclusivity and ownership, since it is able to be understood completely by only the people of that culture (since they speak a mix of Chicana and English.) As for the rest of the audience, being mainly non-Chicana, they only understand portions of the text—like having a puzzle with some missing pieces. Readers could either be frustrated by this or see it as a challenge and try to figure out the meaning of the foreign words and phrases by using context clues. By having to think more critically to decipher the meaning, the audience is more active and engulfed in both the author's work and its political or social message.

Similarly, Lawrie Barnes, a linguistic professor at the University of South Africa, finds that in South African poetry code-switching is used "to express solidarity... [and] to add local colour" (Barnes 70). Like the Hispanic-American rhetoricians, the South African poets featured in Barnes' study interwove their native languages with English to create cultural identity. Similar to Chicana rhetoric, this also denotes exclusivity of a unique culture that is not distinctly that of the original speakers of the native language, nor completely that of English speakers. Once again this creates an incomplete picture for the audience foreign to that specific culture,

and through exposure to these unknown words they are required to immerse themselves more into the text and culture.

Code-switching also creates "a social or political commentary," and even sometimes a call to action, often indirectly (Barnes, 70). For many, this means knocking down Standard American English (SAE) as the superior type of English in academic writing. In a call for a change from SAE, Horner and his colleagues wrote:

"The growing majority of English speakers worldwide—including substantial numbers within the United States—know other languages, and, through interaction, the Englishes they use vary and multiply. Traditional approaches to writing in the United States are at odds with these facts. They take as the norm a linguistically homogeneous situation: one where writers, speakers, and readers are expected to use Standard English or Edited American English— imagined ideally as uniform—to the exclusion of other languages and language variations. These approaches assume that heterogeneity in language impedes communication and meaning. Hence, the long-standing aim of traditional writing instruction has been to reduce "interference," excising what appears to show difference." (Horner, et. al. 303)

Alina Rinkanya reiterates this in her study of code-switching in Kenyan women's literature. She explains that "there has been a significant shift towards usage of Swahili as a marker of East African socio-cultural realities in more recent literature" (Rinkanya 169). It can also be a way to force the reader to pay attention to the issue being presented, as with code-switching more patience and focus is required to understand the text than SAE. Anzaldúa's writings brought attention to the Chicano culture and due to her persistence, she was able to publish and make this subculture rhetorically significant.

Translingualism vs. Multilingualism

Translingualism is defined as being a monolingual of two (or potentially more) distinct languages. In a 2015 *College English* article by Dwight Atkinson and several other L2 (second-language) rhetoricians, they express their concern over people lumping together translingualism and L2. They argue that L2 is "an international and transdisciplinary field of study that is concerned with any issues related to the phenomenon of writing in a language that is acquired later in life. Second language or L2 is a technical term that refers to any language other than the first language" (Atkinson 384). Essentially, L2 is two separate distinct languages in which the person does not mesh them together.

Multilingualism is similar to translingualism in that it involves multiple languages which also can be used in code-switching. However, unlike L2, it recognizes the different languages as their own separate entities with their own respective grammar, culture, and history instead of a single language consisting of bits and pieces of multiple languages.

This brings about another insightful question: Does not the English language itself borrow from many other languages? Rebecca Leonard, assistant professor in the English department at the University of Massachusetts, addresses this issue in her study. She explains how "dictionaries…serve as texts that show how languages overlap and change over time" (Leonard 239). Even the English language itself isn't completely pure, so English speakers are already code-meshing without realizing it.

Now the answer to if code-switching is translingual or multilingual is debatable. It depends on how the code-switching is used. Even the synonymy of the words code-switching and code-meshing is being debated by some. The consensus is that they are interchangeable, yet some

believe that "switch" implies an on-and-off, one-or-the-other like in L2 and multilingualism. They then assign "mesh" to the more fluid, interwovenness of translingualism. For the purpose of this paper though, they are to be treated as synonymous. In code-switching, what defines it as either translingual or multilingual is how it is being used and interpreted. Marco Hamam, a postdoctoral fellow at the University of Sassari who is working on a project on Middle Arabic, defines code-switching as a tool that "breaks up the speech flow and draws attention to a change in code and in the symbolic structure of the speech. This contrast allows the speaker to achieve a main goal: emphasize. By doing this he highlights certain speech segments or marginalizes them, helping him argumentatively structure his discourse" (Hamam 2). Contrarily, most multilingual writers believe that code-switching is a smooth, unintentional way of writing. It is simply who they are and how they speak.

Code-Switching in the Classroom:

Code-switching clearly has some positive effects rhetorically, stylistically, and culturally. However, rhetoricians, professors, and their students are debating whether introducing code-switching and translingualism into the classroom would be beneficial.

