

A Study of Language Ideologies and Language Practices in an Intensive English Program Class

By

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Abstract

This dissertation investigates the language ideologies and language practices that language users encounter and engage with in an Intensive English Program (IEP) class. The purpose of examining language ideologies (these include ideologies about language, language use, language learning, language practices, and language teaching) and language practices is to explore how the latter might be shaped or influenced by the former. The study adopts a case study design that implements classroom observations and interviews. Two categories of data were collected—classroom observations and two sets of semi-structured interviews (teacher interview and student interviews). The three data sets were coded and analyzed using a thematic analysis.

The findings suggest that the language practices of students and the teaching practices of the instructor were influenced by two interacting ideologies: 1) a monolingual language ideology and 2) an ideology of linguistic prescriptivism. However, the analyses suggest that even though monolingual and prescriptivist ideologies are present and influence how language use, language learning, language teaching, and language as a whole are conceptualized, students use language and position themselves as agentive language users in ways that transgress prescriptive and structural notions of language and its teaching and learning.

In the end, these findings hold several implications for language teaching and learning. 1) By expanding conceptualizations of language, English language education can better highlight and prioritize the fluid and emergent language practices of the students. This can create a more inclusive language learning experience in that the students serve as models for classroom pedagogy. 2) More opportunities for the use of language practices such as translanguaging and code-meshing in the classroom can be made available. More importantly, explicit authorizations

of practices such as translanguaging can further facilitate the incorporation of students' funds of knowledge. 3) The various language ideologies in IEP classrooms and higher education need to be explicitly addressed during teacher training programs to help teachers find ways to empower their students. Additionally, these language ideologies should also be explicitly addressed with IEP students throughout their language learning experiences. This can help students become more cognizant of these circulating ideologies and the impact they can have on their learning and language use.

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Chapter 1: Introduction

1.1 Overview

According to the Institute of International Education, in the 2018-2019 academic year, 78,098 international students attended IEPs (Intensive English Programs) in the United States. (Gargagliano, 2020). IEPs are English as a Second Language (ESL) institutions situated in higher education—an English medium educational context. In this context, students come from different cultural backgrounds and with different educational experiences. Not only do these students interact with students from various cultures, they also come into contact with a system (and its language ideologies and instructional practices) that situate language learning and language teaching in a contextualized American higher education setting. As students navigate their language learning in an IEP, they encounter beliefs and practices that often shape their current and future language use.

The current study seeks to explore the language ideologies manifested and encountered by both students and teacher, and the influence of these ideologies on language and pedagogical practices. Thus, the current study investigates language ideologies (Gal & Irvine, 1995; Woolard, 1998; Schieffelin, Wollard & Kroskrity, 1998; Spitulnik, 1998; Cameron, 1995, 2006; Wolfram & Schilling-Estes, 2006; Blackledge, 2008) and language practices (Pennycook, 2010; Canagarajah, 2013; Garcia & Leiva, 2014; Garcia & Li, 2014) within an IEP class.

In this introduction, I define and discuss three key terms—language ideologies, language practices, and Intensive English Programs, which are also further discussed in the next chapter. I then posit an overlapping and dynamic relationship between these three concepts through my research question. I conclude the chapter with a discussion of the significance of the study and preview what is to come in the rest of the dissertation.

1.2 Language Ideologies

The first key term, language ideologies, refers to perceptions held by people, institutions, or communities (often shaped by political and economic factors) about language. For example, language ideologies include beliefs about what language is and how language should be used (Wolfram & Schilling-Estes, 2006). These language ideologies can surface explicitly or implicitly through verbal and nonverbal communication. Language ideologies have material and symbolic consequences due to their influence on language use and language instruction.

The way these ideologies are framed and explained influence the types of practices related to language use that are deemed acceptable (e.g. legitimate and authorized) or not (Bourdieu, 1991). Recognizing deeply rooted language ideologies is important to understanding how some language practices are valued while others may not be. Moreover, perceiving these ideologies in teaching and learning is important to understanding how language ideologies are related to power dynamics, authorization, and positionality, and to finding ways to innovate English language education.

1.3 Language Practices

The second term central to this dissertation, language practices, refers to the idea that how one talks and communicates is a combination of knowledge, action, and social activity. Thus, language practices incorporate habits connected with language that go beyond structural constructs of language acquisition and language use (Garcia & Li, 2014). Through a centralization of language practices, language is then positioned as a process—*linguaging*—and is conceptualized as interconnected to a myriad of social actions, norms, and practices.

Language practices then, are a combination of sounds, words, grammatical choices, and language varieties that are used dialogically to engage in the process of communication.

Language practices are emergent in context, and include practices such as code-meshing, translanguaging, and discursive uses of language (Canagarajah, 2013; Garcia & Li, 2014). The focus on language practices within this dissertation foregrounds students' use of language through multiple resources, purposes, experiences, interactions, and situations. This expansive view of language practices encompasses students' use of multiple languages, dialects, language varieties, and discursive functions of language as long as these are deliberate, strategic, and used for meaning making and negotiating.

1.4 Intensive English Programs (IEPs)

Intensive English Programs (IEPs) provide the main context of this dissertation. IEPs are English-medium instructional settings often affiliated with colleges and universities in the United States. Their mission is to enhance receptive and productive proficiency in English, with the ultimate goal of helping students meet a university-determined level of English proficiency, so that they can move into the mainstream university program (Gargagliano, 2020). The classes offered at an IEP may or may not count for college credits. Most students in the IEP setting are initially enrolled full-time in the IEP. Once they advance to higher levels of English proficiency, some programs allow their students to enroll simultaneously in a limited number of college credits while completing IEP requirements (Thompson, 2013).

In IEPs, there are structural systems (such as policies and established practices) that influence how language teaching and learning take place in these settings; partly due to their situational context—higher education. These structural systems reflect ideologies about language use, language learning, and language teaching, which impact the curriculum used and the types of classes and skills offered. For example, these programmatic considerations shape numerous aspects of these programs, including whether they integrate skills or teach them separately and

how many levels of English proficiency (beginner, intermediate, and advanced) are offered (Thompson, 2013). Finally, they influence instructors' pedagogical practices and the language practices that are encouraged or authorized in the classroom.

I argue that there is a need to investigate the language ideologies and language practices—and the language ideologies reflected through said language practices—that interact in the IEP classroom space. Investigating these interacting ideologies and practices can provide educators and institutions with knowledge about how IEP students and teachers experience language learning and teaching. Thus, further revealing why students do (or do not) take up various language practices in this setting. This may help illuminate new pedagogical ways of supporting students in IEPs as they work to advance to higher levels of English proficiency and ultimately transition into mainstream university life and classes.

1.5 Research Question

To investigate the presence of language ideologies and language practices within an IEP class, a case study design was implemented in an IEP Listening/Speaking/Grammar class located at a research-intensive university in the U.S Midwest. This is an advanced class—it is the final required Listening/Speaking/Grammar class for students in the IEP. From here on, I use the acronym MWIEP (Midwest IEP) to refer to the specific program. The discourses of students and the teacher are thematically analyzed to uncover how the students navigate, respond to, and address (Bakhtin, 1986) language ideologies they hold and that surface in the pedagogical practices in this MWIEP classroom context. Specifically, I seek to address:

Research question:

What implicit or explicit expressions of language ideologies (ideologies about language, language practices, language teaching, and language learning) are manifested in the Listening/Speaking/Grammar class of MWIEP?

Sub questions:

1. Do these language ideologies shape, constrain, influence, or dictate the language practices authorized in the classroom?
2. What are the suggested pedagogical implications of these language ideologies and language practices for language teaching and learning in an IEP?

1.6 Significance of the Study

The research question and its sub questions hold important implications for language teaching and learning. In particular, cosmopolitan relationships take place in IEPs, as language users from diverse backgrounds come together and bring their cultural and linguistic diversity to these contexts. For many students, IEPs are their first introduction to institutions of higher education in the United States, meaning that they may be faced with a different learning environment than what that are used to.

Li and Ho (2018) emphasize that “there is a real disconnect between our knowledge of bilingual and multilingual language users and their linguistic practices, on the one hand, and second language and additional language teaching, on the other” (p. 36). I argue that by investigating students’ language practices and the language ideologies manifested in the class, the current study aims to provide insight into the disconnect that Li and Ho (2018) highlight — the disconnect between language users’ language practices and second/additional language instruction.

As more institutions move toward implementing culturally responsive teaching (Gay, 2018), it is important to think about how pedagogy supports the linguistic rights of students. For example, considering how teaching and curricular practices can further support students' home languages, community languages, linguistic choices, and other language practices (Gay, 2018). A close examination of the way language may be monitored and conceptualized (language ideologies and their symbolic effects) and the linguistic choices (language practices) that are authorized or encouraged in the classroom and beyond can help develop ways to help students better understand, challenge, and enact their positioning as language users.

By observing these interacting phenomena, this study can benefit the field of education by encouraging teachers to continue to search for ways to build pedagogy up from students' ways of engaging with language. For students, reflecting on their language practices and the beliefs and portrayals of what language is and should look like can help them think about learning strategies and ways to gain agency—broadly defined as their “socioculturally mediated capacity to act” (Ahearn, 2001, p. 112). Moreover, by centering students' language practices and investigating how language and contextual ideologies may influence such practices, ideas about how to implement more pedagogical practices that empower students can emerge.

1.7 Organization of the Dissertation

This dissertation is organized into five chapters. Following this introduction, chapter two reviews relevant theory in the areas of language ideologies, approaches to the study of language, language practices, and Intensive English Programs to help outline and contextualize the setting and frameworks of the study.

Chapter three describes my methodology. It begins with an explanation of the case study design and the rationale for implementing it in this study. It then provides an overview of the procedures, data collection, and data analysis.

Chapter four offers the findings through a thematic analysis of the data. First, it presents the thematic analysis within the three sources of data: teacher interview, student interviews, and classroom observations. The chapter ends with a presentation of a thematic analysis across the data.

Chapter five discusses the significance of the findings, particularly in relation to the research questions and existing literature. It also includes a discussion of the study's limitations and ends by narrating implications for teaching and learning.

Chapter 2: Review of the Literature

2.1 Background

To situate the study, the discussions in this chapter help unpack and deepen the definitions of the three key concepts presented in the introduction—language ideologies, language practices, and IEPs. The chapter further provides a discussion of potential language and contextual ideologies present within IEPs and higher education that influence language instruction, language learning, and language use.

2.2 Language Ideologies

Language ideologies refer to the perceptions about specific languages or language in general, including ideas about how language should be used, learned, and taught (Wolfram & Schilling-Estes, 2006). Language ideologies reflect the “values, practices and beliefs associated with language use by speakers and the discourse that constructs values and beliefs at state, institutional, national, and global levels” (Blackledge, 2008, p. 296). These ideologies inform practices surrounding language use, learning, and teaching (Woolard, 1998).

Additionally, language ideologies help exemplify that views of language and its use are embedded in certain histories and voiced through specific perspectives (Woolard, 1998). The use of the term ideology signifies that there is a “theoretical commitment to the idea that peoples’ value systems, beliefs, and practices surrounding language are shaped by political and economic interests and relations of domination and subordination” (Philips, 2015, p. 557). In that sense, the importance of language ideologies is that they can bring to light beliefs and ideas that restrict what can be done with language, constrain discourse, and intersect with other types of ideologies related to class, gender, and race. By bringing language ideologies to the forefront, one can better

understand the sources of power that often define the language use that goes on in the classroom and elsewhere.

Language ideologies deeply influence one's interpretation of language and its use (Blommaert & Verschueren, 1998; Cameron, 2006). They rationalize ways in which a group of people and the language(s) they speak get labeled as different from ourselves or others.

Language ideologies thus function as ideas (often hidden or suppressed) that can create and guide language differentiation and hierarchies (Gal & Irvine, 1995). Additionally, languages are tied to value and power— some languages are defined as more useful or more powerful than others. Thus, categories of language and ideas about correctness and appropriateness emerge. These categories are often framed by powerful institutions and are shaped by implicit language ideologies (Irvine & Gal, 2000). These language ideologies are deeply tied to other cultural discourses such as power, morals, and personhood (Gal, 1991). Furthermore, the discourses that comprise language ideologies also underlie discourses of identity development and the policies of teaching and learning. This has real material (oftentimes economic) and symbolic effects, which reproduce language ideologies (Gal, 1991).

Researchers inquiring about language ideologies, such as Cameron (2006) also center that the relationship between language and ideology is a dialectical one. Cameron (2006) explains, “just as there is a non-arbitrary relationship between the linguistic practices and the language ideologies of a particular community, there is also a non-arbitrary relationship between a community's language ideologies and its other ideologies” (p. 146). This line of thinking parallels Gal's (1991) above mentioned point of view in that language ideologies are interconnected to a myriad of social and cultural discourses. This means that representations of language can disclose information and beliefs about other ideological concerns that are

symbolized through language. For example, Cameron (2006) argues that “the modern western, and especially American, representation of the good speaker or good communicator as articulate, honest, direct, and explicit is also a representation of the good person or the good citizen” (p. 146). Again, this demonstrates that language ideologies have material and symbolic effects; often influencing the practices of teaching and learning.

2.2.1 Symbolic and Material Effects of Language Ideologies

In this section, I expand the above-mentioned notions of language ideologies by providing examples of language ideologies and their effects on language use, teaching, and learning. As will be noted, some of the material and symbolic effects of the language ideologies overlap, as do the language ideologies themselves. I focus on the language ideologies of linguistic prescriptivism, monolingualism, standard language, and languagelessness as they are language ideologies that have been studied in relation to notions of language use and language instruction.

Linguistic Prescriptivism. The ideology of linguistic prescriptivism posits that there are established rules that make some language usage correct and others incorrect. It portrays the “conscious and explicit efforts to regulate the language of others that carry institutional authority” (Curzan, 2014, p.17). Thus, language use is something that can be and should be fixed to fit what are thought of as lexical and grammatical norms which are actually influenced by social constructions that become normalized (Otheguy, Garcia, & Reid, 2015). This ideology is rooted in beliefs about linguistic purism (Thomas, 1991), which reflect social constructs that get labeled as normative practices. Other language practices or varieties that do not fit these characterizations must then be changed, unauthorized or illegitimated because they are not considered linguistically pure nor appropriate (Janicki, 2006). In that sense, this language

ideology can work as a way to enact verbal hygiene (Cameron, 1995) in ways that create a policing of language and impose certain beliefs about it.

Additionally, a language ideology of prescriptivism is portrayed through the codification of language. The process of language codification is explained as “the attempt to stabilize its form through dictionaries, style guides, grammar books, and other often prescriptive resources” (Curzan, 2014, p. 30). Thus, these prescriptive rules and characterizations that get reproduced via different modalities and resources make language a systemic code—making it something measurable and something that needs to be systematically assessed (Canagarajah, 2013). In the field of language instruction, linguistic prescriptivism is reflected in the ways rules are taught and emphasized in the classroom. These rules dictate how language should or ought to be used with little emphasis on how language is actually used in day-to-day interactions (Curzan, 2014).

Monolingualism. The monolingual language ideology posits that there should be one official language of use that is clearly differentiated from others (Endo & Reece-Miller, 2010). It gained power during the Enlightenment because of its perceived efficiency, control, and transparency, and led to the standardization of language in nation states (Canagarajah, 2013). Phillips (2015) argues that “the idea that a nation-state should have a national language is the most important and influential form of language ideology that has been documented in research on language ideology” (p. 564). Today, an ideology of monolingualism still permeates many learning contexts in how language is learned, taught, talked about, and practiced. Language instruction is differentiated into separate languages. Additionally, there are still negative notions that frame the use of multiple languages in the classroom as problematic and as interfering in language instruction (Li, 2018).

Standard Language. A standard language ideology, closely intertwined with both prescriptive and monolingual ideologies “stigmatizes linguistic practices that deviate from “prescriptive norms” (Rosa, 2016, p. 162). This has several material and symbolic effects. For example, in the United States, African Americans are stigmatized due to their linguistic practices because they get labeled as falling outside the standard and thus not appropriate (Rosa, 2016). Additionally, when talking about language proficiency, an ideology of standard language centers language proficiency and correctness as complete/incomplete or good/bad. These examples symbolize a structural inequality requiring “politico-economic solutions” (Rosa, 2016, p. 165), not just linguistic ones.

Deeply rooted in the idea of monolingualism, the ideology of standard language gave rise to constructs such as Standard American English. An impact of these two ideologies is the representations of linguistic privilege and marginalization of those who do not speak or have full control of English or the Standard American English (SAE) (Endo & Reece-Miller, 2010). Thus, Standard American English functions as a raciolinguistic ideology because it “aligns normative whiteness, legitimate Americanness, and imagined ideal English” (Rosa, 2016, p. 165) into a socially constructed ideal that excludes those who do not ‘fit’ such categorizations. This notion of Standard American English is further posited as the language of the classroom and of the educated (Endo & Reece-Miller, 2010; Lippi-Green, 2011).

Languagelessness. Ideologies of languagelessness manifest ideas about a group’s or a person’s limited linguistic capacity. Certain language practices that do not fit the ‘norm’ get excluded and are not perceived as real language. These are viewed as raciolinguistic ideologies because they call “into question linguistic competence-and, by extension, legitimate personhood-altogether” (Rosa, 2016, p.162). For example, referring to language users as not speaking a

language tolerably or comprehensively and therefore considered to fit outside of real language (Rosa, 2016). Languagelessness, then, highlights ideas and beliefs that are used and reproduced that position people outside certain populations as not being able to communicate effectively and legitimately (Rosa & Flores, 2017). Thus, pointing at different forms of racial and linguistic inequality. In this sense, ideologies of language standardization and languagelessness are deeply tied together. Both of these ideologies racialize people by linguistically assessing them as inferior or as occupying an illegitimate place within society (Rosa, 2016).

These notions of prescriptivism, monolingualism, Standard language and Standard American English, and languagelessness are important to problematize because they are embedded within language learning and teaching discourses that characterize language practices (Canagarajah, 2013; Curzan, 2014; Rosa, 2016). These include discourses and labels such as proficiency, mastery, fluency, native ability, and competence. These discourses might seem unproblematic and even objective on the surface. However, these discourses can often work as a way to police language use by restricting practices of certain groups as illegitimate, deviant, and foreign (Bonfiglio, 2010; Flores, 2020; Flores & Rosa, 2015; Rosa, 2016).

In educational settings, there exist discourses that continue to be “dominated by ideologies that stem from a monolingual bias” (Gynne & Bagga-Gupta, 2015, p. 512). These ideologies suggest that hybridity, borrowing, and mixing are wrong, inappropriate, and pedagogically problematic. Thus, the language ideologies that frame language teaching and learning, influence students’ learning experiences (Gynne & Bagga-Gupta, 2015). Making these implicit language ideologies explicit and understanding how they work, may help educational spaces incorporate students’ funds of knowledge (students’ knowledges), into teaching and learning (González, Moll & Amanti, 2005).

Importantly, there are ways and practices that allow for a problematization of such language ideologies. Pacheco, Kang & Hurd (2019) argue that “language ideologies can be articulated or contested in forms of engagement that teachers and students take up in classrooms” (p. 3). This means that through certain language practices, language users may enact agency to contest these ideologies. Teachers, too, can then help empower students through their curricular practices.

2.3 Structural View of Language Versus Practice View of Language

To get at the concept of language practices, it is important to understand two approaches to the study of language: 1) the structural view of language and 2) the practice view of language (linguaging). These two views constitute different ideological approaches.

