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Cruzar fronteras em espaços acadêmicos: Transgressing “the limits of translanguaging”

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Abstract: Scholarship on translanguaging and related concepts has challenged traditional assumptions about how people use their multiple languages, urging us to move beyond the boundaries of named linguistic codes and toward conceptualizations of multilingual language use as flexible use of a speaker’s whole linguistic repertoire. Critiques of this theoretical shift have included assertions of translanguaging’s conceptual and practical limits—limits to its transformative potential as well as limits to its practical use. This paper takes up, in particular, the question of why we academics may assert the value of translanguaging in schools and communities while still largely failing to move beyond monoglossic English norms in our own academic spaces of professional practice (Jaspers, 2018), especially in the dissemination of research. Acknowledging this hegemony

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as well as its potential disruption, we present a counterexample of an academic research conference that developed as a trilingual, translanguaging space unlike most other spaces of research dissemination. In this polyvocal, translanguaging reflection, we describe and analyze the event from the perspectives of conference organizers, keynote speakers, and attendees. We explore the factors that constituted the transformative nature of the conference's translanguaging space and offer some preliminary principles of language planning for translanguaging academic spaces.

Keywords: translanguaging, higher education, language planning, multilingualism, linguistic hegemony

1 Introduction

Brendan H. O'Connor and Katherine S. Mortimer

In recent years, there has been a proliferation of scholarship on translanguaging and related concepts—metrolinguism, polylinguaging, and code-meshing, among others—that challenge the traditional assumptions of research on codeswitching (Makoni and Pennycook 2007) in emphasizing the ways that bilinguals go “beyond named languages” (García and Lin 2017) in their “flexible use of their linguistic resources” (García 2012: 1). This proliferation has inspired calls for greater theoretical precision in discussions of language mixing (MacSwan 2017) along with efforts to clarify the theoretical basis for translanguaging (Otheguy et al. 2015, 2018; Li 2018). It has also led to accusations of hypocrisy on the part of the very scholar-educators who are doing this work. Academics, it is argued, valorize translanguaging for students from non-dominant communities, and take schools and teachers to task for failing to recognize its potential, while adhering to monoglossic (largely English hegemonic) norms in their professional practice (Jaspers 2018; Jaspers and Madsen 2016). Jaspers (2018: 9) refers to this as “the elephant in the room”: namely, that scholars of language “sigh with exasperation when teachers and policy makers hesitate to embrace linguistic diversity” while failing to “[transform] our own journals and conferences into multi-, if not translanguaging, locations for science.”

Taking up the call to illuminate and examine exceptions—or experimentally translanguaging spaces for dissemination of academic research—we present a compelling counterexample, drawing on the voices and experiences of participants in the 14th Inter-American Symposium on Ethnography and Education/14° Simposio Interamericano de Etnografía y Educación/14° Simpósio Interamericano em Etnografia e Educação which took place from September 21–23, 2017 in two adjacent cities on the U.S.-Mexico border: El Paso, Texas, USA, and

Ciudad Juárez, Chihuahua, México. In contrast to the hegemonic monolingual scenario Jaspers (2018) describes, the Symposium developed as a trilingual, translanguing academic location so unprecedented in some attendees' experience that it became the subject of considerable metacommentary (Rymes 2014; Silverstein 1993) during and after the event. This, in itself, points to the substance of Jaspers's (2018) critique. As our co-author Lesley Bartlett observes, scholars from the U.S., in particular, are guilty as charged. The hegemony of monolingual English usually goes unmentioned and unquestioned in academic spaces, such that when we do have a chance to "shake [ourselves] out of our monolingual stupor," as Bartlett puts it, and suddenly find ourselves on different footing, it is worthy of commentary and reflection.

What follows is a reflective, polyvocal intervention into discussions of translanguing possibility in higher education and, specifically, in the production and dissemination of academic research. By translanguing and translanguaging we mean speakers' fluid and flexible uses of their whole linguistic and semiotic repertoires in the work of meaning making in social interaction (Canagarajah 2011, 2013, 2018; García and Li 2014; Li 2018; Otheguy et al. 2015, 2018; Pennycook 2017). As in recent expositions, we regard these concepts as theories of language as practice (Canagarajah 2018; Li 2018) rather than "linguistic systems" (Otheguy et al. 2018) and multimodal repertoires (Canagarajah 2018; Hawkins and Mori 2018; Pennycook 2017) rather than socially constructed, named languages. Following these scholars, we understand a person's linguistic repertoire to include practices that may clearly transgress named language boundaries but also practices that may look on the surface to be monolingual language use. That is, even when surface products or observable language behaviors appear to represent a single named language, translanguing thinking and languaging practices may still underlie—and therefore encompass—them (Canagarajah 2018; Li 2018). We also understand people's linguistic identities often to be based on, or constructed in reference to, named languages, and we see this social and experiential phenomenon as wholly compatible with a translanguing conceptualization of language.