Against Code-Switching in the Classroom

One of the counter-arguments to code-switching in Chicana literature, as said by Margaret Schmidt, a student published in *Young Scholars in Writing*, is that sometimes the code-switching does not always work in favor of the author. Schmidt claimed that the choice of language does not always match up with the rhetorical strategies attempting to be employed, and that this takes away from the legitimization of the Spanish language. This can be likened to how it was thought that American and Scottish universities used to teach their students in English so that their English abilities could rival that of Englishmen. She believes that

providing an English translation immediately after the Spanish one takes away from the political or social message of the text (Schmidt 47). Other faults include the writer stepping around a non-English speaking character by either not giving them dialogue or only giving them common phrases most everyone knows, such as, "Como se llama?". Another issue is that they space out the Chicana in the writing so much from the English, that it is as if to say that they are incompatible. It was not Schmidt's intention to degrade Chicana language, but rather to claim that mixing it with English takes away from the author and the language's acceptability.

Paul Kei Matsuda, professor of Second Language Writing and president of the American Association for Applied Linguistics, makes another counter-argument, in which he states that translingual writing is a form of rhetorical excess where, either intentionally or unintentionally, it "has helped establish the intellectual movement, but can in the long run prevent scholars from engaging in critical and informed discussion of issues surrounding language differences" (Matsuda 478). Matsuda is saying that in translingual writing, treating the mixed languages as a single language takes away the distinct differences and unique qualities of various languages. He also makes the point that since there is so much hype about code-switching and translingualism in the English rhetoric scholarly community, a lot of people are so desperate to get involved in the trend of translingual writing that they use it without knowing what it really is. He claims "inflating a term and concept has serious consequences—the term can lose its descriptive and explanatory power, leading to the trivialization and eventual dismissal of the concept. Overextending a term makes it vulnerable to co-option by contrary ideological positions" (Matsuda 478). In the same vein, Marco Montiel, an English professor at MacEwan University, raises a valid argument in that it is difficult or impossible to teach students code-switching if it is not something the teacher themselves partakes in. Essentially,

he is claiming that one cannot teach code-meshing if they are not a part of that culture, and simply learning the language in classes is insufficient—just as it would be inauthentic and offensive if one were to try to teach African-American vernacular because they have listened to hip hop music.

Juan Guerra, a University of Washington professor who teaches courses in language variation and language policy, observed differences in students' language when they wrote personal, reflective essays versus heavily-weighted testing. A student in Guerra's study admitted that she feels more comfortable with the way she speaks at home (a translingual language) because she doesn't have to worry about errors. She also agreed that SAE should not be the superior form of academic English, yet she does not support translingualism in the classroom. She believes that it is important to have set rules and standards because "when there are no rules governing language use, then there's nothing to say whether something is or is not English, and there's no way for an evaluator to provide correction since 'correct' is always relative" (Guerra 231).

For Code-Switching in the Classroom

While some oppose introducing code-switching into the classroom, others think that it is the way of the future. One of the more outspoken activists for this is Bruce Horner, a rhetoric professor at the University of Louisville, who (along with a long list of academia rhetoricians) calls for a translingual approach to writing in which he asks that SAE not be considered the only acceptable type of English academic writing. They argue there are many types of English existing in the United States and they "hope to forward efforts of a growing movement among teacher-scholars of composition and the language arts generally to develop alternatives to conventional treatments of language difference. With this text, we aim to

articulate a research-based and generative conceptual approach to language difference in pedagogy, research, and politics" (Horner 304). They also state:

"The translingual approach encourages reading with patience, respect for perceived differences within and across languages, and an attitude of deliberative inquiry. Likewise, a translingual approach questions language practices more generally, even those that appear to conform to dominant standards. It asks what produces the appearance of conformity, as well as what that appearance might and might not do, for whom, and how. This approach thus calls for more, not less, conscious and critical attention to how writers deploy diction, syntax, and style, as well as form, register, and media. It acknowledges that deviations from dominant expectations need not be errors; that conformity need not be automatically advisable; and that writers' purposes and readers' conventional expectations are neither fixed nor unified. The translingual approach asks of writing not whether its language is standard, but what the writers are doing with language and why." (Horner 305)

For many, their translingual language is an essential part of their identity. A student in Cavazos' interviews stated proudly, "My Latino identity and my academic identity are the same. They are one thing; they must necessarily be tied together" (Cavazos, 70). While some may see one as not being able to fully own a monolinguistic language and relying on code-switching as a weakness, Mary Helen McMurran thinks otherwise. She found that "code-switching does not always indicate a lack of command since even highly skilled bilinguals engage in it, but, more important, shows that several linguistic factors, such as the mapping of grammatical structures that enable the direct substitution of a word or phrase, as well as nonlinguistic factors, can affect code-switching. For Crevecoeur, as for many bilinguals, the two languages were not compartmentalized and self-subsisting systems, but liable to intersection and subject to simultaneous recall" (McMurrran 198).