Structural View of Language. This approach views language as an autonomous, abstract, separate, structural system (Canagarajah, 2013; Garcia & Li, 2014). Although current literature and scholarship is moving away from conceptualizing language as an abstract and structural system, it once was a very prevalent view of language that still impacts language practices and language instruction (Gort, 2018). A structural approach to language views language as a self-contained, autonomous fixed system with predefined meanings (Garcia & Li, 2014).

This approach and definition of language centralizes form and function and describes language in terms of opposing binary terms (Canagarajah, 2013). Additionally, through a structuralist approach to language, language is an end product that is objectively analyzable as a self-regulating system (Canagarajah, 2013). This formal approach to language also centers the mind and logic. In that sense, “language is removed from the material and social settings in which it functions in the fullest ecological context to produce meaning. Language becomes separated and systematized from other environmental affordances” (Canagarajah, 2013, p. 23).

Thus, language becomes a passive, separate, and static product that resides in the mind and does not need other semiotic resources, such as the environment, society, and interactions to create meaning. Language, then, is conceptualized through form/grammar, structure/system, and cognition (Canagarajah, 2013).

Code-Switching. An example of how language is conceptualized through separate codes is what is known as the concept of code-switching. Myers-Scotton (1989, 2006), Muysken (1995), and Poplack (1980) offer a perspective of code-switching through a structural linguistic binary approach that centers on syntax. Additionally, Gumperz (1982) studies code-switching from a sociolinguistic approach that focuses on structural binaries focusing on social markers. Park (2013) defines code-switching as “a bilingual-mode activity in which more than one language, typically speakers’ native language and second language (L2), are used intrasententially or intersententially” (p.50)—meaning that switches in codes are done within the sentence or after a sentence (Cook, 2001). It was commonly believed that language learners code-switched due to lack of knowledge of the target language; however, code-switching scholars have since argued that language users code-switch for a myriad of reasons, often strategically (Zentella, 1997; Reyes, 2004; Kramsch & Whiteside, 2007; Park, 2013).

A main critique of using the term code-switching is that it has a limited view of language because it separates languages into distinct and separate codes and views bilingualism as two autonomous linguistic systems (Garcia & Li, 2014). This means that unlike translanguaging, a language practice explained in detail below, code switching reinforces representations of separate named languages (Otheguy, Garcia & Reid, 2015).

Languaging. The practice approach to language—languaging, is a post-structuralist approach that defines language as an action and meaning-making social process, not a static, pre-

given arbitrary system (Maturana & Varela, 1973; Becker, 1991; Swain, 2006; Garcia & Li, 2014). Languageing is used to show the focus on the *doing of language*. Language users partake in the process of languageing through day-to-day social interactions, which include literacies in everyday practices that span across formal and informal learning spaces (Gynne & Bagga-Gupta, 2015). Languageing characterizes everyday talk as complex and heterogenous which includes a myriad of semiotic resources and functions, not just conceptions of national language (Garcia & Li, 2014).

Dufva (2013) argues that this multimodal languageing should be the basis for instruction because it works against decontextualized knowledge that is often employed in education and which places barriers on communication. Both Bakhtin (1981) and Dufva (2013) emphasize this heteroglossic contextual view of language that includes literacy learning and that challenges a focus on structural or formal language. Recent research (see Juffermans, 2011; Dufva, 2013; Leppänen, Kytölä, Jousmäki, Peuronen, Westinen, 2013) calls for a focus on ethnographic framings of languageing and language practices as “hybrid, innovative, creative usage of varieties and modalities” (Gynne & Bagga-Gupta, 2015, p. 513) that center the concept of languageing as a process. This moves toward a multimodal approach to languageing that moves away from decontextualized knowledge and instead argues that there is a need to recycle students’ language practices across different contexts.

Scholars like Cowley (2017), Thibault (2011, 2017), and Steffensen (2011) take up languageing to challenge the ‘code view’ of language, which again seeks to identify abstract patterns, codes, and morphosyntax, and pre-defined forms and functions. They argue that, languageing, as a process, should be the focus of language use and language instruction, and not what gets languageed (Cowley, 2017). Furthermore, languageing “sees the divides between the

linguistic, the paralinguistic, and the extra linguistic dimensions of human communication as nonsensical” (Li, 2018, p. 9). Instead, it brings to the forefront ideas about experience, history, feeling, subjectivity, culture, ideology and power. Importantly, in terms of language learning, languaging moves from notions of speakers acquiring language to instead viewing the process as an adaptation (both in terms of the brain and the body) that surrounds these language learners (Li, 2018). It is this shift towards as a conceptualization of languaging that gave rise to the orientation of language practices (Garcia & Li, 2014).

Language Practices. The concern for practices is the relationships between the doing of daily life and the knowledge that is needed to do that doing of daily life (Pennycook, 2010). An investigation into language through a framework of practice orients language studies away from abstract binaries such as proficient or not, native speaker versus not, to a broader view that focuses on the social talk of activities and practices (Canagarajah, 2013). Language practices “emphasize the agency of speakers in an ongoing process of interactive meaning-making” (Garcia & Li, 2014, p. 9). By incorporating language practices as part of education, language users can then act on their knowledges and on their ways of doing language by enacting their language expertise and can acknowledge each other as resources—thus, develop as agentic members through their own language learning and language experiences (Garcia & Li, 2014).

By putting both Pennycook’s and Canagarajah’s conceptions of practice together, I aim to explore how language users engage with each other, how they uphold or challenge dominant conventions, and how they co-construct meanings in relation to existing norms and ideologies in interactions. Thus, language practices are the strategic and deliberate uses of multiple languages, dialects, language varieties, and discursive functions of language that are used for meaning making and negotiating. The next few pages provide examples of language practices.

Code meshing. Code meshing is the language practice of shuttling between repertoires via writing with the purpose of rhetorical effectiveness (Canagarajah, 2011; 2013). Through this language practice, language users use language mixing, new idiomatic statements, and grammatical deviations that demonstrate that “people adopt creative strategies to engage with each other and represent their voices” (Canagarajah, 2013, p. 2) as migration, globalization, and contact continue to bring people, languages, and cultures together. Because language users often shift languages as part of their unified linguistic repertoire, code meshing goes against a monolingual orientation that views communication only effective if languages are kept separate (Canagarajah, 2013).

Translanguaging. The term translanguaging was coined by Cen Williams and comes from the Welsh *trawsieithu* (Garcia & Li, 2014). Williams used the term to refer to a pedagogical practice where students are asked to switch languages according to receptive and productive uses (Garcia & Li, 2014). For example, students may have been asked to read in Welsh and write in English. This practice of translanguaging was noticed by Williams (1994) through Welsh revitalization programs. There were concerns about how to keep both Welsh and English alive and functional, rather than students relying only on English. Williams framed these fluid language practices as positive, building from learners’ and teachers’ linguistic resources, instead of viewing these exchanges as negative practices due to the mixing of languages (Li & Ho, 2018).

Since Williams first described it in the Welsh context, it has been used and expanded by a number of scholars. Translanguaging works both as an “act of bilingual performance and a bilingual pedagogy for teaching and learning” (Gacia & Leiva, 2014, p. 199) that encompasses an integrated use of different languages and language varieties through a knowledge-construction

process. Translanguaging centers linguistics of participation and not linguistics of systems and speakers (Li, 2018). The concept of translanguaging challenges the idea that one thinks in named languages (although awareness of the political entities of named languages is present) and instead centers individual idiolects (a holistic linguistic repertoire) that is influenced by geography, social class, age, and gender (Li, 2017). Translanguaging centers language users' flexible linguistic resources that enable them to make sense of their worlds without dictating when and where they can use a specific language (Garcia & Kleifgen, 2010).

Importantly, translanguaging combines creativity, or "following or flouting norms of language use" and criticality, "using evidence to question, problematize or express views" (Garcia & Li, 2014, p. 24). In this sense, translanguaging is a language practice that helps speakers develop their voice and agency while growing in ways that allow them to analyze and question what is happening around them. Translanguaging as a practice and framework challenges and transcends conventional understandings of language boundaries (Garcia & Li, 2014). For Garcia and Li, it's not simply about celebrating the use of different languages, instead, they see translanguaging as "part of a moral and political act that links the production of alternative meanings to transformative social action" (2014, p. 37). This is important because it demonstrates how language users' practices can lead the way in finding avenues of representation for those that have been and continue to be marginalized.

As a pedagogical practice, translanguaging allows students to choose from suitable features from their repertoire to achieve communicative success in different social situations and would allow them to use their individual repertoires without being limited by social and political boundaries that define languages and language purity (Wiley & Garcia, 2016). Li and Ho (2018) parallel this line of thought by arguing that translanguaging helps question the long-held

assumption that using the home language when learning a second or additional language is problematic, which still dominates policy, practice, and the assessment of learning outcomes.

Heteroglossia. Through a view of language as dialogical (Bakhtin 1981, 1984), language is “saturated with other styles, idioms, and modes of speaking and writing” (Farmer, 1998, p. 12). Even within the same language, there are different types of speech and voices that co-exist and influence the meaning of what is being communicated (Bakhtin, 1981). Thus, heteroglossia portrays a feature of language that makes it dialogical, that goes beyond structure, and shows the ways language varieties exist within a single language (Bakhtin, 1981). For example, there are social groups which use language differently (academics, gamers, musicians). There are also generational differences in how language is used (Farmer, 1998). In this sense, communication and interactions are multi-voiced activities that give voice and space to a diversity of speakers, to the possibility for speakers to interact and join conversations throughout the exchanges, and to learn and develop from these diverse exchanges (Aggarwal, 2015). Additionally, language users often use language through creative uses of multiple genres. This may include the use of different dialects, accents, registers, styles and variants of English— or Englishes. Language users often use interacting varieties to convey meaning and individualized expressions (Mukherjee & Hundt, 2011). Thus, the use of multiple language varieties and genres signify notions of context, versatility, and interacting dialogues and perspectives.

Double voicing. Double voicing is a feature of language use put forth by Bakhtin (1981) who views language as “essentially a rich stew of implications, saturated with other accents, tones, idioms, meaning voices, influences, intentions” (Farmer, 1998, p. 4). This language feature exemplifies how language users use language to manifest a role of speaker and addressee (Morris, 1994). Double voicing further exemplifies how utterances that are said by a speaker

reflect what others have said in the past. Double voicing reflects the historical, social, and cultural influences of utterances (Bakhtin, 1981).

Intonation. Intonation is defined as the “emotional accentuation of words” (Morris, 1994, p. 7). The use of intonation works as a reference to “additional cues to express the full meaning that speakers wish to communicate” (Chun, 2002, p. 47). It also moves away from a traditional rule-governing formal approach to language in that pronunciation encompasses much more than stand-alone phonological rules (Chun, 2002). Representations and uses of intonation reveal that language use is made up of many interacting aspects, not just structure and form. Through the use of intonation, speakers portray how every utterance is embedded in complex relationships with the audience, addressee, location, time period, and the cultural, personal, historical, and social environment. Thus, exemplifying how social and cultural environments and factors are intrinsically tied to the linguistic meaning of language and communication (Bakhtin, 1981).

Humor. This language practice is conceptualized as ways of using humor through language. For example, “play language” is known as “language whose purpose is not primarily to transmit information, but rather to entertain the speaker or others” (Tarone, 2000, p. 32). In other instances, humor can be portrayed through creative uses of language but also through “jokes,” “humorous narratives,” “puns,” “irony,” “word play,” “teases,” “mockery and parody” (Reddington, 2015, p. 24). Humor has been studied in a number of settings that have demonstrated its potential impact on learning. For example, Lujan & DiCarlo (2006) explore the benefits of humor and laughter in learning through studies of psychology and educational research. Humor has also been studied in relation to language, memory, creativity, and problem solving (see Chapman & Foot, 1976; Martin, 2007; McGhee & Goldstein, 1983). Humor has also been further explored as a practice that supports classroom cohesion (Senior, 2001).

Through a Bakhtinian perspective, the use of humor offers insights into how speakers break down linguistic and physical barriers (Bakhtin, 1984). For example, the use of humor often exemplifies ways that hierarchical structures are flattened or temporarily broken (Bakhtin, 1984). Thus, in the classroom, a space that is usually associated with formal business and formal schooling, laughter and jokes can be used in ways that allow for the development of new relationships, different hierarchical positionings, and different sources of authority (Bakhtin, 1984).

These language practices and language features play a role in the IEP setting because they interact with the pedagogical decisions and language learning experiences of the students. They also offer insights into how, through interactions and conversations, language is given meaning. In the next section, I review existing literature on IEPs more closely.

2.4 Intensive English Programs

The purpose of Intensive English Programs (IEPs) is to “teach international students to speak, write, and understand English up to the level required for successful academic performance at a U.S. college or University” (Gargagliano, 2020, p.15). They do so by offering several levels of English language instruction, orientation to U.S. academic life, and other similar support services; such as advising (Gargagliano, 2020).

According to the Institute of International Education, in the 2018-2019 academic year, 78,098 international students (out of a total of 1,095,299 international students enrolled in U.S. universities and colleges that same year) attended IEPs in the United States. The primary source of funding for attendance at these IEPs was personal and family funds (Gargagliano, 2020). The student body of IEPs is mostly composed of students who do not meet the minimum score of English proficiency set by the colleges and universities they attend (Thompson, 2013). Thus, a

substantial number of international students have come across and continue to encounter norms, ideas, and manifestations of English put forth by IEPs. This is due to university regulations that require them to develop their English language skills before being able to enroll in regular college credits (Thompson, 2013).

The first IEP opened in 1941 at the University of Michigan and was funded by grants from the State Department and the Rockefeller foundation. The goal of this first program was to teach English to students from Latin America who were coming to the United States in greater numbers due to the Franklin D. Roosevelt's Good Neighbor Policy of 1933 (Matsuda, 1999; Rounsaville, 2015). From their start, IEPs developed as political entities that linked economics, politics, and international student migration (Rounsaville, 2015). This is evidenced through enrollment trends. In the 2012-2013 academic year, Saudi students made up 30% of the total IEP enrollment in the U.S., Chinese students made up 14% and Japanese students made up 8.9% (Rounsaville, 2015). In 2018-2019, China, Japan, and Saudi Arabia provided the three highest number of students enrolled in IEPs with each country making up 22.7%, 15.8%, and 12.4% respectively (Gargagliano, 2020).

Not only are IEPs tied to political and economic processes, they are also stakeholders in the business of teaching English worldwide. For example, many IEPs are accredited (and monitored by) the Commission on English Language Program Accreditation (CEA), an entity that enforces regulation that promotes excellence in English language administration and teaching (Rounsaville, 2015). Additionally, enrollment numbers of IEPs serve as an important source of revenue for universities (Brevetti & Ford, 2017).

IEPs are unique and important contexts to study because they serve as transitory years during which post-secondary students receive rigorous language training and lessons that help

students familiarize with texts, materials, and activities that they may encounter in their academic studies (Akcan, Aydin, Cendel Karaman, Seferoglu, Korkmazgil, Ozbilgin, Fuad Selvi, 2017). As such, IEPs are institutions within global education, functioning as part of a system where practices, ideas, and beliefs are conveyed and transformed. Not only are students in IEPs exposed to academic language and expectations and structures of higher education, IEPs are places where students develop both interpersonal communication skills and cognitive academic language proficiency (Hong-Nam & Leavell, 2006). Thus, IEPs are institutions where language learning and language use interact with lived experiences and entrenched ideologies (Rounsaville, 2015).

2.4.1 Language and Instructional Ideologies in IEPs

In this section, I review existing literature on language and instructional ideologies and the role they may play in the IEP context. IEPs are situated in the context of higher education. As such, they are influenced by institutional and societal beliefs about what it means to be a language user, language teacher, university student, and a language learner.

Monolingualism. As discussed previously (section 2.2), a monolingual language ideology is one that promotes the idea of national languages and that thus separates them. Because the aim of IEPs is to provide concentrated English language training in a short period of time (Li & Fincham, 2018) they may be influenced by longstanding ideas about the need to keep languages separate during language instruction (Levine, 2011).

Friedenberg (2002) states that while not every instructor and administrator subscribes to monolingual orientations to language teaching, IEPs:

reflect a larger system of higher education in the United States that maintains deeply rooted English-only attitudes, subscribes to mistaken beliefs that speakers of non-standard dialect simply speak bad English, and that non-English speakers are not qualified to pursue a college education in the United States, which

consequently imposes language policies that effectively exclude large portions of our population from participation (p. 312).

Thus, the setting of IEPs, that of higher education, itself may reflect monolingual influences. Moreover, due to their context in higher education and the influences that brings about in terms of teaching English for academic purposes, Broomhead (2013) and Levine (2011) posit that ESL teaching in U.S. universities is governed by monolingual ideologies and norms—often recreating English-only policies (also see: Ellis, 1984; Wong-Fillmore, 1985; Lightbown 1986; Chaudron, 1988; Ricento & Hornberger, 1997 and Wiley & Lukes, 1996). Furthermore, these monolingual norms are ones that have pervaded language teaching for over a century (Butzkamm & Caldwell, 2009; Cook, 2001; Howatt & Widdowson, 2004).

The Prestige of English. Another example of a language ideology present in the higher education is that of the prestigious role of English and its commodification as the dominant academic language and the types of discourses that brings forth in the IEP class. The more status English gains, the more demand for English instruction (Li & Fincham, 2018). Because of this, linguistic hegemony can develop as English is privileged over other languages (Friedenberg, 2002). Indeed, standard American English and academic English also develop as socially constructed and contextual ideologies manifested within higher education that center around the prestige of English, its correctness and its appropriateness (Friedenberg, 2002).

Curricular and Instructional Ideologies. Because part of the goal of these programs is to help students integrate into mainstream academic programs of studies, the practices and learning outcomes that are created and enforced are shaped by embedded ideologies within higher education. For example, some of the target learning outcomes prevalent in IEP settings are being able to “read university-level materials,” “write, edit, and revise academic papers using standard academic English,” “communicate ideas in a clear and logical manner in oral presentation,” and

“demonstrate adequate academic skills in listening, note taking, and critical thinking and analysis” (Li & Finchman, 2018, p. 5). All these expectations are shaped by institutional and curricular ideologies that foreground what it means to be a college student and what it means to succeed in that specific setting.

Currently, most IEPs implement integrated approaches to language teaching rather than the conventional grammar-based approach (Li & Finchman, 2018). This means that for many IEPs, communication-oriented language and the communicative functions of English are at the heart of curriculum and course design. For example, courses use group work, role play, and discussions, in order to meet students’ needs and work towards effective communication (Li & Finchman, 2018). These methodological approaches to language teaching, also work as ideological forces that impact the practices and discourses present in the classroom setting.

In conclusion, in this chapter I discussed language ideologies and their symbolic and material effects on language use and language teaching. I also provided literature on different approaches to language and a conceptualization as well as examples of language practices and language features conceptualized through a dialogic perspective of language. Lastly, the chapter provided an overview of the IEP context and the possible language and curricular ideologies that may influence pedagogical and language practices.

Chapter 3: Research Methodology

The aim of this chapter is to explain the methodology carried out in the study. It begins with a discussion of the case study design that addresses why it was implemented. Following that is an overview of the site, participants, data collection, and data analysis. The chapter ends with a discussion of trustworthiness and my own positionality as the researcher.

3.1 Case Study Design

The case study design is used to investigate bounded systems. It works well for researchers interested in “insight, discovery, and interpretation” (Merriam, 2009, p.42). Conducting a case study allows for data collection that “bounds the research in time and space” (Fusch, Fusch & Ness, 2017, p. 926) in a way that also centers the subjects, dynamics, and/or phenomena being studied. In other words, the case study design takes into account a phenomenon, its setting, and its uniqueness as part of a larger context (Yin, 2014). Additionally, this design allows multiple sources of information to be collected and analyzed, such as interviews and observations, providing an in-depth understanding and intensive description (Merriam, 2002; Patton, 1990; Patton, 2002).