In keeping with the spirit of our intervention, the paper itself is both multilingual and translanguing; contributors were encouraged to draw flexibly on their linguistic resources in documenting their participation in, and reactions to, the Simposio. Thus, our descriptions of the Simposio as translanguing space will include practices that range from what is often called language mixing to what is often called monolingual language use. It will include speakers' descriptions of themselves and each other as various kinds of speakers of named languages with various perceived proficiencies. We find these diverse practices and social identifications to be within a conceptualization of the Simposio as a

space where speakers were invited to deploy a greater range of linguistic resources (Otheguy et al. 2015) than in most contexts of academic research dissemination.

Since the contributors were encouraged to write translingually, but given leeway to draw on their own repertoires as they saw fit, not all of the contributions that follow appear equally translingual. Some contributors relied more heavily on elements of their repertoires that they were accustomed to use for academic purposes, while, for others, it was important to stretch across the boundaries of named languages in more visible ways. Either way, we argue that the polyvocal commentary that follows is true to the spirit of the translanguaging space of the Symposium, where participants drew on heterogeneous communicative resources as needed to make learning and social life possible. Furthermore, the authors who joined in charting the flow of the translanguaging corriente (García et al. 2017) have diverse scholarly interests, and while we all translanguaged in practice, some focus on it in research and others do not. For this reason, some were used to thinking of interactions in terms of translanguaging, while for others it was a new concept (despite the fact that they had been translanguaging all along). The individual contributions reflect differing degrees of familiarity with the vocabulary of translanguaging as well as differing levels of comfort, willingness, and ability to engage translingual strategies in academic writing.

The first and second authors participated in the Symposium in different capacities – O'Connor as co-organizer, Mortimer as attendee and faculty member at one of the host institutions – and recognized its potential as a case study of translingual possibility in higher education. Subsequently, we recruited other participants to join us in theorizing the space of the Simposio, including additional co-organizers (de la Piedra and Ullman), whose language planning wrestled with questions of translation, access, multiplicity, and funding; keynote speakers (Gomes and Orellana), who grappled with the complications of translingual practice in their talks; and participants (Bartlett, Mangual Figueroa, and Novaro), who described and reflected on positioning and subjectivities, distributed linguistic competence, and emergent interactional dynamics throughout the conference.

The event we discuss here was the fourteenth occurrence of the Symposium, which has been held at irregular intervals at institutions in the U.S. and América Latina. Some of the authors (Bartlett, de la Piedra, Novaro, Ullman) had attended prior Simposios and reflect on this history in their contributions, while, for others, the 2017 Simposio was their first experience of the conference.

Marjorie Faulstich Orellana: What about acknowledging that even here, as we attempt to do this, we weight toward English ... Not sure what to do about that—translate more of our comments out of English? That seems an artificial move rather than fluid communication como uno quisiera ... para mí tiene mucho que ver con quién uno presume ser la audiencia. Mi voz académica es de hablar inglés, por seguro, por muchas razones ... escribir en español me cuesta un poco más ... pero también es cuestión de audiencia. Aquí, en este ensayo, no estoy segura quién es mi audiencia, ni sé que presumen ellos ... así que es muy difícil escoger las palabras ... Do we talk somewhere about the question of audience? Because audience is what drives our communication; the idea is not just to perform our translanguaging capacities, but to use our full repertoires to communicate ... (And even there the word “audience” is not the right one, because that assumes a performance, not a dialogue).

Ariana Mangual Figueroa: Audience makes me think of performance, and here I go to Bauman and Briggs (1992) on intertextuality. The Simposio space was an intertextual one that allowed for the redistribution of power and maybe even for the emergence of new genres of speech and writing.

Our analysis of the Symposium is in conversation with other efforts to examine translingual academic spaces, and, in so doing, to tease out implications for cultivating them. With Lønsmann et al. (2017), we are concerned with understanding “new [social] configurations ... [in which] social actors are faced with a need to adapt to new patterns of social conduct, while norms of interaction are being negotiated,” and the ways in which interactional “norms emerge, gain (some) stability, and finally may disappear or are transformed into something else” (264) in and across such configurations. Unlike these authors, however, we do not theorize interactions at the Simposio in terms of *transience*; indeed, a central feature of the Simposio is its recurrence every few years, which has expanded possibilities for translingual, cross-border collaboration (e.g. the comparative ethnographic studies of education collected in Anderson-Levitt and Rockwell 2017). This is to say that the relatively spontaneous, emergent, and, in a sense, transient dynamics of translanguaging at the Simposio have also been instrumental in establishing a longer-term, if sporadically convened, academic community that spans the Americas. Our analysis also focuses not on the emergence of these norms and practices so much as interlocutors’ experience of them.