Conclusion

The current view of code-switching is that it is still very much new and much that can be learned from it. Many of these sources are small case studies that took place in the past few years. I discovered that some qualities of code-switching are prevalent globally, including the creation of a cultural identity and social commentary. I also argued that code-switching and code-meshing are a translingual rhetorical device; however, depending on the usage it could be considered multilingual. Finally, and most importantly, I presented the debate about introducing code-switching and translingualism into the classroom.

Annotated Bibliography

Atkinson, Dwight, et al. "Clarifying The Relationship Between L2 Writing and Translingual Writing: An Open Letter To Writing Studies Editors and Organization Leaders." *College English* 77.4 (2015): 383-386. *Teacher Reference Center*. Web. 3 May 2016.

> This article is written by Dwight Atkinson, as well as several other rhetoricians, who describe themselves as "a concerned group of second language (L2) writing professionals" (383). Dwight Atkinson is an applied linguist and second language professor at the University of Arizona. This article was published in the journal *College English,* a professional journal for college teachers, and sponsored by the National Council of Teachers of English in 2015. The audience is other college level English, L2, and English writing and rhetoric professors. In this article it is argued that L2 and translingualism are different, and the authors attempt to clarify this. They argue that L2 is "an international and transdisciplinary field of study that is concerned with any issues related to the phenomenon of writing in a language that is acquired later in life. Second language or L2 is a technical term that refers to any language other than the first language" (384). They state that translingualism is different in that translingualism is considered a monolingualism of two languages instead of two distinct languages. They do believe that translingualism serves as a way to highlight the area between L1 and L2 languages though. They point out that L2 writing and translingualism overlap a bit in their critique of the historically monolingual, English Only focus of composition studies, [however,] translingual writing has not widely taken up the task of helping L2 writers increase their proficiency in what might still be emerging L2s and develop and use their multiple language resources to serve their own purposes." They go on to add, "As a field, L2 writing has also been addressing the ideological concerns highlighted in translingual writing as well as the task of helping L2 writers develop and use their multiple language resources to serve their own purposes" (384). This source is useful to me because it presents the argument of how some people directly effected by the mix-up of L2 and translingualism react to this situation. It also provides me with their arguments as to why the two should be seen as distinctly different.

Barnes, Lawrie. "The Function and Significance of Code-Switching in South African Poetry." *English Academy Review* 29.2 (2012): 70-86. *Literary Reference Center*. Web. 10 Mar. 2016.

> This paper is on a study done by Lawrie Barnes, a linguistics professor at the University of South Africa. This source is featured in a scholarly journal, *English Academy Review*. The intended audience is other linguistics and rhetoric scholars and teachers, and those studying South African culture since it is published in South Africa. It was published in 2012, so it is a relatively recent publication. The study is a second part to Barnes' previous research on code-switching in English poetry and uses the same theoretical framework as it. The author looks at the usage of code-switching in South African poems by South African poets Selepe, Sepamla, Cronin, and Gwala. The study finds that the use of of code-switching as a rhetorical device to be "used for dramatic, lyrical or social or political commentary, to add local colour and to change perspectives" (Abstract). Citing his previous study he says, "The more recent study of English poetry revealed a number of complex ways in which code-switching functions as a literary device, particularly through the power of association: 'A marked code in a

work of fiction is often used to evoke a particular factor or clusters of factors associated with that particular language or culture or literary tradition associated with it. A marked code enables the reader to more easily enter another world or realm of possibilities' (Barnes 2011, 36)." (71). Barnes also describes code-switching as adding musicality, creating identity through names (using names of South African origin), and as a way for the author to speak directly to their community. He also argued that both "code-switching in South African poetry is political, and can be seen as a way of breaking down the barriers of racial segregation" (83). And observed that "codeswitching did not seem to appear in the work of mother-tongue speakers of English, but rather in the work of non-native speakers writing in English" (83). This is useful towards my paper because it gives me an idea of what to look for in reading bilingual authors' work. It also answers my research question in how code-switching or using a foreign language can add to English rhetoric.

Canagarajah, Suresh. "Codemeshing In Academic Writing: Identifying Teachable Strategies of Translingualing." *Modern Language Journal* 95.3 (2011): 401-417. *Book Review Digest Plus (H.W. Wilson)*. Web. 4 May 2016.