There have been a number of studies conducted in Intensive English Programs (IEPs) that demonstrate that case studies are effective methodological approaches in this context. For example, Pappamihiel, Nishimata & Mihai (2008) investigated the use of first language and its impact on IEP students’ writing. Weger (2013) examined the motivations of adult learners studying English at an IEP in Washington, D.C. Shvidko (2017) used a case study to examine learners’ attitudes toward English-only institutional policies. Grgurovic (2011) implemented a case study approach in an intermediate Speaking and Listening IEP class to study the use of an online learning management system (LMS). These studies used different sources of data such as

interviews, focus groups, observations, questionnaires, and writing samples to investigate different phenomena within one context. These studies all highlight the benefits of working within a bounded and single space that is studied using multiple data sources. I chose to implement a case study design because it is an approach that allows for systemic control over the study sample. In this instance, this design allowed me to focus on one IEP bounded class, one teacher, one classroom, and one set of students who shared the same classroom space and instruction. Thus, I was able to dig deeper into a controlled IEP classroom, facilitating in-depth data collection and analysis.

I designed a qualitative case study (Creswell, 2012, Merriam, 2009; Stake, 2005; Yin, 2014) which was informed by the ethnographic techniques of observations and interviews. A blended design of case study and ethnography has several advantages. It opens up the possibility of exploring causality relationships and allows researchers to develop and study theory in everyday spaces and uses (Fusch et. al., 2017). This blended design approach also allowed for rich data gathering on various topics, including the beliefs, and meaning of relationships, interactions, and discourses (Fusch et al., 2017). Implementing direct observation as a data collection method allowed me to be present during the classroom interactions that took place. To enhance objectivity, before starting classroom observations, I identified my position as the researcher up front with both the students and the instructor (Fusch et al., 2017). During these classroom observations, I took fieldnotes that later assisted with coding and the thematic analysis. The interviews allowed for a space to inquire about participants' thoughts and opinions. The case study sought to document, understand, and interpret relationships between language ideologies and language practices bounded in the IEP class.

Selected for study was an advanced Listening/Speaking/Grammar class within the

MWIEP. I implemented purposeful selection since I had this class in mind for my study sample. Successful case studies must have boundaries (Yin, 2014; Merriam, 2009). In this case, there were several boundaries that composed this particular study: the semester in which the data was collected, the students and teacher that were observed and interviewed, and the MWIEP. The design was also bound with temporal components present during the semester when data collection took place. This is crucial because the time and the space of the study directly influence the data, the ideologies, and the practices observed.

3.2 Site

MWIEP, located in the U.S. Midwest, was founded in 1964. It is one of the oldest IEPs in the country. According to their mission statement, the program is “committed to preparing students linguistically, academically, and culturally for university life; providing services to enhance their adjustment and achievement and advocating for ESL and international students” (MWIEP Mission Statement, N.D., N.P.). The program provides courses and services that enhance students’ learning and achievement.

The university in which the MWIEP is located situates the MWIEP as a place to develop the required English proficiency in order for students to fully enroll in their academic programs. The university has an open admissions system for undergraduate students, which means that universities use previous academic records to admit students even if they do not meet the cutoff score on a standardized English proficiency test like the TOEFL (Test of English as a Foreign Language). The admission process of the university is explained below:

Proficiency in English is not required for undergraduate admission. Therefore, we do not require a minimum proficiency test score. However, applicants must provide a test score to show their current English proficiency level. Several tests are accepted for admission and enrollment purposes. Students are fully admitted to their undergraduate academic program regardless of their test score. Students who do not meet minimum score

requirements for full-time academic enrollment will take a test of English proficiency after arrival. Students who pass this test will enroll in full-time academic coursework. Students who do not pass this test will enroll in part-time or full-time English study in the MWIEP (University Language Requirements, ND, NP).

Thus, international undergraduate students are fully admitted to their academic undergraduate programs but must take a test, such as the TOEFL or the IELTS (International English Language Teaching System) to demonstrate English proficiency. If students do not meet the required score, they must take another English proficiency exam upon arrival at the university. If they do not meet the minimum score on that test, then they must enroll in the MWIEP. Graduate students must demonstrate English proficiency to gain admission to a graduate program. Graduate students demonstrate English proficiency by taking an English proficiency standardized test (TOEFL or IELTS), by completing the required courses in the MWIEP, or by showing proof of graduation from an English-medium university (University Language Requirements, ND, NP).

This MWIEP offers 2 core courses: Listening/Speaking/Grammar for Academic Purposes and Reading/Writing/Grammar for Academic Purposes ranging from beginner to advanced; for a total of five levels. The MWIEP also offers support and elective courses. In low to intermediate levels, students are required to take the support course for the specific level in which they are enrolled. Students in advanced levels are offered elective courses, which they can choose (or not) to enroll in. These elective courses offer extra practice with oral communication, grammar, academic vocabulary, community and academic involvement, and technology use in academic settings. However, many of the advanced students do not take elective courses because they are typically allowed to enroll simultaneously in the MWIEP courses and regular non-IEP university credits.

The student handbook for the MWIEP provides information on what students should expect at the MWIEP. For example, “active participation”:

Classroom exercises and activities are important in developing your skills in English. Participate actively in class. Ask and answer questions as your instructor allows and join in discussions and activities. The language of the classroom is English. Speak English in and outside of class as much as possible (MWIEP Student Handbook, ND, NP).

The Course

The focal course for this study was an advanced Listening/Speaking/Grammar for Academic Purposes class. This is the most advanced level of courses offered at the MWIEP. Due to the challenging nature of the interviews, the highest level of English proficiency seemed most appropriate. Additionally, many of the advanced students had been involved in the program longer than those at the lower levels. I saw this as an advantage for gathering a better understanding of language ideologies and practices in this type of class. A copy of the course syllabus is provided in Appendix A.

I chose a Speaking/Listening/Grammar class because of its focus on oral communication which meant that there would be ample opportunities for a variety of discourses, conversations, and discussions. The course observed included learning and language objectives such as, “can understand scripted and unscripted speech delivered quickly if the accent is familiar,” “can recognize how ideas are related in a linguistically complex presentation or lecture when signaled by discourse markers,” “can lead a discussion, expanding and developing ideas, if given time in advance to prepare,” and “can contribute to a conversation fluently and naturally, provided the topic is not too abstract or complex” (Appendix A: Course Syllabus). Thus, observing a Listening/Speaking course gave me a better opportunity (compared to a Reading and Writing course) to hear the kinds of discussions that students and teachers engage in. Because the course uses student learning outcomes related to oral communication, the class incorporates spaces for oral discussions no matter the teacher. In other classes, where oral communication is not part of

the learning outcomes (such as a Reading and Writing course), how group work, group discussions, and group activities are implemented varies according to each teacher.

3.3 Procedures

I set out to conduct a semester-long study that implemented classroom observations and interviews. However, because of the COVID-19 pandemic, the data collection phase was suspended. I stopped data collection seven weeks into the semester when the university and MWIEP moved to online instruction. Although the data collection phase was shortened, I was still able to conduct classroom observations for six weeks and conducted four interviews: three with students and one with the instructor.

With the instructor's permission, I visited the course the first week of the Spring 2020 semester to explain the study. I provided the students with consent forms that they took home to review at their own pace. These consent forms were also available on Blackboard (an online learning platform used by the instructor) for easy access. The consent form offered several options for participating:

- Students could choose to participate in the classroom observations.
 - If they agreed, they were then asked if those classroom observations could be audio recorded.
- Students could choose to participate in an interview one-on-one with me.
 - If they agreed, they were then asked if those interviews could be audio recorded.
- Students could choose not to participate in the study.

3.4 Participants

Instructor. Payton (pseudonym) has been teaching at this institution for 10 years. She holds both undergraduate and graduate degrees in English education. She has taught both in the United States and abroad. She has taught all levels of instruction (beginner to advanced) offered

at the MWIEP. I contacted her at the beginning of the semester because she was scheduled to teach the class I was interested in observing. I met with her to tell her about my study and to review the consent form. Payton consented to participating as the teacher in the study. More specifically, she agreed to allow me to observe her class and audio record the observations, and to interview her and to audio record and transcribe the interview.

Students. 14 students consented to participate in the study through either the classroom observations, interviews, or both. The table that follows provides an overview of the students who participated. The students who participated in both the classroom observations and interviews are bolded and a profile of them follows. The rest of the students participated only in the classroom observations; some of their names will come up in the next chapter in the classroom observation data.

NAME (Pseudonym)	L1 (first language)
Yale	Chinese
Callan	Chinese
Taylor	Arabic
Gray	Arabic
Rhian	Arabic
Ary	Arabic
Sage	Russian
Easton	Chinese
Sam	Chinese
Lane	Chinese
Mack	Chinese
Yami	Arabic

Val	Russian
Cory	Korean

Yale is an undergraduate student who has been at the MWIEP for one year. At the time of our interview, she was an undecided major. In addition to the advanced MWIEP Listening and Speaking class, she was enrolled in another MWIEP course and two classes outside the MWIEP. She referred to Chinese as her L1 (first language).

Callan is an undergraduate student majoring in accounting. She has been at the MWIEP for one year. At the time of our interview, she was enrolled in the advanced MWIEP Listening and Speaking class, another course at the MWIEP, and two undergraduate courses outside the MWIEP. She referred to Chinese as her L1.

Taylor is a graduate student in Early Childhood Education who has been at the MWIEP for two years. At the time of our interview, in addition to the advanced MWIEP Listening and Speaking class, she was enrolled in another MWIEP course, and a graduate level course outside the MWIEP. She holds a bachelor's degree in Early Childhood Education from a university outside the U.S. She refers to Arabic as her L1.

3.5 Data Collection

Semi-Structured Interviews. I interviewed three students outside of class time (see Appendix B for the student interview questions). I also conducted one interview outside of class with the instructor (see Appendix C for the teacher interview questions). My goal with these interviews was to learn about explicit and implicit language ideologies reflected through students' and the teacher's experiences as language users and teachers. My interview approach allowed flexibility in terms of the questions and the responses from the participants, providing me with opportunities to investigate both the implicit and explicit expressions of language

ideologies in this particular context.

Before data-collection, I took care to draft questions that took into account the inherent power dynamics that shape interviews. In this way, my interview questions were mindful of power and drafted so that they did not impose particular responses from the participants. In order to increase the validity of the questions, I discussed them ahead of time with members of my committee and vetted them ahead of my interviews with another graduate student, a professor outside the field of education, and with an IEP faculty member.

As is generally the case, additional questions/topics surfaced as I conducted the interviews. I approached these interviews as speech events within a speech situation (Mishler, 1986; Hymes, 1967). In that sense, the narrative told through the interview developed from the questions that are posed to the participants and other conversation that arises during the interview. Undoubtedly, the words, the context, and way of posing and meaning of the questions have an impact in the responses. This means that what develops from the interviews is a dialogue produced in conjunction between interviewee and interviewer (Mishler, 1986). This positioning and dialogue between interviewee and interviewer helped me think more reflectively about my role as the interviewer. As a researcher and a newcomer to the class, I knew it was important for me to pay attention to this positioning and the power dynamics it invokes. That is why I did not interview students at the onset of my study. Instead, I first conducted classroom observations, which enabled me to position myself as a more familiar figure to the participants.

The semi-structured interviews (Rubin & Rubin, 2012) were conducted between February 11 and March 4, 2020 (about 5 weeks into the study). The interviews were audio recorded, transcribed verbatim, and coded thematically (Braun & Clark, 2006; Boyatzis, 1998). The interviews were between 30-45 minutes long.

Classroom Observations. I conducted observations two times a week for a total of six weeks. The classroom observation data amounted to two hours of data per week. Visiting the class twice a week allowed me to get a deeper understanding of the interactions and relationships in the classroom and provided structure for my observations, which were documented through fieldnotes and audio recordings. During these visits, the focus was on the classroom discourses and language interactions. In addition, I observed the space—where people tended to sit and position themselves in the classroom; what resources they used to help with their language needs, and what resources were and were not allowed, and the reasons given for this.

During the observations, I took on an observer-as-participant role (Angrosino, 2007). Of course, if students asked me questions or engaged in conversations with me, I interacted with them more directly by engaging in conversations with them. Students interacted with me on several occasions, most often at the beginning of class. I tried to come into the class five minutes before the start and greeted those that had already arrived. We had conversations about multiple topics, including the weather, the Superbowl, and their schedules. Even though my presence undoubtedly influenced classroom dynamics, I tried to keep that to a minimum by sitting in the back of the room while I collected data.

My own process with writing fieldnotes evolved throughout the data collection. Most commonly, I began my fieldnotes by describing the context (date, time, place). The class I observed met for 50 minutes, but I was usually there at least 5 minutes before and 5 minutes after. I then took notes on the activities taking place (whole-class, individual, small groups). I worked on providing specific examples of the discourses used and the functions of the discourses and interactions. I recorded observable phenomena as much as possible (Emerson, Fretz, & Shaw, 1995). I noted who said what, to whom, when, and how. My own interpretations were

added as bracketed information, clearly marking a difference between what was said and my interpretations. The analytical process began as soon as the data collection started. When taking field notes, I created tables and charts (see Appendix D for an example) that helped me keep track of repeating language practices, language features, and ideas about how language was used and explained that I could refer to throughout the data collection and analysis.

When needed, the fieldnotes were complemented with illustrations such as the classroom layout and the seating chart (see appendices E and F). The most common seating arrangement was the students' chairs lined up in rows facing the front of the class where the teacher had a table in which she spread out her materials. A projector and a computer located at the front of the classroom were also used every day. Another prevalent arrangement was chairs in groups of three or four facing each other, not the front of the class/teacher. Following each observation, I spent at least 20 minutes immediately after, writing down my impressions and preanalytical interpretations of the events that I observed.

3.6 Data Analysis

A thematic analysis (Braun & Clarke, 2006) was conducted to analyze data from the three sources: the transcribed teacher interview, the transcribed student interviews, and the classroom audio and fieldnotes. Thematic analysis is a “foundational method for qualitative analysis” (Braun & Clarke, 2006, p. 78). It is beneficial due to its theoretical freedom, meaning that it can be used within a range of theoretical and epistemological approaches in a way that provides detailed-rich data (Braun & Clarke, 2006).

Thematic analysis allowed me to interpret a large quantity of data by first organically exploring themes in each individual data set followed by themes across the three data sets. The approach to thematic analysis that I adopted was deductive, meaning the analysis of the data was

driven by my “theoretical or analytical interest” (Braun & Clarke, 2006, p. 84) in language ideologies and language practices. In addition, I implemented a latent (or interpretative) level approach to analyzing the data and providing an interpretation of the overarching themes. Thematic analysis at a latent level “goes beyond the semantic content of the data, and starts to identify or examine the underlying ideas, assumptions, and conceptualizations – and ideologies – that are theorized as shaping or informing the semantic content of the data” (Braun & Clarke, 2006, p.84). Thus, a latent analysis of the data allows for a potential exploration of both implicit and explicit expressions of language ideologies and language practices as they are expressed in the data.

I followed Braun & Clarke’s (2006) six-phase process for thematic analysis: First, I familiarized myself with the data by transcribing, reading and re-reading the transcripts and fieldnotes, and listening to the audio files. Then, I generated initial codes using In Vivo coding (Saldaña, 2009). I chose this specific coding because it centered the participants’ experiences by using their own expressions and thoughts as guiding frames for the organization of the data. The codes I developed were used because they identified important and interesting features of the data (Braun & Clarke, 2006). The codes, thus, referenced the raw data, or the language, that was collected. This coding process is part of the analytical process in that the development of codes, then leads to the development of themes, which are the overarching patterns (Braun & Clarke, 2006). To code, I worked systematically within the data sets and then across the data set. This helped give “full and equal attention to each data item” (Braun & Clarke, 2006, p. 89).

I then began collating codes into potential themes. This new process, of theme development, focused on a broader level of analysis. Thus, in this step, the focus was the relationships between the codes and the themes. I ended this phase of the analysis with the main

themes and the extracts of the data that were coded for those themes. In order to accomplish this interpretation, I reviewed the codes and themes several times—following Braun & Clarke’s (2006) phase four of thematic analysis. Having reviewed and refined the themes, I defined them and named them. This fourth phase required that I review and refine the themes both within the data sets (teacher interview, student interviews, and classroom observation data) and across the entire data set. First, through a review of the coded extracts, I re-read the collated extracts, the codes, and the themes to make sure that the themes represented a pattern of the coded data. Second, I reviewed the codes and themes across the entire data set (what Braun & Clarke, 2006, refer to as the second level of reviewing and refining of the themes). Through this second level, my analysis helped examine the “validity of individual themes in relation to the data set” (Braun & Clarke, 2006, p. 91) and confirm that the themes provided an accurate representation of the data as a whole. Once the themes were finalized, I named them and defined them. Finally, I “produced the report” (Braun & Clark, 2006, p. 87) by selecting and analyzing the selected excerpts from the data.

3.7 Trustworthiness

Within qualitative research, a function of trustworthiness is that the research findings are interpreted and analyzed in a credible manner (Marshall & Rossman, 2016). In order to ensure credibility, the current study implemented data collection from different sources: classroom observations and interviews. By triangulating (Patton, 2002) the data, I looked for consistencies and inconsistencies.

The use of transcriptions adds another layer to the trustworthiness of the study. All formal interviews were audio recorded and transcribed. This meant that I could engage with the data on multiple occasions and did not have to rely on a one-time interaction or on mental notes

of events or interactions that took place. Because the classroom observations were audio recorded, I also was able to go back and listen to them many times.

I also engaged in peer debriefing (Lincoln & Guba, 1985) also referred to in teacher education literature as a “critical friend” (Stolle, Frambaugh-Kritzer, Freese & Persson, 2019; Fletcher, Ní Chróinín & O’Sullivan, 2016). Peer debriefing is defined as ways to “expose oneself to a disinterested peer in a manner paralleling an analytic session and for the purpose of exploring aspects of the inquiry that might otherwise remain only implicit within the inquirer’s mind” (Lincoln & Guba, 1985, p. 308). I engaged in this critical friendship via dialogue and debriefing with two fellow dissertating doctoral students to ensure further trustworthiness. Both students had experience conducting and analyzing research of their own and with other faculty. This dialogue and debriefing proved to be beneficial in thinking through my research, listening to and engaging with other perspectives, and working through my coding and thematic analysis in a way that was understood and agreed upon by others.

3.8 Researcher Positionality

As a multilingual language user, I have realized the importance in understanding and questioning the relationships between language ideologies and its use and the impact those have on our day-to-day interactions, lived experiences, educational experiences, and identity development. Moreover, as a language teacher, I have noticed that there is a need to further learn about students’ uses of language and how they perceive language teaching and learning. I selected to conduct this study at an IEP not only because I have insider knowledge about how they work, but also because IEPs play a defining role in many international students’ language practices and perceptions as they strengthen their academic English and transition to non-IEP classes.

I acknowledge that my own experiences as an IEP instructor, my own ideologies, and my understanding of how language and its practices are related to power may have influenced the interviews and observations I conducted. But as an IEP instructor for the past six years, I have learned and continue to learn about working with students from many different cultural backgrounds and have gained insights into how IEPs work. Both of these are advantages in being able to work with, observe, and interview students and teachers as well as having background knowledge of the overarching institution.

Chapter 4: Findings

This chapter presents the findings from the thematic analysis of the three data sets: the teacher interview, the student interviews, and the classroom observations. First, I present the codes and themes that emerged from a thematic analysis of each of the three data sets. I begin with the codes and themes that emerged from my interview with Payton, the instructor for the course. Following that, are the codes and themes from the student interviews with Yale, Callan, and Taylor. After that, I present the codes and themes from the classroom observations. To conclude the chapter, I present the across-the-data themes that surfaced across the data.