Recent examinations of translanguaging in higher education have largely framed translanguaging as a product of internationalization, characterized by increasing migratory flows of people into spaces once perceived as more homogenous and by English as a *lingua franca* of academic work. While noting the role of English as a *lingua franca*, this scholarship highlights more fluid and emergent multilingual practices in classrooms (Carroll and Mazak 2017; Hult and Källkvist 2016), research presentations (Moore 2017), and advisory and small student group interactions (Mortensen 2017). As Canagarajah and Gao (2019: 1)

note, the focus on translanguaging among scholars from Anglophone institutions has led to an “imbalance in knowledge production,” in that most case studies of translanguaging in higher education, including this one, involve English. Unlike many other case studies, however, our commentary does not focus on translanguaging in “low stakes communicative contexts” (Canagarajah and Gao 2019: 2) within higher education, such as informal classroom discussions or online presentations, but analyzes the Simposio as a case of translanguaging practice in the relatively “high stakes” realm of academic knowledge construction and dissemination.

In any case, people and linguistic resources move into and through these spaces, primarily in Europe (but see Carroll and Mazak 2017, in Puerto Rico, and the papers in Canagarajah and Gao 2019, in (e.g.) Taiwan, Malaysia, and Qatar), that, as physical-geographic locations, remain stable. While the translanguaging space of the fourteenth Symposium was certainly located within contemporary internationalization, and in proximity to political events related to newer migratory flows, it was also located within the context of centuries-old movement within/across the U.S.-Mexico border and the Americas as a single continent. We frame the Symposium as different from some of these other spaces in terms of the enduring nature of the Symposium, its shifting physical/geographical location, and its location in the Americas as a place where English, in addition to being an academic lingua franca, also always belongs to someone.

In introducing and situating the papers that emerged from the prior Symposium in 2013 (the 13th Symposium), Rockwell and Anderson-Levitt (2017) write that “the Americas” is significant in that it represents as a whole regions often seen as separate. Referring to North and South America as a single region, “the Americas,” disrupts the U.S.-centric use of “America” to refer to the United States and nods toward the common Latin American use of “America” to refer to North and South American continents as a single whole. They also note how this location facilitates a view of American (in this broad sense) educational systems as connected because of how they share students who move across them (e.g. across the U.S.-Mexico border). The Symposium’s location in the Americas distinguishes it from some of the other contexts of research on translanguaging in higher education, because this location makes the Symposium at once more enduring—less transient—and more mobile.

For example, while Moore (2017) characterizes the space of her research as transient, that transience is constituted by the people who move through a single Catalan university but not by the university space itself. The translanguaging space of the Simpósio, on the other hand, is to some extent enduring because of its recurrence every 2–4 years, because of its location within a single Americas, and because of its trilingual norms and repeat attendees. Yet it is also mobile

because the physical location of the conference changes—sometimes in Latin America and sometimes in the U.S.—and with that, so does which attendees feel at home in terms of sociolinguistic norms. Unlike most academic conferences, however, the 14th Simposio moved across an international border over the course of its three days, constituting an uncommon mobility and shift of sociolinguistic norms within the event itself. Traversing the U.S.-Mexico border, English was not only an academic lingua franca, but also heavily laden with the dominance of the U.S. in the Americas, and therefore the potential dominance of U.S. attendees and their sociolinguistic norms in every interpersonal interaction.

This is to say that neither the translanguaging of the Simposio event nor the translanguaging of the borderland and Americas region were new. In one sense our translanguaging acts participated in a representational economy that transcended the Simposio itself (see commentaries on the portion of the conference held at Universidad Autónoma de Ciudad Juárez, below); in another sense, it took deliberate effort to make visible and attempt to counter this sociolinguistic situation. In some ways, the Simposio represented a space in which academic research dissemination finally began to accommodate the way that everyday interaction in the borderlands has always been.