Surseh Canagarajah is an Applied Linguistics, English, and Asian Studies professor at the Pennsylvania State University. He is also the director of the Migration Studies Project. This article was published in *Modern Language Journal,* an academic journal associated with the National Federation of Modern Language Teachers Association. Its audience is teachers of foreign and ESL. This was published in 2011. This article looks at a Saudi Arabian student's strategies to using code-meshing in her essay writing. The 4 types of strategies she used are "(a) recontextualization strategies: gauging the congeniality of the context for codemeshing and shaping ecology to favor one's multilingual practices; (b) voice strategies: basing communication on one's own positionality and making textual spaces for one's linguistic strengths and resources; (c) interactional strategies: negotiating meaning on an equal footing with readers and helping them negotiate effectively; and (d) textualization strategies: orientating to the text as a multimodal social practice and adopting process-oriented composing strategies for effective text development" (404). The purpose of the study was to find how peer and instructor feedback can help students "question their choices, think critically about diverse options, assess the effectiveness of their choices, and develop metacognitive awareness" (401). Canagarajah found that the student used humor and emoticons to express herself, and often added Arabic and Muslim quotes as they were important to her sense of self. She wrote about riding a camel to school, which intrigued Canagarajah, to which she replied, "when someone writes about themselves, they have to consider the stereotypes and what's going on around them that may influence the comprehension or the interpretation of the text" (406). She also spent a lot of time acknowledging the reader (her fellow students). These effects together made, what the student hoped for at least, a more open conversation about her culture with other students. I think this article is relevant to me because it shows another student's usage of code-meshing, however this one is a foreign exchange student, instead of some of the others in other articles who were bilingual Americans.

Cavazos, Alyssa G. "Latina/O Academics' Resilient Qualities in Their Linguistically Diverse Practices." *Journal Of Hispanic Higher Education* 15.1 (2016): 69-86. *PsycINFO.* Web. 4 May 2016.

Alyssa G. Cavazos is an Assistant Professor of Rhetoric, Composition, and Literacy Studies at the University of Texas—Pan American. Her scholarly interests include multilingual pedagogical practices in composition studies, Latina/o rhetorical practices and resiliency, and multilingual writers across academic disciplines. This article was published in 2016 in the *Journal of Hispanic Higher Education,* which publishes articles based on education and ethnic interests towards the development and understanding of issues in Hispanic-serving institutions. The audience of this article is other writing and composition teachers who either teach ESL or students who's second language is English (specifically Latino/a students.) In this article Cavazos interviews bilingual Latino students and their feelings about academic writing in English. She found that "their language practices reflect diverse resilient qualities at various stages in their academic career. This process of adaptation illustrates Latina/o academics' rhetorical awareness of their position in the academy and how resilient language practices help them succeed in higher education" (69). There was the consensus that the students' Latino identity was very important to them and one that they express throughout all aspects of their life. One student said "My Latino identity and my academic identity are the same. They are one thing; they must necessarily be tied together" (70). It was explained that as a bilingual it can be intimidating and challenging as a student with the great emphasis that there is placed on doing academic writing in English. Cavazos also explained the idea of resiliency theory which she says, "can provide insights into how Latina/os in academia manage to achieve academic success while maintaining ties to their cultural, linguistic, and multiliterate background. According to Juan Carlos González (2007), resiliency theory "is defined as a form of theoretical understanding and problem-solving that focuses on the assets of people and systems, rather than on the deficits" (p. 292)" (71). As with many minorities, this resilience is a part of the cultural identity as being a non-white in the U.S. opens up for discrimination, racism, etc. One must be resilient in order to succeed, and Cavazos defines 4 main components of resiliency: "social competence (cultural flexibility, communication skills), problem solving (planning, help seeking, and critical and creative thinking), autonomy (clear sense of identity, self-efficacy, self-awareness, and the ability to distance oneself from negative circumstances), and sense of purpose (goal direction, educational aspirations, optimism, and spiritual connectedness)" (71). I think that this article is helpful to me because it gets a first-hand account of how students caught up in the bilingual/translingual argument feel about the situation themselves.

"Gloria Anzaldua." *The Rhetorical Tradition: Readings from Classical Times to the Present.* Boston: Bedford/St. Martin's, 2001. 1582-1584. Print.

Guerra, Juan C. "Cultivating A Rhetorical Sensibility In the Translingual Writing Classroom." *College English* 78.3 (2016): 228-233 *Humanities Full Text (H.W. Wilson)*. Web. 1 May 2016.

Juan Guerra is a professor at the University of Washington at Seattle where he is in both in the Department of English and chair of the Department of American Ethnic Studies. He teaches graduate and undergraduate courses in language variation and language policy, composition theory and pedagogy, and ethnography. This article was published in the journal *College English,* a professional journal for college teachers, and sponsored by the National Council of Teachers of English in 2016. The audience is other college English professors, specifically those who teach ESL or English writing. In his article Guerra addresses teachers' expectations surrounding translingual work from students and whether teachers' should approach students about other approaches to language difference. In this article he explained how in his own classroom he found that despite having strong, expressive self-reflective essays in which students were more open to using translingualism, that when it was mid-terms or large exams the students reverted to standard English. The students admitted to feeling pressured to write in perfect English in an academic context, which is uncomfortable for many. In the main featured student's reflection paper she admits that although she feels more comfortable with the way she speaks at home as she doesn't have to worry about errors, and she agrees that SAE shouldn't be the superior form of academic English, that she doesn't support translingualism. She believed that it was important to have set rules and standards, as "when there are no rules governing language use then there's nothing to say whether something is or is not English, and there's no way for an evaluator to provide correction since "correct" is always relative" (231). I found this to be an interesting perspective and a valid one, which is why this article is useful to me. It features the perspective of a translingual/bilingual who is against something that would be beneficial towards them, and contrasts what most professors are praising.