The analysis was deductive in nature. It was framed by the theories of language ideologies and language practices. Within and across the datasets, anytime words, phrases, or sentences explicitly or implicit suggested the presence of language ideologies about language, language use, language learning, language teaching, and language practices, these were coded.

4.1 Within the Data Sets

4.1.1 Payton's Interview

In this section, I provide excerpts from my interview with Payton that reflect implicit and explicit ideologies about language, language use, language learning, language practices, and language teaching. Please refer to Appendix C for the list of interview questions. In the examples that follow, I have bolded the key phrases that serve as codes.

Question 1: Can you give me an overview of your teaching philosophy?

I begin with a question I posed early to Payton in our 30-minute interview, “Can you give me an overview of your teaching philosophy?” Excerpts one through three reference this question. Payton explains:

1. I like to do journals. It's like a conversation between us, a written conversation. So **they tell me something about what they're interested in, or about their family, or**

something personal that nobody knows. Sometimes I look at their **grammar and fix it, but it's not for a grade**. It's just like talking to each other.

The first code, “they tell me something about what they’re interested in, or about their family, or something personal” centers a need to get to know students better through their interests. It also centers students as active participants in language learning through their conversations with Payton. The second code “grammar and fix it” reflects a prescriptive focus of language instruction and the need to correct language. Payton, however, claims “it’s not for a grade,” suggesting that it may be something she feels like she needs to do but not as a way to assess language. As a continuation to her previous response, Payton adds:

2. **Developing students’ background knowledge.** I like to start with that, because I feel it really **contributes towards their learning process**. So I **begin by asking questions**.

The codes in this excerpt suggest that students come in with valuable, resourceful “background knowledge” (information and experiences) from which language learning develops. By asking questions, Payton does not assume what students need to learn, instead, she inquires about what they already know; positioning her students as agentive members of the class. Then, she discusses students’ own role in their language learning:

3. I really think about how to build rapport with my students. I’m not saying that I let them do whatever they want, because of course you have to establish legitimate authority. You have to set expectations to set the tone of the class. But at the same time, **they’re equally responsible for their own**, you know?

The key code in this excerpt— “they’re equally responsible for their own”—explicitly positions students as active participants in their own language learning.

Question 2: Does the context of your teaching (setting, classroom, institution) impact your teaching?

The next two excerpts (four and five) reflect Payton's response to the next interview question, "Does the context of your teaching (setting, classroom, institution) impact your teaching?" This question was asked in order to help situate Payton's teaching context and to learn whether she thought it played a role in her pedagogy. She states:

4. It depends on what kind of **rules and policies** they have, regarding the **evaluation** and other things. How do they evaluate your work? What do they expect you to do?"

The codes in this excerpt emphasize language teaching as a practice that is influenced by structural institutional ideas such as "rules and policies" and "evaluation." Payton continues:

5. Here, the **SLOs [student learning objectives] have been established**. All you have to do is make sure you **achieve** those. So, I feel I'm **teaching to the test** most of the time. **I don't get that freedom to do whatever I want**. Like, I would really **want to know more about students, but I just don't have time**.

In this excerpt, Payton explicitly mentions notions that limit her own curricular practices. She states, "SLOs have been established," "teaching to the test," and "I don't get that freedom to do whatever I want." Because the SLOs have been established, language teaching for Payton requires that she focuses on achieving those objectives and has little time for anything else.

Question 3: What role do students' L1s or additional languages play in your IEP class?

Because I was interested in what role L1 (first language) might have on Payton's teaching practice (thus language use rather than language ideology), I asked, "What role do students' L1s or additional languages play in your IEP class?" Excerpt six demonstrates Payton's answer to this question. Payton explains:

6. I feel **L1 plays a bigger and more important role in lower levels than higher levels**. Because, **you don't have that kind of language when you first start learning the other language**, right? **For lower levels, I rely on translation a lot**. And you know, if the student is feeling lost and he is not able to understand a word, I

would probably ask another student to help him and translate that word. In addition to, of course learning that in English. **The student suddenly feels confident and comfortable because he knows the word now, he's not lost anymore.** But **high-level** students on the other hand, I think they **don't need as much L1 support in the class** because they **have that vocabulary, grammar and language to be able to perform.** So it depends a lot on your **proficiency level**, I think.

The codes in this excerpt hint at implicit notions of language differentiation (Gal & Irvine, 1995). For example, Payton says that, “L1 plays a bigger and more important role in lower levels than higher levels” and that “you don’t have that kind of language when you start learning the other language.” There is a clear distinction between L1 and the target language (English) and their ‘role’ in language instruction— “High-level students don’t need as much L1 support in the class because they have that vocabulary, grammar, and language to perform.” Proficiency level— “low and high” — often terms implemented in language instruction curricula — is used as a way to separate and measure language. The use of translation is seen as an important pedagogical tool for students who have a lower proficiency, but one that does not necessarily apply to higher level students because they have developed more language skills, “For lower levels, I rely on translation a lot...the student suddenly feels confident and comfortable because he knows the word now, he’s not lost anymore.”

Question 4: What role do students’ L1 or additional languages play outside of class? Do students rely on L1 outside of class?

Finally, below is Payton’s response to the last two interview questions, “What role do students’ L1 or additional languages play outside of class? Do students rely on L1 outside of class?” These questions were posed in an attempt to learn about Payton’s perspectives of students’ language use and its relationship to language learning. Payton says,

7. They do, a lot. And I think that’s, that’s a **problem**. Because, you know, most of these students, what I’ve noticed is **they like to form cliques**. And then they **like to be with people from their own country**. So **they don’t get that exposure** to the

language in everyday life setting. I think that's a very big part that's **missing**. So it really plays a big role. And I always tell my students, **one hour is not enough for you to develop that kind of language competence**. So **you need to go out**, make friends and you know, **use language** in other settings.

The codes in this excerpt reflect 1) ideas of L1 use—"form cliques," "like to be with people from their own country"— and 2) the reliance on L1 outside of class as a "problem"—"they don't get that exposure," "missing," "need to get out...use language." Additionally, Payton discusses another limitation of her teaching, time, as she notes that "one hour is not enough time" to teach and help students develop language competence.

Recurring Themes from Payton's Interview

From Payton's interview, four recurring themes surfaced. A first theme that surfaces in these data centers *students and teachers as active participants and partners in language learning*. First, Payton claims that she "begins by asking questions to develop students' background knowledge" (ex. 2). This reflects her own role as an active partner in students' language learning. It also reflects her positioning and understanding of her students as bringing in language learning resources as part of their background knowledge. By asking questions, Payton participates as a partner and positions her students as coming in with valuable information and lived experiences that aid their language learning. Additionally, Payton positions her students as active learners, "they tell me something about what they're interested in, or about their family, or something personal" (ex. 1) and "they're equally responsible for their own" (ex. 3). Payton addresses the need to set the tone for the class and to set high expectations, but she also positions her students as active participants in their own language learning experiences.

A second theme foregrounds *institutional guidelines* that Payton identifies as influencing her teaching practices (what she teaches and how she teaches) that shape her autonomy as a

language teacher. Many of these responses come from my direct question to Payton about the context of instruction impacting her teaching. In response, Payton expresses a lack of autonomy in her language teaching through the following expressions, “depends on what kind of rules and policies” (ex 4), “the SLOs have been established” (ex. 5), “teaching to the test” (ex. 5), and “I don’t get that freedom to do whatever I want” (ex. 5). These reflect structural notions of language acquisition that may limit what and how Payton can teach. Although these institutional guidelines restrict language teaching in some respects, they also guide language teaching to focus on the skills that the students need. Additionally, when discussing students’ language use, Payton claims that “one hour is not enough for you to develop that kind of language competence” (ex. 7) arguing the time given for classroom instruction is not enough for language development, thus students need to expand on the language instruction by studying and practicing outside of classroom instruction.

A third theme that surfaces in Payton’s interview data highlights notions of *language differentiation*. Expressions like, “L1 plays a bigger and more important role in lower levels than higher levels” (ex. 6) and “high level students have the vocabulary, grammar and language to be able to perform” (ex. 6) highlight notions of languages as separate in terms of first language usage and target language usage. Indeed, Payton references stages of language learning as separate by using hierarchical and ideological terms (many of which are used by the MWIEP) like “lower” (ex. 6) and “high” (ex. 6) and separating language instruction into separate proficiency levels for which pedagogy is different. For example, translation is framed as important for lower levels but not for higher levels (ex. 6).

The fourth theme that surfaces in the data reflects beliefs about the *correctness and appropriateness of language use*. Ideas about language correctness are explicitly portrayed

through Payton’s expression, “sometimes I look at their grammar and fix it” (ex.1). Such expressions point to general beliefs of prescriptivism in that the grammar of a language is something that needs to be correct. Ideas about language appropriateness are implicitly revealed by Payton’s expressions when discussing students’ L1s and their use of the home language outside of class, “that’s a problem,” “they like to be with people from their own country,” “form cliques,” “students need to go out and use language” (ex. 7)—positing that L1 use outside of class may reduce opportunities to practice English. Additionally, ideas about language use appropriateness are portrayed through Payton’s argument that, “high-level students don’t need as much L1 support in the class” (ex. 6), pointing at an implicit belief that posits L1 use as more appropriate in lower levels than in higher levels. These are ideas reflective of language instruction practices that emphasize the importance of practicing the target language, even outside of class, to increase language learning efficiency.

These four themes, 1) *students and teachers as active participants and partners in language learning*, 2) *institutional guidelines’ influence on teaching*, 3) *language differentiation*, and 4) *correctness and appropriateness of language use*, surface across Payton’s interview. Next, I present excerpts from the student interviews, highlighting key codes, and identifying their overarching, recurring themes.

4.1.2 Student Interviews

In the section that follows, I present excerpts from the three 30-45-minute interviews I conducted with Yale, Callan, and Taylor. Each participant was asked the same questions. Excerpts from the interview transcripts that reflect implicit and explicit expressions of ideologies of language, language practices, language learning, and language teaching are displayed in the following pages. Again, I highlight key words and phrases that serve as codes in the data. Then, I

present the overarching themes. Please refer to Appendix B for the list of interview questions. There were three main interview questions and a few follow-up or clarification questions discussed with the students.

Question 1: Can you describe your language use?

The first question addressed in the interviews with students was, “Can you describe your language use?” This question was asked to try to get a general overview of students’ language practices. Because of the broad nature of this question, I gave participants suggestions about context, such as with friends, family, teachers. Excerpts 8-19 are Yale’s, Callan’s, and Taylors’ answers to this initial question.

To begin, Yale explains her language practices by first talking about her language use back home:

8. I speak **Chinese** and **English**. At **home**, I speak Chinese **only**. We don’t say English at all in my country. I mean, we will learn it, but we don’t like speak. It would be so **weird. Like think about it, in like the Chinese society, and you are speaking English**. That’s what happen when I go back **home**. I tried all the Starbucks, but I don’t know the **Chinese name**. So I went to the Starbucks like, “**Can I have peach green tea lemonade?**” And they will be like, “**let me get someone who speaks English.**”

The codes here exemplify how, from the start, Yale refers to her language use in terms of national languages, “I speak Chinese and English” and “at home, I speak Chinese only.” Yale then explicitly demonstrates that languages are kept separate. First, she states, “at home” and then suggests it would be “weird” to speak English in Chinese society—referencing weirdness as a measure of appropriateness. She then references her experience attempting to order Starbucks in her home country and not knowing the Chinese name for her go-to drink. Yale tries to refer to her drink as she would in English but is not understood and is instead helped by “someone who speaks English,” again, pointing at ideas of language differentiation.

Yale then shifts to talking about her language use here as a student in the U.S. She begins by telling me she mixes English and Chinese with her Chinese roommates:

9. So we can **speak Chinese to each other**, but sometimes we will like **mix English too**. Sometimes we are having fun with each other... with Chinese roommates, we're like, "**Oh my god, your Chinglish is so good!**"

In this excerpt, the bold text references the code, "Chinglish." Yale positions Chinglish, an informal language practice of language mixing, as something that she does with her roommates. As friends, they have fun and praise each other's Chinglish. In contrast, Yale discusses differences between how she communicates with her teachers at the MWIEP versus how she communicates with her friends:

10. **I cannot curse in front of like professor or teachers**. But I'm like **cursing a lot in front of my friend**. Maybe I will talk like more **relax**. To my peer I'm like, "**Hey, what's up?**" And like **much more informal**.

In this excerpt, the codes exemplify Yale's use of different registers, "curse," "like more relax," "to my peer." With her teachers, she uses a formal register; with her friends, her language use is much more informal.

She further discusses "struggles" in language use:

11. Sometimes it's kind of struggle for me when I talk to my friend, too. He'll be like, "**is that kind of like**, I don't know, **American?** Where you like **high five** each other? High five and say like, "**hey, what's up?**"

In this excerpt, the codes explicitly reference some practices as effective in certain situations, for example saying "what's up and using a high five" with some of her American peers, but not with other peers. Yale exemplifies that her Chinese friend didn't understand why she high-fived him when saying "what's up". She adds:

12. When you see like this person speak the same language as you, you won't speak English to her. You won't speak English to that person, because **it would be so weird**. **Why do you have to pick that other language that we don't use at all?**

That's the problem. I get it when people is like annoying when you cannot understand them. But, it's like, that's the way for us to like **more convenient to talk, and easier to understand** each other. If you really want to know what we are talking about, you can just ask. We are not like, not gonna tell you. **I hate this when we speak another language in front of American, they will say like, "Hey, are you talking shit about me?"**

In excerpt 12, the codes explicitly demonstrate tension—"that's the problem"—surrounding having to speak English with someone who shares Yale's L1 which creates a language barrier. Yale argues that it is not convenient to do that. She further 'double-voices' (Bakhtin, 1981; 1986)—when arguing, "why do you have to pick that other language that we don't use at all?" and when discussing assumptions Americans make when others speak in languages other than English, "I hate this when we speak another language in front of American, they, will say, hey are you talking shit about me?" Both of these acts of double voicing portray Yale's agency in the ways she challenges monolingual language separation norms. Her use of double voicing reflects what she has heard others say regarding language expectations and use. She argues that she has certain reasons to use Chinese with certain people even in settings where she is expected to use English.

Next, excerpts 13-16 provide Callan's responses to the same, initial question, "Can you describe your language use?" She begins her discussion of her language use by stating the languages she speaks and that her language use is different at home. Callan states:

13. I speak **Chinese** and some **English**. But we don't use English to speak at **home**. Because we just **learn English for test**. We learn all the knowledge for test.

The codes in this excerpt foreground the emphasis on national languages, "Chinese and English". Additionally, the codes reflect the purpose for her language learning at "home"—that of "learn(ing) English for test." Callan referenced this test during our interview as the "university" "level 4" which she says is required for university students once they have started college

classes— “the university asks you to take an English test and you must pass it.” Many high school students in China also must take the *gao kao*—a standardized test that serves as a prerequisite for admission to higher education in China. This test also has a foreign language component with English being one of the languages that students can choose to be tested in.

Because Yale had brought up Chinglish in her interview, I asked Callan about it. She offers a different perspective:

14. Do you know Chinglish? **Chinglish** is to describe the pronunciation and **accent**. Chinese people... can I read? “There,” right? [points at paper and reads with no accent]. In Chinese [Chinglish], we will say, “zar”. They don’t use the tongue. I think it’s a **bad thing**. Because it sounds **terrible**.

The codes in this excerpt explicitly define Chinglish (in grammatical/phonetical terms) and position English pronunciation with a Chinese accent as a “bad thing” because it “sounds terrible,” thus situating Chinglish negatively. Next, Callan explains how her language use varies depending on whom she is talking to:

15. For **Chinese friend, I use Chinese**. Sometimes both. But for international friends, I have a lot of **international friends, I speak English and use English name**.

The codes in this excerpt explicitly address different usages of language. Callan argues that with “Chinese friends, she uses Chinese” and sometimes both (languages) as clarified in her next response. Then, she talks about using English to speak with her international friends and adds that with them, she uses an “English name.”

The ‘sometimes both’ from Callan’s previous response prompted me to ask what she meant by that. Callan then references mixing Chinese and English and provides an example¹:

16. *Callan*: We do that a lot. **Chinese and English. Like "presentation."**

¹ See Appendix G for another example of Callan’s language mixing. She shared a page from her journal. In this example, Callan portrays the use of Chinese, English, and images as interacting resources and modalities that all interact in how she communicates.

Marta: So when you talk to your friends, you say something in Chinese followed by “presentation” in English, and then more Chinese?

Callan: Yeah. Because **we don't know how to translate to Chinese**. And sometimes it **easier in English cause that is how we study** it. We can't find a specific word. So we use "presentation."

The codes in this excerpt point at instances in which language mixing is a common language practice for Callan—when there is no Chinese translation and when a concept is learned in English to begin with, Callan uses the English term to communicate.

Next, excerpts 17-19 are Taylor’s responses to the same initial question, “Can you describe your language use?” She, too, begins by describing her language practices back home. Taylor discusses using Arabic and highlighting a difference in the usage of standard and slang Arabic:

17. We speak **Arabic**. We mostly use **slang Arabic language at home**. **Not the standard**. The standard Arabic, you can find it in the book and sometimes people speak that way in the university, **in the school**. **Not really in informal space**. But **mostly we use informal**.

The codes in this excerpt point at Yale’s use of national language when explaining her language use, “Arabic” but also referencing registers. Taylor claims that at home, they use the “slang Arabic” while the “standard” is used in school, which are two very distinct forms of Arabic. Next, Taylor brings up language mixing. She referred to this mixing of languages as “broken language”:

18. I mean the use of mixing. It means **broken language**. That way is **not acceptable in my country**. Because **most of the people believe that, if you want to speak, keep one language**. If you want to speak English, go ahead and speak English. Maybe this is **not acceptable** because I mean, **fear that will affect negatively on children’s language**, so, they will **not master the right language**.

Taylor then contrasts language mixing as being a common practice in the U.S. context:

19. In the **United States, language mixing is part of my life**. Here we have the reason because we are **students**.

The codes in excerpt 18-19 demonstrate ideas regarding what is appropriate language use and what is not. The codes from excerpt 18 explicitly point at Taylor's positioning of language mixing, which is something that is considered "broken language" and therefore, "not acceptable." She argues that this may be because people "fear that it will affect negatively on children's language" or that children will not "master the right language." In excerpt 19, she switches to the U.S. context, and argues that "in the United States language mixing is part of my life" and posits that as students, there are reasons to use language mixing.

Question 2: Is there a language policy in class?

Next, the three students addressed the second interview question, "Is there a language policy in class?", excerpts 20-22 address this question. This question was asked in order to get a better understanding of the language choices that were authorized in the classroom.

Yale argues that:

20. **Kind of.** Because, I feel like when she [Payton] pair us together in the group, like she **never put me with like other people who like speak same language.** But **I use just some. I need to use Chinese in class.** Some people will ask me question, and I have to explain. **I explain Chinese because I think that's an easy way to him to like understand.** When I say Chinese to him, he's like, "Oh, okay, I got it."

The codes in excerpt 20 foreground Yale's vision of an implicit language policy in how Payton groups the students, trying not to pair students who share L1s. This is Yale's perspective of a language policy. During my classroom observations, I did notice several instances in which students from the same L1s were grouped together in class. Yale then argues that, "I use just some. I need to use Chinese in class." When people ask her questions, she posits that she needs to use Chinese to help her classmates understand the material.