El languaging de los participantes se manifestó en varias formas y en una gran variedad de situaciones. Algunas de nuestras co-autoras hablan de sus decisiones y sus experiencias como keynote speakers, no solamente en el contexto de sus pláticas sino también en el intercambio de ideas y perspectivas que siguió. Pero las contribuidoras escriben también sobre interacciones en grupos pequeños, en mesas redondas trilingües y translanguísticas, como oyentes en sesiones del grupo entero, en conversaciones informales durante los tres días del Simposio, y en juntas del comité organizador antes del evento. As one of the organizers who took on informal language brokering roles throughout the conference, I (Brendan O'Connor) can recall my participation in the emergent language ecology vividly: If a paper presentation were in English (for example), I might interrupt the speaker every couple of minutes to provide a somewhat abbreviated Spanish version; alternately, I might find myself interpreting *sotto voce* at a table of Spanish speakers, responding to requests for clarification or expansion as they arose; sometimes, another bilingual speaker might interject - especially during the question-and-answer period - to correct, clarify, or improve upon my translation.

At other times, the translanguaging demands were even more complex, or at least seemed more demanding: I recall one session where the ponente was speaking Portuguese (a language I do not speak, but in which I have limited receptive competence) and I was interpreting as unobtrusively as possible for a

scholar who spoke a different variety of English from my own, using my knowledge of Spanish to mediate the translation. In general, this wasn't a comfortable situation for me; I was always conscious that other people in the room were much better equipped to do the work of language brokering. Nevertheless, as one of the organizers, I felt the obligation to do what I could to move the group's discourse into translanguing territory, despite my discomfort and the clumsiness of my efforts.

To be clear, we do not intend to idealize the Symposium. In pausing to reflect on what transpired there, we do not mean to present it as a perfectly fluid translanguing space, or to suggest that our collective experience somehow holds the formula for undoing the persistent hegemonic situation to which Jaspers (2018) alludes. Neither do we intend to minimize the dynamics of power and privilege that still held sway at the Symposium. As a *colega* recently pointed out to us, the ease with which so many of the attendees were able to cross the U.S.-Mexico border—and return—is itself evidence of our privileged position. The fact that the decision to hold part of the conference in Ciudad Juárez was made deliberately to open up this academic space to some of those who could not, or would not, cross to El Paso, *como explican Ullman y de la Piedra, no quiere decir que el privilegio de los estadounidenses y hablantes de inglés como primer idioma entre nosotros fuera menos real*. And yet, the planning of the 14th Symposium, like the planning of the thirteen symposia before it, strived to cross borders where possible.

Indeed, a number of the contributors dwell explicitly on the pitfalls of venturing to cross borders, whether metaphorical linguistic and academic borders or the literal, geopolitical border that conference attendees crossed (and which was, itself, a significant factor in moving us into a translanguing space). One of the hazards of *cruzando fronteras* in academic spaces is being interpellated (Althusser 1971) within unfamiliar histories of discourse and having to figure out how to respond on the fly. Ariana Mangual Figueroa, for example, gives an intimate account of dilemmas of audience and addressivity in three moments at the Simposio, arguing that most discussions of translanguaging fail to consider “the experience of the addressee or overhearer in a translanguaging space,” and concluding with a question that stayed with her after the conference: “What kind of hearer have I become?”

Similarly, the paired contributions by Marjorie Faulstich Orellana and Gabriela Novaro testify to the complexities of how our words—in any language—may be received, experienced, felt, and understood, and what assumptions may be made about us based on those words, particularly when academic terms and academic discussions cross national and linguistic boundaries. Orellana offers a vulnerable reflection on how a negative response to particular words in her keynote address—

which she delivered in Spanish, with English her more dominant language—allowed her to relate to the experiences of bilingual students and child language brokers, to whom she has devoted much of her work, in a completely different way.

Marjorie Faulstich Orellana: For sure, I might have expressed myself in more nuanced ways in English; I might have felt more confident, perhaps been more willing to go off script, look my audience in the eye ... At any rate, for sure, in English I could have used MORE words, or more complex grammatical constructions, more convoluted prose, more citations, and fewer exposing, simplifying images. Then I might have been able to “hide” my core message more, make it sound more academic ... Perhaps my language limitations exposed the simplicity of my ideas more, and thus opened me to these critiques. But this really is a deliberate choice on my part: To cut past all the things that separate and divide us, all the words that become barriers to understanding, all the ways we create groups of “us” and “them.”

Gabriela Novaro: Quizás el comentario sugiere que el desentendimiento se debió a como fueron “recibidas” las palabras enfatizando las distancias nacionales y lingüísticas. Creo que además de ello, hay que considerar las distancias y fronteras de la academia (también la norteamericana) con temas como la emocionalidad y el amor, como la misma Marjorie señala; también retomo algo de esto en mi texto al recorrer las tensiones entre el distanciamiento y el involucramiento.