Hamam, Marco. "'If One Language is Not Enough to Convince You, I Will Use Two': Burkean Identification/Dissociation as a Key to Interpret Code-Switching." *KB Journal* 10.1 (2014): 1. *Literary Reference Center*. Web. 10 Mar. 2016.

This article is by Marco Hamam, a former professor of Arabic language at the University of Molise and a current postdoctoral fellow at the University of Sassari working on a project on Middle Arabic. This source comes from a scholarly journal, *KB Journal*, which is funded by the Kenneth Burke Society. The intended audience is those interested in Burke's theories in a modern context, reanalyzed or repurposed. This would most likely be other academics and university/college professors. The journal that this 2014 article was published in is the official journal of the Kenneth Burke Society, and therefore challenges, applies, addresses, or repurposes on the ideas of rhetor Kenneth Burke. This article explores the Burkean theory about the sociolinguistic reflection on code-switching. The article's thesis on "how rhetoric can offer a coherent reflection in order to understand the sociolinguistic phenomenon called code-switching" (Abstract). Hamam uses specifically the Burkean concept of identification (as well as its counterpart: dissociation) to analyze this. He also uses Burkean identification to examine the discourse analysis "'ethnography of communication'" (Introduction). An interesting study Hammam refers to within his article is one in which two Norwegians are observed speaking in standard Norwegian for their formal/business speaking, but when the conversation changes to that of family and private affairs, the dialect also

changes to that of one used locally in the small village. Hammam comments, "It is clear that the rhetoric of code-switching is shared around common symbolism. A shared symbolism makes a common experience and common meaning possible" (Code-Switching as Rhetoric, Thus Symbolic, Phenomenon). He connects this to the Burkean theory of "symbolic competence." As for identification/dissociation, Hammam describes it as a three-fold process "he speaker identifies or dissociates himself with/from a role he wants to play, with/from the audience he addresses to and with/from the content he is conveying" (Conclusion). This article contributed to the scholarly conversation of code-switching because the author uses Burkean theories to bring together and explain the social and rhetorical sides of code-switching. It also provided a good overview of the code-switching phenomenon. This article is relevant to my research question because it uses a famous rhetorician's ideas and applies them to explore the cultural implications of code-switching.

Horner, Bruce, et al. "Language Difference in Writing: Toward A Translingual Approach." *College English* 73.3 (2011): 303-321. *Humanities Full Text (H.W. Wilson)*. Web. 3 May 2016.

Bruce Horner is a professor at the University of Louisville where he holds the title of Endowed Chair in Rhetoric and Composition. He has interest in the globalization of English and the U.S. "English Only" movement. This source comes from the journal *College English,* a professional journal for college teachers, and sponsored by the National Council of Teachers of English. It was published in 2011. In this article Horner calls for a translingual approach to writing in which he asks that SAE be not seen as the only acceptable type of English academic writing. They are arguing this because of the many types of English existing in the U.S. and "hope to forward efforts of a growing movement among teacher-scholars of composition and the language arts generally to develop alternatives to conventional treatments of language difference. With this text, we aim to articulate a research-based and generative conceptual approach to language difference in pedagogy, research, and politics" (304). They believe that "the translingual approach encourages reading with patience, respect for perceived differences within and across languages, and an attitude of deliberative inquiry. Likewise, a translingual approach questions language practices more generally, even those that appear to conform to dominant standards. It asks what produces the appearance of conformity, as well as what that appearance might and might not do, for whom, and how. This approach thus calls for more, not less, conscious and critical attention to how writers deploy diction, syntax, and style, as well as form, register, and media. It acknowledges that deviations from dominant expectations need not be errors; that conformity need not be automatically advisable; and that writers' purposes and readers' conventional expectations are neither fixed nor unified. The translingual approach asks of writing not whether its language is standard, but what the writers are doing with language and why" (305). This article is relevant to me because it is backed by many rhetoric professors and shows that they believe that introducing translingualism is beneficial for the writing classroom.

Leonard, Rebecca Lorimer. "Multilingual Writing as Rhetorical Attunement." *College English* 76.3 (2014): 227-247. *MLA International Bibliography*. Web. 10 Mar. 2016.