Next, Taylor responds to the same interview question, "Is there a language policy in class?", by talking about her use of Arabic:

21. **To be honest, sometimes I use Arabic.** But between the classes mostly. Maybe in the hall. **Once I get in the class, if I just discuss with my friend.** Like for example, today, after we finished from the test, uh, **we just discussed the test** while we walk in the hall. **This is my belief that learning English depending on what I do.**

In this excerpt, Taylor does not explicitly say that there is a language policy. She does start by saying “to be honest, sometimes I use Arabic” which points at a hesitation in discussing her use of Arabic in class. Then, Taylor shares that learning English is directly related to what she does.

Next, Callan addresses the same question, “Is there a language policy in class?”, by saying:

22. Callan: **The teacher don't allow us to use Chinese to talk.**

Marta: In your MWIEP class?

Callan: Yeah.

The code in this excerpt, “the teacher don’t allow us to use Chinese to talk” points at an explicit claim by Callan that argues the presence of a language policy that limits L1 use.

Question 3: What is standard English?

Finally, the students responded to the final interview question, “What is standard English?”, excerpts 23-26 provide Yale’s, Callan’s, and Taylor’s answers to the final question. This question was asked to hear students’ perspectives of notions of language standardization as it was something that had been discussed in class.

Yale’s response follows,

23. **I don’t exactly know** what is standard English, because the **people around me, I don’t think they speak standard English either.** Because **most people around me, like Asian, or like Chinese American and Korean American.** Like they have **accent.** So sometimes I have like confused with all what they say.

In this excerpt, the codes signify implicit ideas about who speaks standard English and who does not. Yale claims that the people around her do not speak standard English because they have accents. She continues,

24. **I have an American friend, but I don’t think they speak standard English at all.** **Because sometimes their grammar is wrong, like me.** Like: **he don’t,** instead of he

doesn't. So, I think that **standard is like correct grammar, like good pronunciation, like Google Translate.**

In excerpt 24, the codes point at ideas of language correctness and their relationship to standard English. Yale claims that for language to fit under the category of standard English, then it has to be “correct grammar, good pronunciation,” similar to the language from “Google Translate.” She also refers to her own grammar as wrong.

Next, Callan responds to the same question, “What is standard English?”, by stating that,

25. I don't know. Because I think there is a standard English. Because, um, I learn from the class that United States have many **dialect**. But I didn't have experience. I think it's really different. **It might be related to how we talk to different people.** It's not same. My friends and my teachers. Like for example like, email. **When you email a professor, and you need to, um, to type more respect. And when you're typing to a friend, and you just need to type, like no problem. Just "np."**

The codes in excerpt 25 highlight notions of register and Callan's awareness of it. Callan references dialect, email, and, friends and discusses how language use differs in those contexts.

Taylor's explanation of standard English follows,

26. The standard English I understand is the **formal language that people speak in any academic setting**. Standard English will help me in **my academic study** but also, I mean the **nonstandard English, which is the slang language. Coming outside.** Which is also the thing that I need.

The codes in excerpt 26 highlight how Taylor references notions of register; defining language as “formal in academic settings” and “non-standard language as slang.” She then claims that she needs both kinds—standard for “academic study” and slang for “coming outside.”

Recurring Themes from Student Interviews

Theme 1: Appropriateness of language use in terms of space

The first theme that surfaces across the student data reflects beliefs about the *appropriateness of language use in terms of space*. The students make connections between ideas that characterize language as appropriate in terms of space; with some language use

characterized as appropriate in some spaces, while positioned as inappropriate in other spaces. For example, Yale claims, “It would be so weird. Like think about it, in like the Chinese society, and you are speaking English” (ex. 8). Taylor argues that, “In the United States language mixing is part of my life” (ex.19) while claiming that, “the use of mixing. It means broken language. That way is not acceptable in my country” (ex. 18). Callan claims that in class, “the teacher don’t allow us to use Chinese to talk” (ex. 22) highlighting notions of what language is appropriate in the classroom space. Taylor argues that, the “formal language is what people speak in any academic setting while the “slang language is the non-standard” or what gets used for “coming outside” (ex. 26), pointing at ideas of language inside academic settings and outside such contexts.

Theme 2: Appropriateness of language use in terms of audience

The second theme that surfaces across the student data reflects beliefs about the *appropriateness of language use in terms of audience*. Yale claims that, “I cannot curse in front of professor or teachers...But I’m like cursing a lot in front of my friend” (ex. 10). Callan claims that, “when you email a professor, you type more respect and when you’re typing to a friend, no problem. Just n.p. (ex. 25). Through expressions like, “Oh my god, your Chinglish is so good!” (ex. 9), the framing of Chinglish becomes one that serves as a playful and meaning-making use of linguistic features, when Yale is able to use it with her Chinese roommates. In another example, expressions like, “for Chinese friend, I use Chinese. Sometimes both. But for international friends, I speak English and use English name” (ex. 15), Callan argues that language use is influenced by who it is they talk to; even influencing her choice of name.

Theme 3: Explicit relationship between language practices and communicative effectiveness

A third and final theme that surfaces across the student data highlights an *explicit relationship between language practices and communicative effectiveness*. This theme highlights how students' language choices are influenced by a desire to achieve effective communication. For example, Callan claims that using Chinese with others who speak Chinese is “more convenient to talk, and easier to understand” (ex. 12). Callan demonstrates that she uses language mixing strategically when there is no translation or when she learns something in English, such as when explaining “presentation” (ex. 16). Yale further argues that sometimes she needs to use Chinese because, “I explain Chinese because I think that’s an easy way to him to like understand” (ex. 20). Taylor, too, says sometimes she uses Arabic to talk about things like the “test” but tries to do it only in between classes or when in the “hall” (ex. 21). However, the use of such practices is not always possible due to expectations, assumptions, and constraints. Yale exclaims, “I hate this when we speak another language in front of American, they will say like, “Hey, are you talking shit about me?”” (ex. 12) explicitly pointing at problems she faces related to her language use.

I have now presented the codes and themes for the student interviews: 1) *appropriateness of language use in terms of space*, 2) *appropriateness of language use in terms of audience*, and 3) *an explicit relationship between language practices and communicative effectiveness*. Next I present the codes and themes that surfaced in the classroom observations.

4.1.3 Classroom observations

In this section I provide an overview of the data that emerged from the classroom observations. New names of students will come up who participated in the classroom observations but not the interviews. Due to the large amount of data from the classroom

observations, I present the overarching themes that surfaced followed by the corresponding excerpts. I do this so that the findings are easier to follow. For each theme, I provide excerpts from the classroom observations as well as the bolded key codes that surfaced in relation to implicit and explicit expressions of ideologies about language, language use, language learning, language practices, and language teaching.

Theme 1: Language is conceptualized through opposing binaries

A first theme that surfaces through the classroom observations is *language is conceptualized through opposing binaries*. This theme is evident in excerpt 27, which is taken from the first week of classroom observations. It came during a whole-class activity in which Payton and the class were going over vocabulary words. One of the vocabulary words was non-standard:

27. Payton: So let's quickly talk about the meanings of the words and then you will practice with the words at home. So how do you say the first word here? **Non-standard, what does that mean?**

Yale: **not regular.**

Payton: Okay. So **we say standard language versus nonstandard. Standard is something that's used or spoken by most educated speakers.**

The codes in excerpt 27 highlight a common way that language was described in the classroom. Language was framed through dichotomous, binary terms, “standard versus non-standard” with educated people being tied to the standard.

In another example, during the first week of classroom observations, Callan and Yale were discussing something together. During the interaction, I heard the use of both Chinese and English. Payton asked the following rhetorical question to the whole class:

28. Now, if your partner speaks your native language, which language will you use when you're discussing in class? **Even if the other person understands your native language, you would still use English to discuss.**

The codes in this excerpt again explicitly position language as separate binaries: native language versus target language (English) and point to notions of language differentiation (Gal & Irvine, 1995).

During the second week of observations, explicit connections among directness, indirectness, and politeness were made. In these examples, Rhian and Lane, two students who participated in the classroom observations but did not participate in the interviews, join the conversation. Rhian is an undergraduate student whose L1 is Arabic and Lane is an undergraduate student whose L1 is Chinese:

29. Payton: Now let's talk about that, how can you confirm or clarify information?

Rhian: You can say, what do you mean by that?

Payton: Okay that is **very direct form**. If I am trying to confirm, I could do it **indirectly** by repeating, paraphrasing what the other person is saying and then use the question, right?

The codes in this excerpt demonstrate how binary ideas encompass not only national languages, but also direct and indirect functions of language.

In the next excerpt, connections between indirectness and politeness were made:

30. Payton: So, the first point is establish your claim. What does that mean?

Taylor: State your claim.

Payton: Good! So, do you have to use "in my opinion"? No! Just start **directly**.

Rhian: You could say, "**I'm not sure.**"

Payton: So what does that mean when a person says I'm not sure?

Lane: Disagreement? **Indirectly?**

Payton: Exactly. So **when you don't agree with the person talking, you will very politely say "I'm not sure."** And then you say your point of view. Sometimes it's **indirectly said, more polite**. So that's a **very good way of disagreeing with someone very politely**.

Excerpt 30 brings forth codes that center language binaries in terms of directness and indirectness and politeness and impoliteness. On the one hand, students are encouraged to start directly. On the other, students are exposed to ideas about using indirect language to politely disagree with someone.

The following example from week three exemplifies a need to clarify what language can be used for—whether it is appropriate for oral versus written purposes:

31. Payton: Sometimes, some speakers also use, 'in a nutshell'. What does that mean? In a nutshell, it's a very common expression. To summarize at the end.

Taylor: **Can I use that in writing?** In a nutshell?

Payton: **Only for speaking.** Specially discussions, classroom discussions.

The codes in this excerpt demonstrate, again, a dichotomy in functions of language. In this case, language is separated into language for speaking and language for writing; with some expressions being more appropriate for speaking than for writing.

During the fifth week of classroom observations, Cory and Easton were working together on vocabulary. Cory and Easton are two students who participated only in the classroom observations. Cory is an undergraduate student whose L1 is Korean. Easton is a graduate student whose L1 is Chinese. What follows is the interaction that took place:

32. Payton: So when you find the word meaning...**should you really be translating?** (Cory and Easton had translated several vocabulary words in their books.)

Cory: Noooooooooo!

Payton: What should you do? **Where is English here?** (Again, pointed at his textbook.) **This is Korean.** I know the circles. And **this is Chinese** (and pointed to Easton's textbook). **I don't want to see this.**

This excerpt brings us back to the focus of language binaries in terms of first/national languages and target language. The codes signify an explicit belief of languages needing to be kept separate

that is reinforced by Payton’s comment, “I don’t want to see this,” through which the use of translation and L1s is unauthorized.

This initial overarching theme, *language is conceptualized through opposing binaries*, centers descriptions of language through its use and the ways it was taught in the class. For example, expressions such as, “we refer to standard versus non-standard language” (ex. 27) point at opposing binaries in language. Other expressions such as, “very direct form” (ex. 29) and “indirectly” (ex. 30), “can I use that in writing?” (ex. 31), and “only for speaking” (ex. 31) characterize language as working in separate ways and serving different functions. Through other examples such as, “even if the other person understands your native language, you would still use English to discuss” (ex. 28), “should you really be translating?” (ex. 32), “this is Chinese...this is Korean...I don't want to see this” (ex. 32) explicit expressions about the separation of languages and language differentiation are manifested.

Theme 2: Students' use of heteroglossia

A second theme, *students' use of heteroglossia*, surfaces throughout the classroom observations. In the classroom observations, students demonstrated an awareness and use of different genres, varieties, dialects, and social uses of language—exemplifying the multiplicity of voices present within language. Students engaged in register shifting by using different words/tone/body language for different circumstances. Students also talk about the importance of accents and dialects. I provide some examples below.

During week three of the classroom observations, Sam came into class wearing a black Metallica t-shirt and black leather bracelets. Sam is a student who participated in the classroom observations but not the interviews. He is an undergraduate student whose L1 is Chinese. Cory, who is good friends with Sam, pointed at Sam’s shirt and bracelets but did not say anything. At

the end of class, once Payton and the rest of the students were wrapping up and zipping up their backpacks, Cory came up to Sam:

33. Cory: What happened to your left hand? (He said this while pointing at Sam's wrists and laughing)

Sam replied by laughing and saying: **You know, man!** It's just a bracelet!

Cory responded: Yeah (laughing) I know. **Don't say that here. Let's talk more outside.**

The codes and this interaction show Cory's and Sam's use of different registers and point to an implicit understanding that words like "man" or informal speech are not necessarily fitting for classroom discourse. Cory is aware of this and of Payton's presence (and maybe mine), therefore wants to continue the conversation outside.

In the second example, Lane, Sam, and Taylor were having a group discussion in which they were practicing leading and facilitating a group discussion and were discussing different aspects of language. This interaction came during week four:

34. Taylor: Actually, **if we lost our accent we lost our identity.** Your accent tells others where you are from. Also, our **culture** and the feeling that where you are. If we lost our accents, it means everyone will be the same.

Sam: I think if I am the government of this world. I want everyone to speak the standard.

Lane: Actually, the government should not only have standard. They should allow **accents and dialects because that is people's culture! It's not a conflict.** Another reason, diversity.

Sam: **What is diversity?**

Lane: Diversity is they have a lot of different people here.

Sam: **Please use Chinese.** (laughs)

Lane: (Shifts to Chinese and explains the meaning of diversity.)

Sam: **Ahhhh yeah. I know.**

In this interaction, there are two points being made by the students. First, the codes, "If we lost our accents, we lost our identity" and "they should allow accents and dialects because it's

people’s culture” echo students’ understanding that they use different language varieties and that their language use is interconnected to their identity. In the second part of the interaction, where Sam asks Lane to “please use Chinese” because he is not sure what she means by diversity, there is also a shift in language that helps him quickly arrive at the point that Lane is trying to make.

In another example, during week five, Payton introduces tag questions and explains how to use them. The interaction took place during a whole-class discussion:

35. Payton: Another type of question that you should be aware of. Tag questions. Read the examples here, you haven't asked any probing questions, have you? You're the next discussion leader, aren't you? These types of questions are called tag questions. Do you know what tag means?

Lane: Always **on Facebook. You will tag someone.**

Payton: Perfect example, on Facebook and Instagram you tag people. So, what does that mean? What do you do?

Lane: **Mention them.**

Payton: Mention, yes. Or you attach, right? So you’re attaching something to one thing.

In this excerpt, Lane uses her knowledge about other styles of language, for example, social media lingo, to try to get at the understanding of tag questions. Specifically, she makes a connection to how “on Facebook, you will tag someone.” Payton builds on this knowledge, which most of the students are likely to share as users of social media, to teach tag questions.

Through this second theme, students foreground the use of multiple speech genres. Sometimes there were shifts in registers, but students also use knowledge of language varieties/styles to be able to draw connections to certain meanings as portrayed in excerpt 35, where Lane uses social media lingo to draw connections between “tag” and “tag questions.” Through discussions about “dialect” and “accent” in excerpt 34, students’ highlight that those are important language varieties to use that are tied to their “identity” and “culture.” Additionally,

through shifts in language, such as the example from excerpt 34, where Sam asks Lane to “please use Chinese,” students shift languages to achieve a quick understanding of the situation. Finally, in excerpt 33, Sam and Cory use discourses like, “you know, man!” “don’t say that here” and “let’s talk more outside” and exemplify their awareness of differences in register and their appropriateness inside and outside of class.

Theme 3: The use of intonation to convey meaning

A third theme, *the use of intonation to convey meaning*, surfaces throughout the classroom observations, students used intonation to convey meaning and to portray shock, interest, relief, surprise, and irony. This demonstrates the importance of looking at language use as a process embedded with many different aspects, not just structures, form, and grammar. One such example comes from an interaction involving small talk. The interaction took place during the first week of classroom observations. Payton asked the students how they were doing and didn’t get much of a response from anyone:

36. Lane: [reading the silence from the rest of the classmates steps in] I like the sunshine today. It makes me feel good. But I heard it's gonna snow again.
 Payton: Yeah, I heard that! How much? I don't know. Do you guys know how much?
 Several students: No, no
 Lane: When is the coldest weather in this town?
 Payton: I think it's January.
 Lane: **Really?!?! (rising intonation-- surprised and relieved). Oh so, this is the worst part!**

The code in this excerpt highlight Lane’s use of intonation to express surprise and relief when talking to Payton about the cold weather.

Another example of added meaning through intonation as part of students’ language practices took place during my third week of classroom observations:

37. Payton: Right. Okay, for tomorrow, I want you guys to do something at home, watch a video, learn something, come back and teach me.
 Yale: **Teach you?!? (elongated rising intonation-- shocked and interested)**

Payton: You'll come back and share the main points of what you learned. Okay? So be prepared. Tomorrow's class depends on it.

Taylor: **OMG!!!! (elongated rising intonation-- excited/nervous).**

In this excerpt Taylor uses intonation as a reaction to Payton wanting her students to teach her about the videos they will watch for homework. Taylor portrays excitement and nervousness through her rising intonation.

In another example, during week five of classroom observations, Cory uses an ironic/playful tone to engage in sarcasm. This example took place at the beginning of the class as some students were still coming in. Payton had several pieces of paper in her hand and was getting ready to pass them out to the class:

38. Payton: I have your enrollment letters here.

Cory: **Ohhhh, scary stuff! (sarcastic/ironic tone)**

Payton: You know it's not scary! I'm just going to pass it out. It's important information for you.

Cory: Just kidding!

In this excerpt, Cory uses rising intonation to express sarcasm and irony when reacting to the enrollment letters that Payton was about to pass out to the class.

Through this third theme, students exemplify their *use of intonation* that helps them express different meanings and emotions—adding important meaning to their expressions. For example, they use intonation to exemplify surprise and relief (ex. 36), shock, excitement, and nervousness (ex. 37), and to express sarcasm and irony (ex. 38). The use of intonation was significant because it portrays value-laden components of language and communication (Bakhtin, 1984).

Theme 4: The use of humor to convey meaning

A fourth theme, the *use of humor to convey meaning*, surfaces in the classroom observations. I provide several examples of the use of humor, which was prevalent throughout

the classroom observations. First, in this excerpt from week two, Payton was walking around as the students were seated in groups. They were supposed to be working on filling out and checking vocabulary exercises from their textbook. Cory and Easton were working together and there was a lot of giggling going on.

39. Cory: **Oh** (laughs)

Easton: **Ohhh** (laughs and mimics Cory)

Payton: Why are you guys always talking in sync? You always repeat what Cory says?

Cory: **Musicians!** [Both Cory and Easton are music majors.]

Payton: Musicians, so you always go in sync?

Cory: Yeah (laughs). Easton is my **echo!**

Payton: Oh, so, Easton you should change your name from Easton to Echo!

Cory: Yeah, change it! Because we can always teamwork! (laughs)

In excerpt 39, the codes as well as the rest of interaction signify humor through a play on words and joking. When Payton brings up the fact that Cory and Easton often say the same things, Cory responds by saying that they are both musicians and each other's echoes.

During another interaction in class in week three, Gray combined humor and body language as a way to engage with Payton. Gray is another student who participated only in the classroom observations. He is an undergraduate student whose L1 is Arabic. Payton came up to Gray because he was working with Easton, Cory, and Sam on a group activity. From across the room, though, you could hear lots of laughing and the group was louder than the rest.

40. Payton (to Gray): Are you guys focused?

Gray: Yes (**smiles and giggles. Looks up at Payton then back towards his friends and continues to laugh.**)

Payton: Really?

Gray: **Why you don't believe me? (Jokingly) (Gray has a big smile on his face and continues looking around at everyone)**

Payton: Cause you have a notorious smile.