Novaro, meanwhile, describes the sensation of arriving in El Paso as someone who had attended the Simpósio before, carrying memories of borders transgressed and relationships formed, “preguntándome cual sería ahora el desafío, por qué sendero seguiríamos andando juntos a pesar de lenguas y distancias”—“asking myself what would be the challenge now, on what path we would continue walking together in spite of languages and distances.” She goes on to reflect on questions raised and risks taken in the midst of cross-border interaction and collaboration; in the process, she unfolds a history of discourse in Argentina that was known to Argentinian hearers of Orellana’s talk, but not the rest of the audience, prompting us to think more deeply about what kinds of hearers we might become, or need to become, in translangual spaces. Las reflexiones la llevan también a pensar en el lugar del amor y la empatía en la investigación con poblaciones de América Latina que se encuentran en situaciones de desposesión y desigualdad. Desde este recorrido señala que la empatía en la investigación es un tema complejo y que no debería obtener la reflexividad y la duda.

Finally, Ana Maria Rabelo Gomes contributes an exquisitely thoughtful reflection on her positionality as a speaker of Portuguese, Italian, and English (in that order of dominance) at the Simposio, delving into the factors that shaped her linguistic decision-making and performance in four different spaces of academic exchange: her keynote address (in English), a separate paper presentation (in Portuguese, to a majority Spanish-dominant audience), a keynote presenters’

roundtable (“com colegas bilíngues fluentes em espanhol e inglês, e que usavam em continuação práticas que podem ser classificadas como translanguaging”), and a working group discussion (with a diverse group of speakers of English as a less dominant language, who shared the difficulties of participating “across languages,” from their perspective).

In treating this collaboration as an opportunity to experiment with multilingual and translanguaging forms of academic writing, we also foreground the heterogeneity of the voices herein. That is, we do not aim to settle on a single perspective, viewpoint, or reaction to the events of the Symposium. Rather, we argue, in focusing on the wide array of subjectivities and experiences represented here, and attending to gaps in understanding and judgment among the different voices, we begin to get a sense of how hegemonic tendencies can linger even in efforts to foster translanguaging spaces. In this way, the experience of the Simposio, with all its limitations, allows us to outline preliminary principles for language planning in academic research dissemination that deliberately counters English hegemony and the privileging of U.S./Anglocentric perspectives in educational research. We discuss these principles in the conclusion; for now, we turn to the individual contributions.

2 Buen Viento y Buena Mar

Char Ullman and María Teresa de la Piedra

The Simposio Interamericano de Etnografía y Educación has been held 14 times since 1989 (Rockwell and Anderson-Levitt 2017). At the final session of the thirteenth Simposio, which was held at the University of California at Los Angeles (UCLA) in the fall of 2013, we (de la Piedra and Ullman) accepted the call to host the fourteenth Simposio at the University of Texas at El Paso (UTEP). We knew that hosting the Simposio on the border, with locations in El Paso, TX (and eventually Ciudad Juárez, MX) would draw Latin American scholars, in part because of travel costs. Because the Simposio is a conference in which the volunteer organizers must find their own funding, it is not held to a particular schedule, but rather, the Simposio happens when the organizers are able to make it happen. That is, when things come together. When there is buen viento y buena mar, sucede el Simposio.

We began planning the 14th Simposio in late 2016, by inviting Judith Kalman from DIE-CINVESTAV in Mexico City and Patricia Ames from Pontificia

Universidad Católica del Peru in Lima, Peru to be co-organizers. Early in 2017, we completed the organizing team with Brendan O'Connor from Arizona State University in Tempe, AZ, U.S. and Alfredo Limas Hernández from Universidad Autónoma de Ciudad Juárez (UACJ) in Ciudad Juárez, Mexico. Our weekly planning meetings involved translanguaging with Spanish and English, along with transtechnologizing. That is, we used a computer-based meeting platform (i.e. Zoom), along with email, WhatsApp, and Twitter.

2.1 Acceso

We began planning the Simposio just months after then-presidential candidate Donald Trump had made his infamous speech about Mexican immigrants to the United States in which he said:

When Mexico sends its people, they're not sending their best. They're not sending you. They're not sending you. They're sending people that have lots of problems, and they're bringing those problems with us. They're bringing drugs. They're bringing crime. They're rapists. And some, I assume, are good people (Phillips, 2017, June 16).

Given the incendiary statements Trump made against Mexican people, we knew that some Mexican scholars would refuse to attend a Simposio in the United States on principle. That was our first inquietude. Soon after we started our planning meetings in January of 2017, Trump issued his first executive order attempting to ban entry to the United States by citizens of Iraq, Syria, Iran, Libya, Somalia, Sudan, and Yemen (Almasy and Simon 2017, Mar. 20). This development made us concerned that participants from Latin America would not be able to obtain visas to attend the Simposio. Even though Central and South American countries were not targeted in that iteration of the travel ban, we thought it was likely that a capricious issuing of visas would begin, and that Mexican scholars in particular might be targeted, because of Trump's earlier statement.