The author of this piece is Rebecca Lorimer Leonard, an assistant professor in the English department at the University of Massachusetts. According to her profile on the UMass website she specializes in "literacy studies, language ideologies, multilingual writing, and comparative rhetoric." Additionally, her research "examines how transnational literacy practices are valued according to shifting language ideologies" (UMass). This source comes from the journal *College English,* a professional journal for college teachers, and sponsored by the National Council of Teachers of English. This article, published in 2014, was intended for other teachers of English, especially those concerned with multilingual writing. This article examines the literacy experiences of six multilingual immigrant writers and explores the idea of "rhetorical attunement." The thesis argues that these writers' "everyday multilingual practices foster a distinct rhetorical sensibility: rhetorical attunement." Leonard defines rhetorical attunement as "a tuning toward difference or multiplicity…a way of acting in the world as a multilingual writer that assumes linguistic multiplicity and invites the negotiation of meaning across linguistic difference" (228). She claims that it "accounts for the manner in which multilingual writers adapt their rhetorical strategies to 'depend on, integrate with, and construct' the meaning available in each communicative context (Atkinson et al. 172; Kramsch)" (229). Leonard explains how English isn't even 100% pure, in that it borrows many words from other languages, so in and of itself it is code-meshing (239). She also explains how multilinguals' often explain their usage of language through political and historical context related to their culture (237). This source adds to the scholarly conversation of this topic as it showcases how multilingual writers use tools such as rhetorical attunement or code-switching naturally to create their own rhetorical identity; it largely argues towards the individualistic qualities of the different languages a multilinguist knows. This article is useful in answering my research question because it gives real examples of how multilingual writers developed and became aware of their own code-switching towards creating a unique rhetorical identity.

Matsuda, Paul Kei. "The Lure of Translingual Writing." *PMLA: Publications of the Modern Language Association of America* 129.3 (2014): 478-483. *MLA International Bibliography*. Web. 10 Mar. 2016.

The author of this article, Paul Kei Matsuda, is an English professor and director of Second Language Writing at Arizona State University. He is also a concurrent professor of Applied Linguistics at both Nanjing University and Zhengzhou University, in addition to being the president of the American Association for Applied Linguistics. This source was published in the scholarly periodical *Publications of the Modern Language Association of America*, a journal sponsored by the Modern Language Association. This article was published in 2014 for an audience of other linguistic and writing scholars and teachers. The purpose of this article is an analysis of how translingual writing came about and why it is becoming popular in recent years. Matsuda focuses on the "rhetorical excess—intentional and unintentional—that has helped establish the intellectual movement but can in the long run prevent scholars from engaging in critical and informed discussion of issues surrounding language differences" (478). He also delves into how this recent excitement over translingualism needs to be approached cautiously. He says, "Inflating a term and concept has serious

consequences—the term can lose its descriptive and explanatory power, leading to the trivialization and eventual dismissal of the concept. Overextending a term makes it vulnerable to co- option by contrary ideological positions" (478). He believes that some scholars and writing teachers are so desperate to get involved in the trend of translingual writing, that they use it without knowing what it really is. This article in helpful in answering my research question because it kind of questions all of the other articles in that it's calling for a better understanding of translingual writing for further analysis and research within the subject. I think this will be useful in writing my essay because it will be a counterpoint, and an idea into the future of the topic of code-switching.

McNamara, Tim. "Multilingualism in Education: A Poststructuralist Critique." *Modern Language Journal* 953 (2011): 430-441. *Book Review Digest Plus (H.W. Wilson).* Web. 1 May 2016.

Tim McNamara is a professor at the School of Languages and Linguistics at the University of Melbourne, specializing in EFL/ESL. This was published in *Modern Language Journal,* an academic journal associated with the National Federation of Modern Language Teachers Association. Its audience is teachers of foreign and ESL. This was published in 2016. In this article McNamara evaluates mutilingualism in education using poststructuralistic perspectives. "These perspectives focus on the potential ambiguity of language and language practices. This, in turn, encourages us to question simple notions of the relationship of learners to the languages they speak, especially the "mother tongue," to see the individual's relation to language as a relation to power, and to recognize the polyvalent role of language tests in the context of multilingual education as, on the one hand, enforcing the relations of power in language and, on the other, disrupting them" (430). McNamara outlines the themes of poststructuralism as: "1. A putting put into question of stable truths and the stable structure of the linguistic sign, and a critique of the idea of system; 2. A form of social and political engagement, which is expressed in a sustained critique of current social, political, and cultural forms; 3. A critical awareness of the irrational, of violence within social structures, and a lack of belief in the idea of progress" (431). McNamara connects the theories of postscructuralism to multilingual education in that immigrant multilingualism in the classroom needs to be both acknowledged and addressed in policy. He finishes with "Further, we need detailed studies that will allow us to understand and acknowledge the complex and ambivalent role that language tests play, as instruments of policy, on the one hand, and as instruments of research, on the other hand. Additionally, we need to think more radically about the nature of affiliation to languages, both "mother tongues" and the dominant languages of national education systems, all of them languages of the Other. These more complex perspectives provided from within poststructuralist thought may open the way for even more illuminating, more relevant, and more challenging research on multilingualism in classrooms" (439).