Gray: What does it mean?

Payton: Mischievous

Gray: **Ok I won't smile anymore (giggles, smiles, looks at his friends).**

Payton: No, I don't mean I don't like it. You're a happy guy. It's good.

In this excerpt, Gray uses humor as he plays with words and with body language. In the end, Gray's laughing, smiling, and giggling shifted the interaction to be about who he is as a "happy guy" and not about the fact that as a group, he and his classmates were not doing what they were supposed to be doing.

In another instance, during week five of the classroom observations, humor was used as a language practice as part of students' languaging to create meaning. Payton and the students were talking about how to look for research sources that are current, relevant, have authority, are accurate, and are related to the purpose of the research.

41. Payton: what's the name of the test?

Students together: CRAAP

Payton: But it's not really crap! (laughs alongside her students). What does it stand for?

Students together: Currency, Relevance, Authority, Accuracy, Purpose.

Payton: Right, so let's talk about authority. Let's say you **have a medical emergency. Who would you take medical advice from? A housewife or a doctor?**

Cory: **A housewife** (giggles and looks around at everyone)!!! (Everyone laughs.)

Payton: But who has more education in the field? Let me rephrase the question.

Students: Doctors.

Payton: Of course, doctors.

The codes in this excerpt, together with the rest of the interaction, highlight how language practices emerge in ways to contextualize meaning. Cory uses humor by exclaiming that a housewife would give better medical advice than a doctor in a medical situation. Cory's way of playing with language demonstrated that Payton's question was somewhat ambiguous-- for which Payton later rephrases her question to be more straightforward.

The fourth and final theme of the classroom observations exemplifies *students' use of humor*; demonstrating the complexity of language use beyond form, correctness, and appropriateness. In excerpt 39, Cory and Easton use humor to refer to each other as "echoes" because they are both "musicians" and are always in sync. In excerpt 40, we see how Gray is

able to combine humor and body language in a way that helps shift the focus away from his task engagement. Finally, in excerpt 41, Cory uses humor to reflect different ideas about who is more apt to give medical advice-- a doctor or a housewife. The use of humor in the classroom space demonstrates the complexity of language and communication, highlighting how processes of communication are achieved through language practices that are multimodal—combining spoken and written words, with gestures, sounds, and body language.

The first theme, language is conceptualized through opposing binaries centralizes the ways language was talked about in structural, binary terms. The next three themes, students' use of heteroglossia, the use of intonation, and the use of humor display features of language use that portray a dialogic perspective of language. It is through the interactions that took place that the dialogic perspective is enhanced. It is interesting to note that this display of language is represented in the classroom discourses and classroom interactions of this MWIEP class. Students' use of heteroglossia exemplifies a diversity of voices and styles of discourse. Students' use of intonation to add meaning to their expressions highlights their understanding of the relationship between the social, cultural, and linguistic meaning of words. By using intonation to express meaning, the students demonstrate that language is embedded within complex relationships and notions that surround language and its users. Through the use of humor, students position themselves as active, agentive users of language in that they build relationships with those in the class, are able to poke fun and joke with each other, and have the authority to do so in the class.

4.2 Across the Data Sets

I then reanalyzed all of the data across all three datasets—the interview with Payton, the student interviews with Yale, Callan and Taylor, and the classroom observations. I re-read the

entire data set, the codes, and the excerpts in order to see whether new or different themes related to implicit and explicit ideologies about language, language use, language learning, language practices, and language teaching surfaced more readily or with higher frequency or salience when looking at the data as a whole. The analysis of the data as a whole is important because it can provide different information that was not visible within the data sets (Braun & Clarke, 2006). I found two main themes shared across the two sets of interviews and the classroom observation data. I present these shared themes in the section that follows.

4.2.1 Language Differentiation

Through the classroom observations and interviews, language and its use were differentiated implicitly and explicitly through binary distinctions, prescriptive ideas about the correct use of language, and monolingual ideas about the separation of languages.

Language differentiation through binary categorizations. Language use was explicitly differentiated in terms of binary notions. In the interviews, Taylor explained Standard English through binary codes, “classroom language/standard English as formal and outside of class language as slang/informal” (ex. 26)—creating a binary distinction in terms of formality. In Payton’s interview, she refers to English proficiency in terms of binaries— “high” and “low” (ex. 6), with the levels playing a role in classroom practices and pedagogy. This was paralleled by discourses in the classroom observations that positioned standard as “something that's used or spoken by most educated speakers and non-standard version is a language that's not used or not spoken by most people” (ex. 27). In the classroom, language learning took place in binaries. Students asked questions like “can I use that in writing?” (ex. 31). Language was explained as being “polite” or “impolite” (ex. 30), “direct” or “indirect” (ex. 29). Such expressions and discourses foreground implicit beliefs that language easily fits into autonomous and separate

categories without much explanation of the ideological complexities that surround the categorization of language. Furthermore, an overuse of binary conceptualizations of language can suppress the complexity of language use.

Language differentiation through prescriptive categorizations. Language was also differentiated in terms of prescriptive categorizations of language correctness. In the interview with Payton, she claims that she looks at “their (the students’) grammar and fix it” (ex. 1), explicitly pointing at prescriptivist notions that call for a correct use of language—which she does try to challenge by saying she corrects students’ grammar but not for a grade. In the classroom space, the correct language was English. Additionally, in the interviews, Callan claims that Chinglish, what she refers to as the way Chinese people try to speak English but with an “accent” is a “bad thing because it sounds terrible” (ex. 14). Yale, during her interview, refers to her grammar as wrong (ex. 24) and argues that the people around her, mostly Asian and Asian Americans do not speak standard English because of their “accent” (ex. 23). All these ideas implicitly reference ideas about the existence of a correct and clean way of using language that sets it apart from other incorrect usages of language.

Language differentiation through language separation. Additionally, language was explicitly differentiated in terms of a separation of languages; highlighting the influence of monolingual norms. In the teacher interview, Payton argues that, “high level students don’t need as much L1 support in class because they have that vocabulary, grammar, and language to be able to perform” (ex. 6). This posits that L1 is something that is needed for lower level students, but not so for higher level students. In the student interviews, students differentiate languages by defaulting to their use of national languages. Yale, Callan, and Taylor referred to their language use immediately as “Chinese,” “Arabic,” or “English” (ex. 8, 13, 17). Throughout the classroom

observations, it was observed that references to native language were also present in the classroom activities, in opposition to target language (English). For example, explicit comments were made about keeping languages separate. During group activities throughout the classroom observations discourses like, “even if the other person understands your native language, you would still use English to discuss” (ex. 28) played an important role in the classroom expectations and language practices that were authorized.

This separation of languages was further exemplified through discourses about translation. In the interviews, translation was framed as a useful language practice for “lower level” students who may feel lost or unable to understand to help with confidence and comfort levels (ex. 6). Once students reached a more advanced level of proficiency, like those in Payton’s class, it was expected that the languages be kept separate. According to Callan, in her interview, “the teacher don’t allow us to use Chinese in class” (ex. 22). During the classroom observations, explicit comments by Payton like “should you really be translating?” “where is English?” “this is Chinese. This is Korean... I don’t want to see this” (ex. 32) were made, reflecting ideas about language differentiation and language learning expectations.

4.2.2 Limitations on Language Use and Language Teaching

The data also revealed a notion of language use and teaching as being limited, which was expressed both implicitly and explicitly. The way language was talked about, used, or taught, foregrounded limitations on language use according to audience and space.

Limitations based on audience. Language was limited in terms of audience. In the interviews, for example, Yale claims, “I cannot curse in front of professor or teachers...But I’m like cursing a lot in front of my friend” (ex.10). Callan has a similar way of thought in her expression, “when email professor, type more respect...With friends just n.p” (ex. 25). These two

examples highlight explicit references to how language is appropriate to use with friends but inappropriate to use with her teachers. Callan claims, “for Chinese friend, I use Chinese. Sometimes both. But for international friends, I speak English and use English name” (ex. 15), pointing at how she adjusts her language and her name to different audiences.

Limitations based on space. In terms of space, Payton’s language teaching was limited by the rules and policies in place at the MWIEP. Payton comments on how she often feels like she is teaching to the test because the SLOs have been established. As explained earlier, the influence of established SLOs may sometimes feel as a limitation but may also work as guiding benchmarks and goals in the context of language learning and teaching since they are likely to measure language skills that students need to develop. Payton also talks about the influence of the “policies” and “rules” that she must follow that shape her instruction (ex. 4-5). For the students, this theme revealed notions about where certain language use is appropriate or not. For example, in the interviews, students talk about their language practices in relation to their home countries and the United States. First, students refer to their “home” countries (ex.10, 16, 20) and contrast their language practices there to how they use language here. Yale discusses how “weird” it would be to speak English in Chinese society” (ex. 10) and the difficulties she has when she tries to order a “peach green tea lemonade” in Chinese by going with the English name as a reference (ex. 8). She also reveals an awareness of the interconnectedness between language and audience by explaining that her Chinese friend didn’t understand why she high-fived him when saying “what’s up” (ex.11). Taylor also frames language mixing, in her case Arabic and English, something that is “not acceptable at home” and as “broken” (ex. 18).

In contrast, when students refer to the U.S. and the MWIEP, Yale, Callan, and Taylor all reveal that as language learners, language mixing becomes a common and useful language

practice *here* and thus should be permitted in the class. Such a belief and practice stand in contrast to the negative perceptions of language mixing back home. According to Taylor, “In the United States language mixing is part of my life. Here we have the reason because we are students” (ex. 19). Callan, too, mirrors Taylor’s belief that language mixing becomes an acceptable language practice by providing the example of “presentation” which she explains she uses when talking in Chinese because “we don’t know how to translate to Chinese...and sometimes it easier in English cause that is how we study it (ex. 16). Chinglish, too, *here*, gets framed as a language practice that the students use when “having fun with each other” (ex. 9) highlighting how a language practice like language mixing can help in their learning experiences. These ideological perspectives show students’ notions of adjustment and an awareness of where some language skills may prove to be more effective and where they may not.

Finally, language was limited by space in relation to inside and outside of class. This differentiation between language for class and language for outside of class was present in the interviews in Payton’s concern for an over-reliance in first languages (ex. 7) where she says students like to form cliques with people from their own countries and sees that as a problem (ex. 7). Through the interviews, students differentiate language use inside and outside of class as standard vs. non-standard: “standard English is the formal language of academic setting...non-standard is the slang,” (ex. 26), framing a distinction between language use inside of class. Through the classroom observations, Cory and Sam also exemplify how they may implicitly view more informal speech, discourses such as “man” as something that is not necessarily appropriate for the classroom space (ex. 33). The students thus point at how notions of formality and informality and their appropriateness (or lack of thereof) within educational spaces restrict language use.

In summary, I have now presented the major findings of the thematic analysis of the data within data sets (teacher interview, student interviews, and classroom observations) and across the data sets. In the next and final chapter, I discuss the significance of the findings, particularly in relation to the research question and existing literature. I also explain the study's limitations and offer implications for teaching and learning.

Chapter 5: Discussion

5.1 Overview

In this chapter, I provide a discussion of the findings in relation to existing literature and my research question and sub-questions. I also discuss the limitations of the study. I conclude with implications for pedagogical practice. The objectives of the study were to investigate the language ideologies and language practices that interacted in one IEP class. I wanted to inquire about the language practices of the students and how language ideologies may influence their language practices as well as the pedagogical practices of the instructor. To do so, the study centered the following research question:

What implicit or explicit expressions of language ideologies (ideologies about language, language practices, language teaching, and language learning) are manifested in the Listening/Speaking/Grammar class of MWIEP?

The research question was further complemented by two sub questions:

1. Do these language ideologies shape, constrain, influence, or dictate the language practices authorized in the classroom?
2. What are the suggested pedagogical implications of these language ideologies and language practices for language teaching and learning in an IEP?

Through a case study methodological approach, I was able to focus on one IEP bounded class, one teacher, one classroom, and one set of students who shared the same classroom space and instruction. This approach facilitated both in-depth data collection and a thematic analysis of the teacher interview data, the student interview data, and the classroom observation data.

5.2 Interpretation of the Findings

The findings suggest that the language practices of students and the pedagogical practices of the teacher were influenced by two interacting ideologies: 1) a monolingual language ideology and 2) an ideology of language prescriptivism. The analyses also suggest that even though monolingual and prescriptivist ideologies are present and shape how language use, language learning, language teaching, and language as a whole are conceptualized, students use language and position themselves as agentic language users in ways that transgress prescriptive and structural notions of language and its teaching and learning through their use of language practices. Finally, the analyses suggest that finding ways to authorize language use across space and audience would further increase opportunities to center students' language practices and experiences as well as challenge differentiations between home language and school language.

The Ideology of Monolingualism. An ideology of monolingualism is present across the data. This finding parallels research by Levine (2011) and Broomhead (2013) who argue that ESL instruction in universities in the U.S. is rooted in a monolingual set of norms and ideals that permeates higher education settings in the U.S. (Friedenberg, 2002). These monolingual norms and ideas shape pedagogical practices and have dominated language teaching for over a century (Butzkamm & Caldwell, 2009; Cook, 2001; Howatt & Widdowson, 2004).

As discussed in chapter two, the monolingual language ideology is based on the notion that nation states have and should have one national language. This ideological stance then advocates for separate spaces for separate languages and for proficiency to be measured in terms of separate languages due to its focus on language as a static and separate entity (Lee, 2020). Phillips (2015) argues that the monolingual language ideology is a deeply impactful ideology. We can see how this is the case due to its impact on other facets of society, such as in education.

English language education, for example, has operated and continues to operate under the monolingual language ideology as well as the monoglossic ideology—centering standardized English as the most important language (Lee, 2020; Canagarajah, 2013; Garcia & Li, 2014). In places like IEPs, the symbolic effects of these ideologies are significant because they are also reproduced in the expectations that higher education places in terms of what is necessary to succeed in a university and college setting. Because IEPs focus on teaching academic English and academic expectations for student success (Gargagliano, 2020), ideologies reflective of monolingualism, which permeate higher education (Friedenberg, 2002), also play a role in IEP settings.

There were explicit notions reflective of monolingualism that shaped the language practices and pedagogical practices in the classroom I studied. One such example is the notion of translation. Translation was framed as an important language resource for lower level students but less so for more proficient, advanced students (ex.6). Students' use of translation was questioned, "I don't want to see this" (ex. 32). Therefore, translation, a language skill many students use, is viewed as ineffective due to the influence of monolingualism and its symbolic effect of language separation. Such beliefs reflect ideas about keeping languages separate and using the target language only to learn the additional languages (Li, 2018). These notions of translation are also rooted in differing beliefs about the role of translation in language learning, which itself has been a point of contention in language education (Machida, 2011). Recent research, however, details perspectives of translation that view it as a skill and practice that helps language users expand from their own experiences with language as multilingual users. Thus, it is viewed as an effective practice used to complement additional language instruction (Liao, 2006; Brooks-Lewis, 2009; Laviosa, 2014; House, 2014).

Additionally, in class, explicit comments were made that limited students from using their first languages, “even if the other person understands your native language, you would still use English to discuss” (ex. 28), “where is English here?” (ex. 32). Comments and expressions like these, grounded in beliefs about the need to keep one language in one space, place L1s and additional languages in conflict. As a result, language practices which combine different named languages and other language varieties are limited in this particular classroom.

A symbolic effect of the monolingual language ideology is that it directly impacts what is considered appropriate language use. Callan claims that Chinese (and by extension other L1s) are not allowed in the classroom (ex. 22)—and therefore are not appropriate. Yet, students demonstrate that they want to be able to make language choices that are convenient and that facilitate better understanding (ex. 12). For students, at times, this might mean the use of other languages. Callan and Taylor both argue that something like language mixing is an appropriate language practice in the U.S. (ex. 16 and 19). For students, language mixing can be a way to highlight their identities as language users (Garcia & Li, 2014), yet a monolingual language ideology, embedded in language education discourses, characterizes this language practice as inappropriate (Levine, 2011; Broomhead, 2013; Park, 2013; Garcia & Li, 2014; Li, 2018).

The Ideology of Language Prescriptivism. As discussed in chapter two, the ideology of language prescriptivism posits that there are established rules that make language use correct or incorrect (Curzan, 2014). This ideology is again informed by linguistic purism (Thomas, 1991). Thus, prescriptivist portrayals of language—ones that follow rules and norms—are characterized as good, proper, valuable, correct, or better (Cameron, 2006; Curzan, 2014). Furthermore, the ideology of language prescriptivism has symbolic effects in that norms are reproduced to establish a standard language that is clean and exclusive of other language varieties, accents, and

other creative language uses that combine different semiotic resources (Janicki, 2006). This directly constrains and dictates the practices of IEPs because in order to prepare students for future language and university expectations, then pedagogical practices in IEPs must meet these norms; otherwise students would not be prepared for their future studies. Language prescriptivism in the classroom then, encourages a focus on rules and functions that can limit a focus on the meaning-making processes that interact in language learning and language use (Curzan, 2014).

Moreover, prescriptivist ideas of language were manifested explicitly in the classroom and in the interviews through expressions that tied grammar to ideas of fixing (ex. 1). Payton, however, reflects ways she challenges this focus in saying that she sometimes fixes students' grammar but not for a grade. This suggests that the aim to fix is not necessarily for assessment purposes but could be used for communicative effectiveness. Students, too, narrate the influence of ideas about language correctness through comments about those who speak with an accent sounding "terrible" (ex. 14). This reflects ideas about proper pronunciation and its correctness. In this case, the pronunciation of someone with an accent does not fit under the rules of normative language use. Yale, too, refers to her grammar as wrong and therefore labels her own language as not fitting the standard (ex. 24). These examples show the influence of language prescriptivism and its presence in day-to-day descriptions of language use and language practices.

Perhaps where a prescriptivist language ideology is most constraining of students' language practices and Payton's pedagogy is through its implicit reproduction of structural language not just as an approach to language, but as a language ideology that permeates language instruction and ways of talking about language. Reflective of a structural language ideology,

language instruction is further focused on notions of language as a structural, autonomous, self-standing entity. As explained in chapter two, a conceptualization of language as a structural system views language as a self-contained, autonomous fixed system with predefined meanings (Garcia & Li, 2014). Thus, an ideology of language as structural centralizes function and describes language in terms of opposing binary terms (Canagarajah, 2013). This orientation then, defines linguistic features as naturally separate.

The findings show that prescriptivist and structural language ideologies were reflected through the ways language was learned as a binary, fixed, autonomous concept. For example, excerpts 29-31 show that there was an emphasis in dividing language by function—it was either oral or spoken, polite or impolite, direct or indirect. Language was also referenced through levels of proficiency and competence (ex. 6-7)—often used in language education settings. Again, such a focus on language as fitting into clean, prescriptive, dichotomized functions and categories limits the way in which students view their own languages and the processes they engage with as language learners.

Importantly, prescriptivist and structural ideologies of language constrain the language practices of the students by decentralizing languaging and their language practices—thus language instruction continues to focus on and assess language as an end-product and outcome. By contrast, as explained in chapter two, a languaging perspective highlights the importance and creativity of language users' language practices (Garcia & Li, 2014). In fact, Dufva (2013) Cowley (2017), Thibault (2011, 2017), and Steffensen (2011) posit that languaging should be the basis for language instruction as it brings to the forefront the problems with decontextualized knowledge that permeates educational contexts.