For those reasons, we realized that not only did we need to have our colleague from UACJ, Alfredo Limas Hernández on the organizing committee, but that in fact, we had to hold half of the Simposio *in* Ciudad Juárez for the people who were taking a stand against the United States's politics by not setting foot on U.S. ground, and for those who were likely to be denied visas. The Simposio was scheduled for the 21st –23rd of September, 2017 and the initial travel ban was issued just 8 months earlier. We hosted one day of the Simposio in Ciudad Juárez, and a day and a half in El Paso. We coordinated live-streaming

from both Ciudad Juárez and El Paso, so that participants who were not cruzando fronteras could still participate in the entire Simposio.

And finally, two days before the Simposio was scheduled to begin, a 7.1-magnitude earthquake hit central Mexico, with an epicenter just south of Puebla. The earthquake affected Puebla, Morelos, and the greater metropolitan area of Mexico City, killing 370 people and injuring more than 6,000. This Simposio, perhaps because of its theme of cruzando fronteras combined with its location on the Mexico-U.S. border, had attracted more Mexican scholars than had previous meetings held in the United States. Many of those participants had planned to fly out of Mexico City, and a number of the participants from Peru, Argentina, and Brazil had connecting flights in Mexico City. Thankfully, none of the Simposio participants were harmed in the earthquake, although a few had to cancel their travel plans, and many more were rerouted, arriving at the Simposio late, deeply jet-lagged, and shaken. The fact that we saw these challenges still to be a moment of buen viento y buena mar for the Simposio demonstrates the resilience of the organizing committee as well as the scholars who participated.

2.2 Traducción

The Simposio Interamericano de Etnografía y Educación has always been a trilingual event, with interpretation in Spanish, Portuguese, and English, making it possible to share ethnographic research across major linguistic and national borders in the Americas. This trilingual approach is central to why the Simposio matters. As previous organizers Elsie Rockwell and Kathryn Anderson-Levitt have argued, the Simposio is a way to do what Laura Nader suggested in 1994: “to break the ‘bounds of thinkable thought’” (quoted in Rockwell and Anderson-Levitt 2017: 7). While many of the contributors to this commentary discuss emergent dynamics of translanguaging at the Simposio, it is also important to acknowledge the language planning that the organizers engaged in ahead of time. Below, we review major discussions around the languages of the Symposium prior to the event itself and discuss some of our strategies for facilitating cross-linguistic exchange.

2.2.1 Language “Choice”

For the 2017 Simposio, we invited three keynote speakers. We anticipated that Ana Gomes, a multilingual Portuguese speaker from Universidade Federal de

Minas Gerais in Brazil would present in Portuguese, Walter Mignolo, a bilingual Spanish speaker from Duke University who grew up in Argentina would present in Spanish, and that Marjorie Faulstich Orellana, a bilingual English speaker from UCLA would present in English. As recent scholarly debates about languaging show, our assumptions about language choice were complicated by individual trajectories and situational circumstances. For instance, Ana Gomes made a decision to give her presentation in English, one of her less dominant languages, because she thought it would be comprehensible to more people that way. Her decision was complicated by the fact that we had volunteer interpreters who, while they were bilingual in Portuguese and English, were not professional interpreters. Unfortunately, Portuguese was the minoritized language at the Simposio. Gomes' decision to speak in English was mediated by the lack of Portuguese interpreters, as well as a limited number of participants who spoke Portuguese in attendance. Walter Mignolo decided to give his talk in English, as it was the primary language of his scholarly work, but responded to audience members' questions in Spanish afterwards and also participated in a profoundly translingual roundtable at UACJ with the other keynote speakers. We asked Marjorie Faulstich Orellana – and she chose – to give her talk in Spanish, which was her less dominant language and not the language of her scholarly work. We wanted to ensure a keynote presentation be rendered in Spanish.

Because we did not have a budget to pay for interpretation equipment, we borrowed a set from another university program, as well as from another university in the area. We cobbled these two different systems together, each of which had only 10 receivers, in order to make interpretation accessible to more participants. Unfortunately, having a single channel system (one interpreter communicating with all 20 participants), along with a limited number of interpretation devices, served as a binarizing linguistic force. That is, when the keynote speakers translanguaged with a language that was not part of the audience members' repertoire, audience members would have, ideally, known who did not have that language in their repertoire, and they would have passed the receiver to that person. This is something we did not anticipate. Ideally, if we had had the financial resources for an interpretation system that allowed for two interpreters to work concurrently, and for everyone to have an interpretation receiver, this could have been avoided.