McMurran, Mary Helen. "Crèvecoeur's Trans-Atlantic Bilingualism." *Early American Studies: An Interdisciplinary Journal* 13.1 (2015): 189-208. *MLA International Bibliography*. Web. 10 Mar. 2016.

Mary Helen McMurran is an English professor at the University of Western Ontario specializing in eighteenth-century literature and critical theory. It was published in *Early American Studies*, a scholarly journal sponsored by the McNeil Center for Early American Studies at the University of Pennsylvania. This journal covers a wide range of subjects, all related to the history and culture of North American before 1850. This article from 2015 would most likely be intended for historians of early American culture and linguistics. McMurran's article compares the French and English versions of *Letters from an American Farmer* by Hector St. John de Crèvecoeur, a French-American writer. She proposes that a study of the bilingual text should explore "Crèvecouer's bilingual code-switching, his linguistic affect, and his commitment to language acquisition [to reveal] the complex interrelation of languages in his nomadic life." The essay makes a point that "multilingualism and a standardized national language were not competitors, but coexisted in a fragile linguistic habitat" (189). Something interesting that I found was how even when using completely English, his peers could still tell he was French due to "characteristic declamation of the Frenchman, the frothy metaphors of the rhetorician, and the distinguishing verbiage of the petty philosopher of France" (196). She found that "code-switching does not always indicate a lack of command since even highly skilled bilinguals engage in it, but, more important, she shows that several linguistic factors, such as the mapping of grammatical structures that enable the direct substitution of a word or phrase, as well as nonlinguistic factors, can affect code-switching. For Crevecoeur, as for many bilinguals, the two languages were not compartmentalized and self-subsisting systems, but liable to intersection and subject to simultaneous recall" (198). I think that this article is useful in answering my research question because it gives a specific example of a bilingual writer's usage of code-switching in a historical context, and can be used as an example of how code-switching has evolved. It also discusses the societal implications of the bilingual text, which is important to my essay.

Montiel, Marco Katz, and Paul Kei Matsuda. "Aspiring to True Multilingualism." *PMLA: Publications of the Modern Language Association of America* 130.1 (2015): 167-169. *MLA International Bibliography*. Web. 3 May 2016.

Marco Katz Montiel is an English professor at MacEwan University, however he is also a well recognized salsa and jazz musician and composer. He has works published in both English and Spanish. Paul Kei Matsuda is an English professor and director of Second Language Writing at Arizona State University. He is also a concurrent professor of Applied Linguistics at both Nanjing University and Zhengzhou University, in addition to being the president of the American Association for Applied Linguistics. This article was published in in the scholarly periodical *Publications of the Modern Language Association of America*, a journal sponsored by the Modern Language Association. The article was published in 2015. It was a response by Matsuda to Montiel's letter to the editor about an article Matsuda's "The Lure of Translingual Writing" (which I am also using as a source here). Montiel agreed with most of Matsuda's points, however he thought that the ideas needed to be further expanded. Montiel's tone is quite negative, saying that "the problem, touchy enough to keep it out of many forums, is that too many academics do not know enough to comprehend their own

misunderstandings. Instead of learning languages or codes, they build myths of their own abilities based on insufficient exams taken as graduate students or on viewings of television programs and films that supposedly impart knowledge of alternative modes of speech. As a result, they think they know more than they know. Professors without the experience of thinking, conversing, reading, writing, and publishing in a second language fail to inculcate their students with a desire to engage in the serious efforts required to surpass monolingualism" (168). He even goes onto suggest that these monolinguals are lazy and incompetent, doing only the bare minimum, using dictionaries to pass tests, and doing short intensive classes. However, Montiel raises a valid point in that it is difficult or impossible to teach students code-switching if it is not something the teacher themselves partakes in. Basically, Montiel is saying that one cannot teach code-meshing if they are not a part of that culture, and from just learning the language in classes, just as it would be inauthentic and offensive if one were to try to teach African-American vernacular because they've listened to hip hop music. Matsuda's reply is that he is in agreement about teachers having a superficial sense of multilingualism when in fact they are underqualified.

Rinkanya, Alina N. "Code-Switching in Kenyan Women's Literature After 2000." *Matatu: Journal for African Culture & Society* 46. (2015): 169-184. *Academic Search Complete*. Web. 10 Mar. 2016.