By centering languaging and language practices, the findings show students' engagement with intonation (ex. 36-38), humor (ex. 39-41), and the language features of heteroglossia (ex. 33-35), and double voicing (ex. 12) as emerging and meaning-making processes. This means that the meaning-making processes are portrayed and developed from the students' perspectives, which positions students as language users rather than focusing on them as language learners—these are practices and features that the students bring with them. Instead of focusing on language and its use from a monolingual, prescriptive view which focuses on standards and native speaker notions, language practices can position students as language users in their own right (Ortega, 2014). Students' uses of such complex language practices offer important perspectives into the kinds of language use that is happening in language education settings.

The use of intonation, humor, and portrayals of complex language features like heteroglossia and double voicing demonstrate that language and communication is composed of a multiplicity of voices, perspectives, dialogues, and modalities (Bakhtin, 1984). The ways students use intonation provide important insights into language education because they reveal the importance of taking into consideration the social and cultural environment which surrounds the use of words; highlighting that social, cultural, and linguistic meaning work together and not separately (Bakhtin, 1984). Through the use of intonation, language users also manifest an understanding of their abilities to respond to what has been uttered and their consideration of how others will respond (Bakhtin, 1984). The use of intonation further exemplifies how students add additional meaning to their forms of expression (Chun, 2002).

Students' use of humor also provides insights into how laughter and humor are used as a language learning tool (Lujan & DiCarlo 2006). It further demonstrates students' abilities to play with language and enact their creativity as language users (Reddington, 2015) and to create a

learning space that is liberating in that as language users, there is space to build new relationships, to engage in playful interactions, and to still make language learning effective while less formal and more freeing of expected hierarchical positionings (Bakhtin, 1984). By bringing awareness to these complex language features and practices that are being employed and practiced in the classroom space, educational settings can address ideological positionings and their effects on language instruction as well as bring to light other positionings, manifestations, and practices that challenge certain longstanding ideologies.

Language Users and Agency. The findings also suggest that there are ways that students use their language to portray agency and self-empowerment. Agency, broadly defined, is a subject's portrayal and ability to act (Ahearn, 2001). This is portrayed through the students in this study from their questioning, actions, and commentary, as well as through the language practices they enact in class. For example, students do on occasion use their first languages; challenging the monolingual ideology. For example, Yale (ex. 20) argues that "I use just some. I need to use Chinese in class" she claims that "I explain Chinese because I think that's an easy way to him like understand." In another example, Lane uses Chinese to quickly explain "diversity" to Sam (ex. 34). Students also position aspects of their language, such as accents (ex. 34), as being central parts of their identities that set them apart from others. Thus, students enact agency by using a variety of discursive practices to negotiate, participate, and reflect on their use of language (Giroir, 2014).

There are also instances of Payton's understanding and positioning of her students as active, agentive, and creative users of language and as full participants of language learning. For example, Payton makes it clear that students' background knowledge plays a role in their language learning, creating a space where she begins by asking questions and where students are

“equally responsible for their own” learning (ex. 2-3). Still, Payton feels limited in what she can do and in ways to help students portray and develop their agency because of time and structural practices she must follow, such as rules, policies, and pre-established learning outcomes.

Students also leverage language to address (Bakhtin, 1986) or respond to language ideologies and to enforce control over their practices. For example, Yale questions monolingual and language appropriateness ideologies that enforce using English in the MWIEP context, arguing that it is natural to speak Chinese with native Chinese speakers because it is “convenient” and “easier to understand” (ex. 12). Furthermore, she posits that people make assumptions about language use, claiming that, “I hate this when we speak another language in front of American, they will say like, hey, are you talking shit about me?” (ex. 12). Moreover, the students engage in the language practices of intonation, double voicing, and humor in ways that challenge the prescriptivist and structural focus of language instruction. If other language practices, such as the language mixing, translation, and the use of their L1s that students engage with outside of class were also explicitly authorized, then students could further develop a sense of empowerment in the classroom. Indeed, expanding on the agency that the students do try to portray and providing more spaces for students to draw on their linguistic repertoires, can help deepen their engagement (Rajendram, 2020).

The Need to Authorize Language Use Across Space and Audience. When multilingual language users serve as pedagogical models for teaching and learning, practices like language mixing and the use of multiple languages as one linguistic repertoire can be understood as the norm for language use, and therefore, appropriate for classroom spaces (Canagarajah, 2011; Garcia & Li, 2014). This means that the use of multiple languages and other features of students’

language can be used as learning resources while students continue to develop language skills and grow as language users.

A language practice like language mixing, empowers language users by giving them the opportunity to act upon their creativity—“following or flouting norms of language use” (Garcia & Li, 2014, p. 24) and their criticality—“using evidence to question, problematize or express views” (Garcia & Li, 2014, p. 24) of longstanding beliefs about language. Additionally, language mixing can, in certain situations, help with communicative success as was explained by Callan in her use of language mixing to explain “presentation” (ex. 16) and Yale in her approach to language mixing as a way to help others understand concepts more easily (ex. 12). This suggests that students are aware of when a practice like language mixing would help achieve their communicative goals.

Consequently, while students view language mixing as an acceptable practice in the United States because it allows them to learn language more effectively (ex.19 and 22), in the classroom, these practices are limited due to ideologies of monolingualism, prescriptivism, and structuralism. As a result, a dichotomous view of language in class versus outside of class is reproduced. Such a view causes tension for students because the language practices from outside of class are placed against the norm of academic language in educational settings (Flores & Rosa, 2015; Rosa, 2016). This reproduces a false dichotomy between school and home language (Seltzer, 2019). For example, how students talk outside of class is not generally seen as effective communication for educational settings, as academic language has been and continues to be a construct that excludes many students’ everyday language practices (Flores & Rosa, 2015; Rosa, 2016).

Finally, authorizing language use across space and audience would make students' language learning experiences more holistic and less restricted by ideas of language appropriateness. The students in my study noted that they cannot engage in certain language usage in the classroom. In the interviews, for example, Yale claims, "I cannot curse in front of professor or teachers...But I'm like cursing a lot in front of my friend" (ex.10). Callan argues that "when email professor, type more respect...With friends just n.p" (ex. 25). Through the classroom observations, Cory and Sam also exemplify how they view more informal speech, discourse such as "man" as something that is not necessarily appropriate for the classroom space (ex. 33). This problematization of language appropriateness does not mean that language is decontextualized. It also does not need to inhibit the learning of academic language and academic expectations. What this means is that as students expand their repertoires, language education allows for space to also explicitly address why or how ideas about appropriate use of language develop and are manifested. This will further increase opportunities to challenge longstanding beliefs that feed a dichotomy between school and home language and create new ways to embrace students' linguistic repertoires (Seltzer, 2019).

5.3 Limitations

This study is not without limitations. These limitations fall in the areas of time, generalizability, and my positionality as researcher. Carrying out this research under the COVID-19 global pandemic placed unexpected and unfortunate constraints upon this research study. The pandemic interrupted data collection, and I was only able to conduct one round of interviews with three students and the teacher. The duration of the classroom observations was also shortened to six weeks. A longer time frame would allow more data collection and more participant recruitment. A closing interview with the students and the teacher at the end of the

semester would have facilitated reflection and a deeper understanding of the tensions and driving forces behind what was happening in the classroom and created a stronger study.

Another limitation was that, due to time constraints, I did not include the textbook and other written material that students encountered in the classroom setting that might have reinforced language ideologies and the use of specific language practices. This is a source of data that could prove to be useful in future studies. As such, this case study relies on a small study sample and data collection that excludes student and teacher textual interactions. While the experiences in this study cannot be generalized to a wider population, the data was rich, repeated across the four interviews, and was supported by classroom observations.

A final limitation that cannot go unnoted is my role as the researcher. This impacted the study in two ways. First, as an instructor within the MWIEP, there were notions of power at play that impacted how students saw me during the classroom observations and the one-on-one interviews. Additionally, there were other aspects of the research design that could have been improved. For example, during the interviews, I could have asked additional follow-up questions to clarify ideas and context. Given my experiences with this research study, I am more prepared to conduct more complex and nuanced education research in the future.

Future studies can build on the limitations of this dissertation by inquiring about the language ideologies present in textbooks and other written material. They can also include several interviews with the same participants in order to facilitate reflection and to deepen understandings of the concept under investigation. With a longer time frame, future studies can also include a bigger study sample. Future studies in the areas of language practices and language ideologies in IEP settings can also explore the topic on the administrative level to learn

more about how institutions and their administrators shape the language practices and language ideologies manifested in the classroom space.

5.4 Pedagogical Implications

In spite of these limitations, the classroom language ideologies and language practices this study uncovers hold several pedagogical implications for teaching and learning in IEPs.

Different conceptualizations of language can be explored and implemented. For example, languaging, which moves away from structural and prescriptive notions of language, to concepts viewing language as an emerging and heterogeneous process, can expand notions of pedagogy and language learning. This can help center students' language practices within the classroom and allow language teachers to explore and highlight novel ways that students engage with language. The findings in this study demonstrate complex language practices and features, such as the ways students use humor, double voicing, heteroglossia and language mixing to convey meaning and push back against embedded language ideologies. Thus, centering languaging and language practices positions students as agentive and creative users of language and allows instructors to continue to empower students.

By further centering languaging and students' language practices, language pedagogy can make use of other organic ways of using language that reflect languaging as a social and fluid process. For example, Payton uses questions and positions her students as responsible for their own learning, but she also notes she does not have enough time to get to know her students because she feels she is always teaching to the test and trying to accomplish all the student learning outcomes that were assigned to her course. The tension Payton feels exposes a focus of language learning as an end-product. For teachers and administrators, a study like this one, which narrated students' use of language can help not only deconstruct long-standing

assumptions about separating languages when learning additional languages (Li, 2018) but also assumptions about language teaching needing to center function, codes, and pre-defined structures.

More opportunities for the use of practices such as translanguaging (Garcia & Li, 2014) and code-meshing (Canagarajah, 2013) or language mixing in the classroom need to be made available. More importantly, explicit authorizations of practices such as translanguaging would facilitate the incorporation of students' funds of knowledge (González et.al, 2005) and students' linguistic rights (Gay, 2018). This can help center students' active and social meaning-making processes and can help frame these processes as valuable within the classroom space.

Translanguaging can also be implemented as a teaching pedagogy (Li, 2018). One that suppresses structural notions of language and that encourages communicative success (Wiley & Garcia, 2016). By implementing translanguaging as a pedagogy, instructors can empower language users and reaffirm their identities as competent language users. Teachers do not have to speak students' first languages to enact a translanguaging pedagogy (Garcia & Li, 2014). Instead, teachers need to authorize different and alternative meanings and uses of language as well as help students develop their individual idiolects (Li, 2018). In this way, teachers become co-learners and the language practices of the students are authorized (Garcia & Li, 2014). If such pedagogies are enacted in the classroom, then the language practices and idiolects of the students can be used as a starting point in students' language learning experiences that centralizes them as valuable and active. Such an approach is compatible with students learning about adapting and negotiating their language use in particular situations in order to accomplish their specific purposes.

Finally, the various language ideologies that influence higher education and English language learning need to be explicitly addressed during teacher training programs. This will help teachers find ways to empower their students. The language ideologies should also be explicitly addressed with IEP students. This will help students become more cognizant of these circulating ideologies and the impact they can have on their learning and language use. Educators should keep in mind that language teaching and higher education are themselves systems and therefore, operate in specific ways. These are aspects that need to be explicitly communicated to students and which should be discussed alongside language expectations and policies in ways that help students navigate such systems. IEPs are the perfect place for teachers and students to discuss ideological concepts of formal language, academic language, standard language, academic writing, and the prestige of English in ways that still center language learning. It is crucially important to problematize the language ideologies and their symbolic effects students may interact with as they take part in IEP classrooms that inform students' trajectories as they transition into mainstream university courses.

Appendices

Appendix A: Course Syllabus

Advanced Listening/Speaking/Grammar

Credits: 6.5

CEFR: B2-B2+

GSE: 59-75

Students in this class are at an advanced and final level of English for Academic Purposes study. The purpose of this course is to help students strengthen and refine their English skills in listening, speaking, grammar and vocabulary. By the end of this course, students will be able to produce language at the B2+ CEFR proficiency level. Specifically, students will be able to understand a wide range of demanding, longer speech and recognize implicit meaning in lectures on both concrete and abstract topics. Students will also be able to express themselves fluently and spontaneously and use language flexibly and effectively for academic purposes.

COURSE GOALS, OBJECTIVES AND STUDENT LEARNING OUTCOMES:

Course Goal: To develop and strengthen students' academic English skills in order to prepare them for the tasks they will be required to perform at the university level of study.

Course Objectives:

- To acquire reading, writing, listening and speaking skills sufficient to perform tasks at the level of mastery identified for each level
- To improve accuracy through the application of target grammar
- To use new vocabulary to successfully accomplish assigned tasks

Course Student Learning Outcomes:

Listening	Speaking
<p>B2</p> <p>64 Can understand scripted and unscripted speech delivered quickly if the accent is familiar.</p> <p>65AC Can recognize how ideas are related in a linguistically complex presentation or lecture when signaled by discourse markers.</p>	<p>B2</p> <p>64AC Can lead a discussion, expanding and developing ideas, if given time in advance to prepare.</p>

	66 Can contribute to a conversation fluently and naturally, provided the topic is not too abstract or complex.
<p>B2+</p> <p>69 Can understand summaries of data or research used to support an extended argument.</p> <p>71 Can identify key information in linguistically complex conversations at natural speed.</p> <p>73AC Can distinguish between the main ideas and related ideas in a linguistically complex presentation or lecture.</p> <p>75AC Can follow lines of argument in a linguistically complex presentation or lecture.</p> <p>75AC Can recognize discourse markers that convey turn-taking in a linguistically complex academic discussion.</p>	<p>B2+</p> <p>70AC Can effectively use research data in support of an argument.</p> <p>73AC Can develop an argument on an academic topic, including supporting points and relevant examples.</p> <p>74AC Can summarize information from a linguistically complex academic text.</p> <p>75AC Can effectively and appropriately challenge ideas in an academic discussion.</p> <p>75AC Can contribute to a group discussion even when the speech is fast and colloquial.</p>
<p>C1</p> <p>77AC Can identify details supporting a point of view in a linguistically complex presentation or lecture (possibly in their field of specialization).</p>	<p>C1</p> <p>78AC Can effectively discuss the meaning and implications of research data.</p>

GRADES/ASSESSMENT: In this course you will be graded on the following:

These are the scores necessary to earn your grade in this class. You can check our Blackboard Grade Center to see your points for each assignment.

90-100%	A	60-69%	D
80-89%	B	0-59%	F
70-79%	C		

Monitoring Your Progress:

- b. Blackboard: Throughout the semester, your instructor will post your grades on Blackboard. Check your Blackboard site regularly to monitor your progress in your class.
- c. Mid-semester Grade Reports: After Week 7 in the Fall and Spring semesters, you will receive a Mid-semester Grade Report. These reports will give you your grade in the class through Week 6, and your teacher will provide you with comments on how you are doing and what you can do to improve.

Make-up Assessments and Late Homework:

Students who miss an assessment will be allowed to make up one missed assessment at the instructor's discretion and within a reasonable timeframe. Students will receive a "zero" for any other missed assessments. Students may turn in homework up to one week late for a 30% reduction in points earned. No late homework will be accepted after one week.

COURSE POLICIES:

- d. Cell phones are not permitted unless your instructor asks you to use them for a class activity. Under NO circumstances are you allowed to have your cell phone out during a test.
- e. Come prepared for class. Have your book, homework and other materials ready when the class begins.
- f. There are no make-up tests to improve your score.

MWIEP POLICIES:

Progression through Program

If you receive a grade of A or B in this course, you will move to the next level. If you receive a D or F in this course, you must repeat it and you will be placed on academic probation. If you receive a grade of C, your next level placement will be determined by your performance on the final test (TOEFL ITP).

Academic Misconduct Policy

It is the expectation in U.S. universities that you produce your own, original work without giving or receiving any unauthorized assistance. Authorized assistance includes your instructor, The Writing Center, and other tutoring services provided by the MWIEP. You may NOT do the following:

- g. Copy another student's homework or test
- h. Allow a student to copy your homework or test
- i. Use your phone, electronic translator or "study sheet" during a test without authorization from your instructor
- j. Copy from outside sources, such as information you find on the internet or the PPT of an instructor

- k. Have someone else do or revise your work such as getting help from a friend or roommate or pay someone to complete your work
- l. Use a paper or presentation you created for more than one class

If you engage in any of these activities, there will be serious consequences. All offenses will be documented and monitored over the course of your program. For the first offense, you will have to redo the assignment and will receive a replacement grade. For the 2nd offense, you will receive reduced credit for the assignment, and for the 3rd offense you will receive zero credit. After the 4th offense, you will meet with one of the IEP directors, be placed on academic probation and risk possible dismissal.

Mandated Religious Observance Policy

If you will be observing a mandated religious holiday this semester, you can be excused from your classes if you go to the main office ahead of time to let us know.

You should also talk to your instructors before the holiday, so that you can get the homework assignments for the day you will miss and make any necessary arrangements to make up tests, exams, presentations, or other scheduled activities.

Attendance Statement

Absences

You are expected to attend every class session because good attendance is vital to your success in this and all university courses. If you miss 15% or more of your classes, you will be put on probation at the end of the semester.

If you do miss a class, it is your responsibility to find out what you missed by contacting classmates, checking the homework sheet, or if necessary, contacting me. If you miss a Major Test or an in-class timed writing, you cannot make it up. However, your lowest score will be dropped at the end of the semester.

If you have a serious illness or other situation that causes you to have many absences, make an appointment to see a cross-cultural advisor. Your absences will not be excused, but your circumstances can be documented in your file.

Lateness

Come to class on time. Return from your break on time. If you arrive more than 10 minutes late, or if you miss more than 10 minutes of class, you will be counted absent. Late students disrupt the class and miss valuable information. Show respect to your classmates and to me by arriving before class begins.

Disabilities Assistance Statement

If you have a disability that may prevent you from fully participating in this course, please contact a cross-cultural advisor as soon as possible. The advisor will discuss steps for you to take to ensure that you may participate fully in this class. You may also go directly to Student

Access Services. There are many students with disabilities on campus. That is why the University has an office especially for students with disabilities. A staff member at the Student Access Services office will talk to you about getting documentation for your disability and making plans to get you the classroom accommodations you need to be successful at this institution.

Appendix B: Student Interview Questions

1. How long have you been at this IEP?
2. Tell me a bit about you, your name, demographics.
3. Can you describe your language use?
4. Is there a language policy in class?
5. Can you explain what you know about standard English?
6. What is the hardest part of learning English?
7. Any questions or clarifications?

Appendix C: Teacher Interview Questions

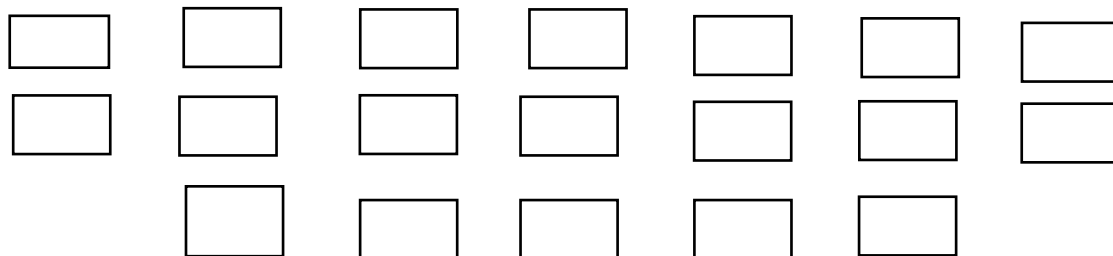
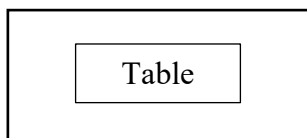
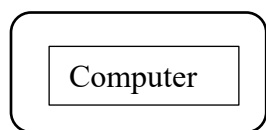
1. Tell me a bit about you, your name, demographics. Years of teaching experience and setting.
2. Can you give me an overview of your teaching philosophy?
3. Does the context of your teaching (setting, classroom, institution) impact your teaching?
4. What role do students' L1 or additional languages play in your IEP class?
5. What role do students' L1 or additional languages play outside of class? Do students use L1 outside of class?
6. Any questions or clarifications?