As organizers, we knew that that Spanish, and especially Portuguese, are typically minoritized languages at U.S. academic conferences, and we wanted to push against the hegemony of English in this space. While there are Portuguese speakers in the El Paso area, we learned from our volunteer professional interpreter, whose languages included English and Spanish, that

there was only one professional interpreter who worked with Portuguese and English, and that person was out on maternity leave at the time of the conference. According to our volunteer interpreter, there were no professional interpreters who worked with Portuguese and Spanish in El Paso at that time. These forces conspired to make Portuguese the most minoritized language at the Simposio.

Although in other parts of the world, multilingualism is valued and multilingual conferences may be a common practice (i.e. Europe), our experience has been that in academic spaces in the United States, English monolingualism is the norm. In our experience at the Annual Meeting of the American Educational Research Association, for example, there are very few sessions in other languages. When constructing a trilingual space—in the sense of individuals using more than two languages to communicate academically and socially—we were engaging, *de una primera forma, en un acto político en el cual podíamos cuestionar el poder que tiene el idioma inglés and the power of the U.S. academia. Hacemos esto constantemente en la frontera: cuestionamos con nuestros usos del español la hegemonía del inglés.* However, by having sessions in three languages, *como un acto político también,* we envisioned the 14th symposium would become a translanguaging space, more than just a “plurilingual” space in the sense proposed by the Council of Europe, as cited in García & Li (2014: 11), as the “ability to use several languages to varying degrees and for distinct purposes”. Assuming a dynamic view of bi-multilingualism (García and Li, 2014), our planning of these sessions purposefully allowed for translanguaging practices. In the academic space that tends to privilege the view of “bilingualism as dual” (García and Li 2014: 12) and tends to separate languages, the symposium became a political act. Beyond communicating our awareness of colleagues’ languages, we wanted to traverse academically across these languages.

2.2.2 A crash course in interpretation

Without money to pay professional interpreters, we called on our *redes sociales* instead. We knew a former doctoral student at UTEP who was a federally certified court interpreter in Spanish and Serbian, and who also spoke Portuguese. He agreed to work for free, and created “emergency” workshops for three volunteers. One of the volunteers was bilingual in Spanish and English, one was trilingual in Spanish, English, and Portuguese, and yet another was bilingual in Portuguese and English. None of them had ever attempted simultaneous interpretation before. While the Spanish-English bilingual volunteer was

able to do a lot of simultaneous interpretation in a variety of settings throughout the Simposio, ultimately, the Portuguese speakers decided to offer a written translation of Gomes's talk, rather than attempting simultaneous interpretation.

2.2.3 Community translation

El Paso is a bilingual community and most of our student volunteers and faculty are bilingual in Spanish and English. In addition, having part of the conference in Ciudad Juárez privileged the use of Spanish along with English. At some points, we observed the dominance of the Spanish language in sessions and keynotes. This situation resulted in having Portuguese relegated to a lower status sometimes, even though we had planned to avoid it. The planning committee very consciously organized the concurrent sessions so that all three languages were represented on each panel. We encouraged the scholars to present their work in the language with which they were most comfortable. Our goal was to bring scholars who work in Spanish, Portuguese, and English together in each session, so that they could discover one another's work across linguistic and national boundaries.

We made sure that each session had a moderator with some knowledge of Spanish and English, and there was one moderator who spoke Portuguese, Spanish, and English. We asked the moderators to interject at logical points during each presentation, and to ask the panelists and the audience members to work together to create brief summaries of the work to that point. For example, if a scholar were presenting in Spanish, the moderator would pool the linguistic resources of the panelists and the audience members so that they, as a group, could produce a translation of the work into Portuguese and into English. The moderators would stop the presenters after a few paragraphs of their presentation, chunking it into manageable parts, so that the interpretation was not too taxing. Indeed, the moderators were key to the success of the Simposio. They promoted the use of all of the linguistic resources in each room, in order to make meaning in Spanish, Portuguese, and English. The presenters as well as the audience in the sessions actively participated in the interpretation process as well. We organized sessions not only by theme but also thinking about the linguistic resources of the presenters, and hoping that they too would interpret for each other. The audience participation in the interpretation happened organically, and will be described in-depth later.

Ariana Mangual Figueroa: This convergence of intentional and contingent seems so important. In the CUNY-NYSEIB guide to translanguaging (2012), the authors state that any educator can

translanguage: “All that is needed is a bit of good will, a willingness to let go of total teacher control, and the taking up of the position of learner, rather than of teacher” (p. 5). But I think there is more to it. I think this essay gets at some of what is behind the “good will,” relinquishing of “total control,” and “position taking” that goes into creating a translanguaging space.