   Dr. Alina N. Rinkanya is a Literature professor at the University of Nairobi specializing in Russian Literature and Language and African Literature. This source is the scholarly periodical *Matatu* which focuses on the discussion between literary and cultural studies, social sciences, cultural anthropology, and historiography within African literature. The intended audience of this 2015 article would be scholars and teachers of African literature and culture, specifically those interested in the literature of modern African women or even more specifically modern Kenyan women. Rinkanya's thesis is that "while an earlier generation of Anglophone women writers used Swahili mainly to lend 'local colour' to their writing, there has been a significant shift towards the usage of Swahili as a marker of East African socio-cultural realities in more recent literature." She says that this is due to the rise in status of Swahili in Kenya and to the increased quality and quantity of Swahili writing in Kenya. She concludes that using this code-switching promotes "a sense of regional identity and common belonging as well as a common future" (169). I think it will be useful to my essay because like the Matsuda article, this one looks towards the future of the significance of code-switching. It also ties together the social effect of code-switching in literature.

Sanchez Diez, Maria. "By 2050, the US Could Have More Spanish Speakers than Any Other Country." *Quartz*. Atlantic Media Co., 30 June 2015. Web. 15 Apr. 2016.

Schmidt, Margaret. "The Limitations of Code Switching in Chicano/a Literature" *Young Scholars in Writing: Undergraduate Research in Writing and Rhetoric* 8. (2011): 40-51. *MLA International Bibliography*. Web. 10 Mar. 2016.

   Margaret Schmidt is an undergraduate student at Pennsylvania State University (or was at the time of publication). This article was featured in the the academic journal *Young*

Scholars in Writing which publishes student articles about writing studies from many different universities. This article was published in 2011 with the intended audience of other undergraduate writing or English majors and university professors of writing/rhetoric. The thesis of this paper is that the accommodation of an English-speaking audience can negatively impact the perception of Chicano/a culture and identity. Schmidt argues that the minimalist approach of code-switching works against the legitimization of the Spanish language. For this she suggests 4 strategies "(1) the use of only those Spanish words that can be readily understood by a monolingual reader without translation; (2) the inclusion of a Spanish word or phrase immediately followed by an English translation so that the text avoids any barrier to its accessibility for the monolingual English reader; (3) the incorporation of Spanish text without translation and neither italicized nor otherwise marked as a different language; and (4) the employment of calques, or Spanish phrases that are translated literally into English, so that the Spanish still exists in essence within the phrase, though it is in English" (43). She also argues that the intentions of the Chicano/a authors, with regards to their choice of language, do not always match up with the rhetorical strategies they employ. She believes that providing an English translation immediately after the Spanish one takes away from the political/social message of the text (47). Or they will step around a non-English speaking character's lack of English by not giving them dialogue, or only common phrases most everyone knows. Or that they separate the Chicano so much from the English, that it is as if to say that they are incompatible. I think this is a good source to use because it challenges the idea of code-switching always being beneficial and it presents a new viewpoint on the argument. I think that it will be important to highlight a counterargument in my paper, and this essay does that. This article is useful to me in that it shows a bit of a hostile viewpoint but one that is valid and contrasts the others.

Wang, Lurong. "Switching to First Language Among Writers with Differing Second-Language Proficiency." *Journal of Second Language Writing* 12.4 (2003): 347-375. *MLA International Bibliography*. Web. 10 Mar. 2016.

Lurong Wang is a professor at the Ontario Institute for Studies in Education at the University of Toronto. This study was published in the academic periodical *Journal of Second Language Writing,* an international journal on second and foreign language writing and writing instruction. This article was published in 2003, making it the oldest source I'm using; however, it is still relatively recent. The intended audience of this article is other teachers and researchers of foreign language/second language writing. The purpose of this study was to look at individuals with differing levels of proficiency in English as a second language and see how switching between languages is related to English proficiency. It also examined how switching to the native language assists writers with differing English proficiency in their composing processes. Wang describes switching interactively between two languages as being recognized as "one of the salient characteristics of [second language] writing" (Abstract). The results of the study find that "In general, all participants switched languages frequently and to about the same extent (from 30 to 45% of their thinking sequences) while composing in the L2. This finding suggests that L-S was common to the HP [high proficiency] and LP [low proficiency] participants, and it might have facilitated their writing processes while they were composing... Overall, in contrast to previous studies which have tended to show that the amount of L1 use decreased as

the writers' L2 proficiency developed, the present study showed that the amount of bilingual writers' L-S is *not* reduced when their L2 proficiency has developed. Rather, the qualities of, or strategic ways in which, bilingual writers switch to the L1 do suggest some kind of developmental continuum associated with L2 proficiency." I think that this study will help me with my paper in that it shows how one's level of proficiency can effect their ability to code-switch effectively.