Appendix D: Example Data Collection Chart: Humor

Classroom/interaction activity	Discourses involved	Language Practices/Features
Question word form handout	Grammar terminology- noun, verb, auxiliary verb, helping verb Cough, giggling, looking around, looking at someone's paper	Humor-- students joke with each other when someone answers incorrectly (Wk 2)
Classroom discussion/partner work	"Oh"- Cory "Ohh" (copied) - Easton "Musicians and echo" - Cory	Humor-- mocking/copying each other. Play on words A play on name and musical terminology (Wk 2)
Group activity	Smile, looking around, giggling "Why you don't believe me?" - Gray "I won't smile anymore!" - Gray	Humor-- joking/questioning (Wk 3)
Classroom discussion	"Housewife" and not "doctor" - Cory	Humor-- a play on who has more medical expertise (Wk 5)
Classroom discussion	"If I were government, I would want to dominate the world, not others" (giggles). "Just kidding!" - Sam	Humor- joking and teasing (Wk 6)

Appendix E: Classroom Layout

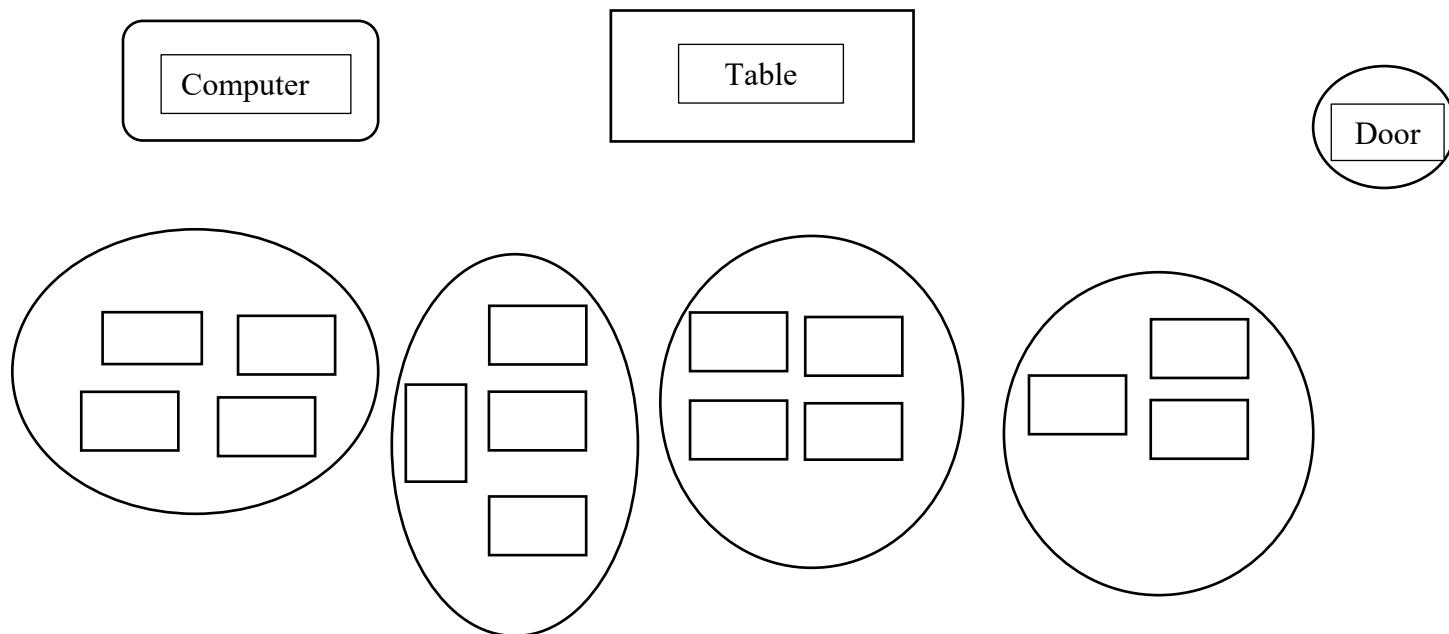
Front of class- chalkboard



Student Desks

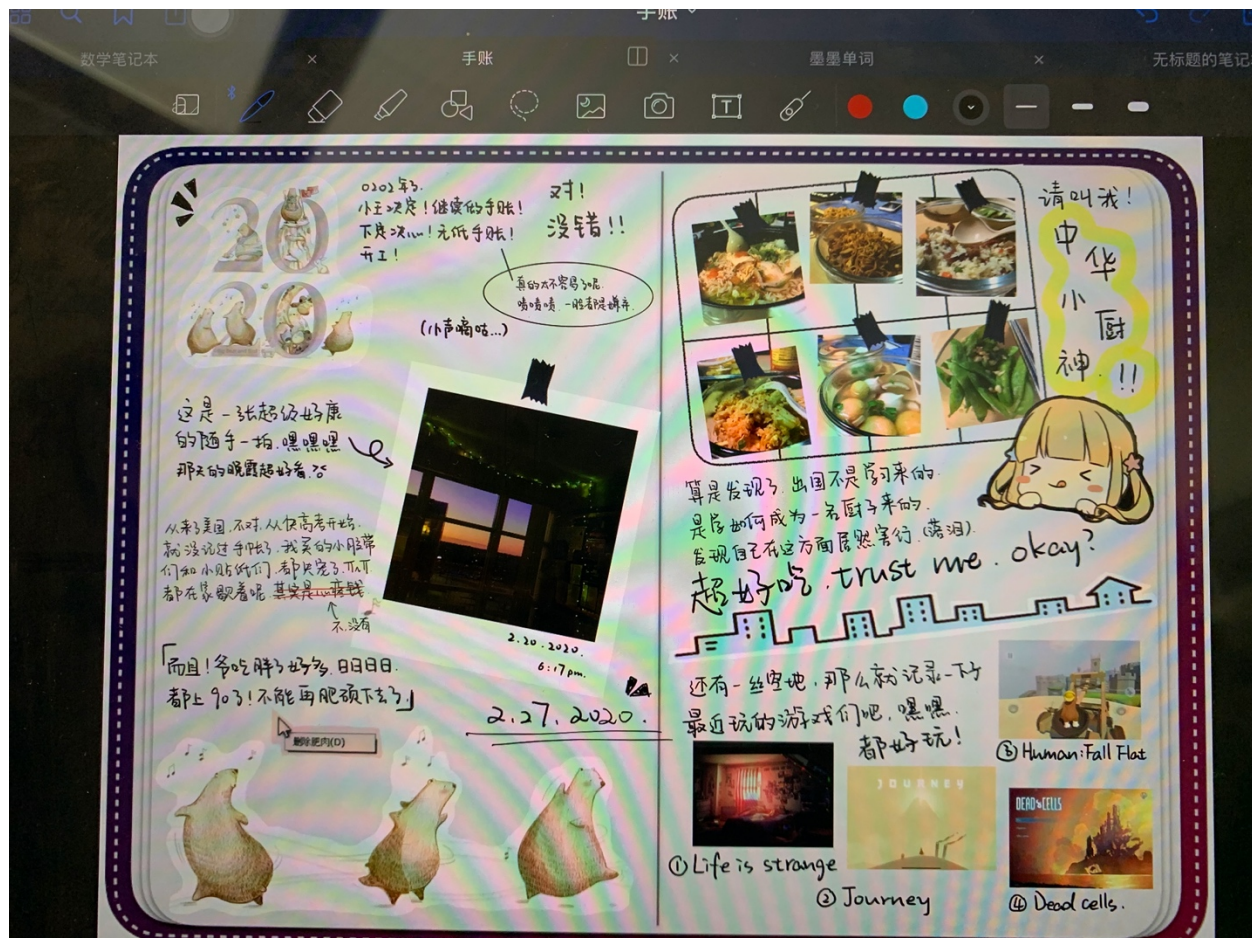
Appendix F: Classroom Layout (2)

Front of class- chalkboard



Student Desks

Appendix G: Callan's Example of Language Mixing



Appendix H: Teacher Consent Form

A Case Study of Language Practices and Ideologies in an Intensive English Program Classroom

Marta Carvajal Regidor
 Department of Curriculum & Teaching
 Graduate Teaching Assistant, Applied English Center
 The University of Kansas
martacarvajal@ku.edu

Adult (Teacher) Informed Consent Form

INTRODUCTION

The Department of Curriculum and Teaching at the University of Kansas supports the practice of protection for human subjects participating in research. The following information is provided for you to decide whether you wish to participate in the present study.

You may refuse to sign this form and not participate in this study. You should be aware that even if you agree to participate, you are free to withdraw at any time. If you do withdraw from this study, it will not affect your relationship with me, your co-workers, the Applied English Center and the services it may provide to you, or the University of Kansas.

PURPOSE OF THE STUDY

The study aims to investigate the languaging practices and language ideologies that translingual speakers engage with and encounter as they participate in a class at an Intensive English Program. This dissertation will inquire about languaging practices through an analysis of discourses and texts in order to determine how these languaging practices might be shaped or influenced by various ideologies that exist in the classroom

PROCEDURES

The study will involve classroom observations, interviews, and document analysis.

Observations:

You are agreeing to and understand that I will come to your Advanced Listening/Speaking/Grammar course to conduct observations 2-3 times per week for 12 weeks during the Spring 2020 semester. Below, you'll have the option to sign to allow me to audio record these observations. If you do not grant me access to audio record the observations, I will simply take field notes of classroom discourses and interactions. The purpose of the observations is to observe the types of discourses related to language practices and ideologies that take place in the classroom.

Interviews:

You are agreeing to meeting with me one-on-one outside of class time to interview you about classroom practices and ideologies. There will be two formal interviews—one at the beginning of the semester and one at the end—each interview will be 45-60 minutes long. Furthermore,



A Case Study of Language Practices and Ideologies in an Intensive English Program Classroom

there will be informal conversations between you and I throughout the semester. You are also agreeing to have those interviews audio recorded.

Documents:

You are allowing me access to your course syllabus, textbook, and other handouts and class work that you give to your students. All identifiable information will be edited out of handouts and student work.

GENERAL REMINDERS

1. I will store all data on my personal laptop which is password protected. All data will be destroyed within a year.
2. Only I will have access to this data and all identifiable information will be deleted. No personal or identifiable information about you will be used in the dissertation or any future presentations that use this data without your expressed oral consent.

RISKS

There are no risks are anticipated as part of this study. Your participation in this study is voluntary and it will be confidential, without me using any identifiable information for the dissertation study and any future presentations.

BENEFITS

The study allows you to share about your experience in language learning and teaching and to think about what ideologies are present in this learning and teaching context. In the long term, the study benefits KU and other Intensive English Programs by bringing awareness to what ideologies students are exposed to and how those might impact the languaging practices that take place in university classrooms.

PAYMENT TO PARTICIPANTS

You will not receive compensation for this study.

PARTICIPANT CONFIDENTIALITY

Your name will not be associated in any publication or presentation with the information collected about you or with the research findings from this study. Instead, the researcher will use a study number or a pseudonym rather than your name. Your identifiable information will not be shared unless (a) it is required by law or university policy, or (b) you give written permission.

Permission granted on this date to use and disclose your information remains in effect indefinitely. By signing this form you give permission for the use and disclosure of your information for purposes of this study at any time in the future.



A Case Study of Language Practices and Ideologies in an Intensive English Program Classroom

REFUSAL TO SIGN CONSENT AND AUTHORIZATION

You are not required to sign this Consent and Authorization form and you may refuse to do so without affecting your right to any services you are receiving or may receive from the University of Kansas or to participate in any programs or events of the University of Kansas. However, if you refuse to sign, you cannot participate in this study.

CANCELLING THIS CONSENT AND AUTHORIZATION

You may withdraw your consent to participate in this study at any time. You also have the right to cancel your permission to use and disclose further information collected about you. If you wish to withdraw your consent during the semester, please email me, Marta, directly at martacarvajal@ku.edu.

If you cancel permission to use your information, the researcher will stop collecting additional information about you. However, the research team may use and disclose information that was gathered before they received your cancellation, as described above.

QUESTIONS ABOUT PARTICIPATION

Questions about procedures should be directed to the researcher listed at the end of this consent form.

PARTICIPANT CERTIFICATION:

I have read this Consent and Authorization form. I have had the opportunity to ask, and I have received answers to, any questions I had regarding the study. I understand that if I have any additional questions about my rights as a research participant, I may call (785) 864-7429 or (785) 864-7385, write the Human Research Protection Program (HRPP), University of Kansas, 2385 Irving Hill Road, Lawrence, Kansas 66045-7568, or email irb@ku.edu.

Please check the circles you agree with:

- I agree to take part in this study as a research participant as the teacher for the class.
- I agree to participate in two-one-on-one interviews with the principal investigator.
 - I agree to have those interviews audio recorded.
- I agree to participate in the classroom observations.
 - I agree to have the classroom observations be audio recorded.

I agree to take part in this study as a research participant. By my signature I affirm that I am at least 18 years old and that I have received a copy of this Consent and Authorization form.

Type/Print Participant's Name

Date

Participant's Signature

Page 3 of 4



Appendix I: Student Consent Form

A Case Study of Language Practices and Ideologies in an Intensive English Program Classroom

Marta Carvajal-Regidor
 Department of Curriculum & Teaching
 Graduate Teaching Assistant, Applied English Center
 The University of Kansas
martacarvajal@ku.edu

Adult (Student) Informed Consent Form

INTRODUCTION

The Department of Curriculum and Teaching at the University of Kansas supports the practice of protection for human subjects participating in research. The following information is provided for you to decide whether you wish to participate in the present study.

You may refuse to sign this form and not participate in this study. You should be aware that even if you agree to participate, you are free to withdraw at any time. If you do withdraw from this study, it will not affect your relationship with me, your instructor, your classmates, the Applied English Center and the services it may provide to you, or the University of Kansas.

PURPOSE OF THE STUDY

The study aims to investigate the languaging practices and language ideologies that language users engage with and encounter as they participate in a class at an Intensive English Program. This dissertation will inquire about languaging practices through an analysis of discourses (language use) and texts in order to determine how these languaging practices might be shaped or influenced by various ideologies that exist in the classroom

PROCEDURES

The study will involve classroom observations, interviews, and document analysis.

Observations:

Your teacher has agreed to allow me to come into your Advanced Listening/Speaking/Grammar class 2-3 times per week for 12 weeks during the Spring 2020 semester to observe languaging practices, discourses, and ideologies that take place in this classroom. By signing this form, you are agreeing to being a part of these observations. You will also have the option below to sign if you agree to have the observations audio recorded; however, this is not a requirement. If you want to participate in the study without being audio recorded, that is an option, too.

Interviews:

I am looking for student volunteers from this class who are willing to participate in individual interviews with me (the investigator) outside of class time. If you check the interview option below, you are agreeing to meeting with me one-on-one outside of class time to interview you about classroom practices and ideologies. There will be two interviews—one at the beginning of



A Case Study of Language Practices and Ideologies in an Intensive English Program Classroom

the semester and one at the end—each interview will be 45-60 minutes long. During the second interview, I may ask you about specific practices that I noticed during the classroom observations. You may also choose to allow me to audio record the interview or not. During the interviews, we will use a pseudonym and will keep your identifiable information confidential.

Documents:

You are agreeing to allow me access to some of your class work for your Advanced Listening/Speaking/Grammar class in order to analyze for languaging practices and ideologies. The grade that you receive for your work will not be of importance. Similarly, your course grade will not be impacted by you allowing me to access some of your classwork. I will not have access to your grades.

GENERAL REMINDERS

1. I will store all data on my personal laptop which is password protected. All data will be destroyed within a year.
2. Only I will have access to this data and all identifiable information will be deleted. No personal or identifiable information about you will be used in the dissertation or any future presentations that use this data without your expressed oral consent.

FERPA

The only student records I will have access to are class activities and handouts that I may collect occasionally which may have your name on them. I will de-identify those documents to protect your identity. I will not collect any graded assessments and will not have access to your grade. The purpose of collecting these records (class activities and handouts) is to better understand the kinds of language practices you engage in and the kinds of language that is used within the classroom setting. I will be the only person who will access these records and will not use your personal information in my study. Please know that if your parent or you as an adult student requests, the school will provide him or her with a copy of the records disclosed

RISKS

There are no risks anticipated as part of this study. Your participation in this study is voluntary and it will be confidential, without me using any identifiable information for the dissertation study and any future presentations.

BENEFITS

The study allows you to share about your experience in language learning and to think about what ideologies are present in this learning context. This study provides the immediate benefit of being able to discuss your languaging practices as language users. In the long term, the study benefits KU and other Intensive English Programs by bringing awareness to what ideologies



A Case Study of Language Practices and Ideologies in an Intensive English Program Classroom

students are exposed to and how those might impact the languaging practices that take place in university classrooms.

PAYMENT TO PARTICIPANTS

You will not receive compensation for this study.

PARTICIPANT CONFIDENTIALITY

Your name will not be associated in any publication or presentation with the information collected about you or with the research findings from this study. Instead, the researcher will use a study number or a pseudonym rather than your name. Your identifiable information will not be shared unless (a) it is required by law or university policy, or (b) you give written permission.

Permission granted on this date to use and disclose your information remains in effect indefinitely. By signing this form you give permission for the use and disclosure of your information for purposes of this study at any time in the future.

REFUSAL TO SIGN CONSENT AND AUTHORIZATION

You are not required to sign this Consent and Authorization form and you may refuse to do so without affecting your right to any services you are receiving or may receive from the University of Kansas or to participate in any programs or events of the University of Kansas. However, if you refuse to sign, you cannot participate in this study.

CANCELLING THIS CONSENT AND AUTHORIZATION

You may withdraw your consent to participate in this study at any time. You also have the right to cancel your permission to use and disclose further information collected about you. If you wish to withdraw your consent during the semester, please email me, Marta, directly at martacarvajal@ku.edu.

If you cancel permission to use your information, the researcher will stop collecting additional information about you. However, the research team may use and disclose information that was gathered before they received your cancellation, as described above.

QUESTIONS ABOUT PARTICIPATION

Questions about procedures should be directed to the researcher(s) listed at the end of this consent form.

PARTICIPANT CERTIFICATION:

I have read this Consent and Authorization form. I have had the opportunity to ask, and I have received answers to, any questions I had regarding the study. I understand that if I have any additional questions about my rights as a research participant, I may call (785) 864-7429 or (785)



A Case Study of Language Practices and Ideologies in an Intensive English Program Classroom

864-7385, write the Human Research Protection Program (HRPP), University of Kansas, 2385 Irving Hill Road, Lawrence, Kansas 66045-7568, or email irb@ku.edu.

Please check the circles you agree with:

- I agree to participate in the classroom observations.
 - I agree to having the classroom observations be audio recorded.
- I agree to take part in this study as a research participant. I agree to have my classwork (handouts, class activities) used as part of the data for this research.
- I agree to participate in two-one-on-one interviews with the principal investigator.
 - I agree to have those interviews audio recorded.
- I do NOT wish to participate.

I agree to take part in this study as a research participant. By my signature I affirm that I am at least 18 years old and that I have received a copy of this Consent and Authorization form.

Type/Print Participant's Name

Date

Participant's Signature

Researcher Contact Information

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