While it may seem, based on this description, that the Simposio was a tormenta in terms of planning and execution, in fact, the organizers engaged in good-natured collaboration across languages and cultures, in spite of difficult political and even geological circumstances. The will to make meaning by all means necessary was key.

3 Acknowledging and interrupting linguistic privilege in academia

Lesley Bartlett

Language is power. Or, better stated, there is a fluid and mutually reinforcing relationship between language and power. Language is fundamentally related to inequality—in ways that are often hard to identify or made invisible. As Susan Philips explained, “some expressions of language are valued more than others in a way that is associated with some people being more valued than others and some ideas expressed by people through language being more valued than others” (2004: 474). We know this, as academics, but we rarely do much to allow this realization to affect our daily practices as teachers or scholars. I am certainly guilty of this. I teach in monolingual classrooms; I mostly review the literature in English; I generally publish in English, even when my research is conducted in a different language; and I usually present my research at monolingual conferences.

The biennial Inter-American Symposium on Ethnography and Education gives me an opportunity to break out of these constraints. The trilingual event shakes me out of my monolingual stupor. For at least these days, I am encouraged and, indeed, required to listen and communicate in and across other languages.

The conference, for me, has various effects. First, it requires me to move out of my comfort zone. I cannot hide as easily behind catchphrases and buzzwords; in the interstices of languages, I become more conscious of what I’m trying to say and how best to explain it. Considering the dynamic relationship between language and thought (e.g. Ahearn 2011), translating concepts forces me to rethink them. The conference also humbles me, laying bare my weak academic language skills in Spanish and Portuguese and reminding me how much I benefit from the dominance of English in many academic settings (not just in the U.S.) and unearned respect.

Further, the conference introduces me to new networks of scholars working on similar issues from different angles. The academy is an utterly provincial institution; we are rarely encouraged to expand our networks outside our home countries. I meet fellow scholars whose training, life experience, and linguistic and cultural knowledge offer me new perspectives. By learning about their work and following their careers, I continue to expand my networks and my perspectives. I learn how topics of interest are playing out in other locations; this implicit comparison spurs my thinking.

The greatest learning, for me, came through writing that emerged from the 13th Symposium, the Symposium previous to this one. After one event at the previous Symposium, organizers Elsie Rockwell and Kathryn Anderson-Levitt decided to produce an edited volume (Anderson-Levitt and Rockwell 2017) grounded in the many papers presented; invited chapters were co-authored by scholars with different mother tongues from different countries. This opportunity allowed me to move the dialogue and ideas sparked at the symposium forward toward a specific goal, and it gave me the opportunity to continue to expand my reading and thinking in multiple languages and national or regional academic traditions.

I was lucky to get to work with Gabriela Novaro, a brilliant anthropologist from Buenos Aires. The experience led me to clarify key concepts I held dear; debate theories in the field from different perspectives; read work published by Novaro and several of her colleagues; read work by other scholars from four different countries; and consider how educational ethnography, migration policies, and educational practices varied across countries. As we worked to translate segments from Spanish to English and English to Spanish, we cultivated a translingual academic space, surfacing and disrupting key assumptions and forcing us to draw across each other's expertise.

Too often, academia privileges English. Academic publishing rewards English. Many colleagues living and working in Latin America have complained to me that publishing in an English-medium journal is valued much more (and ranked more highly in annual reviews) than publishing in a national journal. Conferences in the U.S. privilege English. Only at conferences like Latin American Studies Association have I heard a paper delivered in a language other than English. Expressions of English are privileged; academics who speak and write English are valued. Though the Symposium might do more, it is an important and necessary step towards disrupting the privilege, the myopia, and the insularity attached to English. Notably, participation in translanguaging academic spaces requires humility and risk. To participate requires me, as a speaker who is most comfortable in English, to position myself as inexpert; it feels awkward or even amateurish to expose my linguistic limitations publicly. But the reward for thinking across and through traditions and languages is

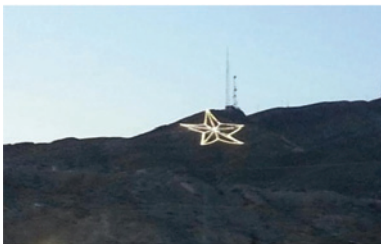
enormous. Finally, the Symposium is difficult to finance and laborious to plan. It does not have dedicated funds attached, translation is expensive; the location shifts with each iteration, requiring a *de novo* planning approach. The Symposium is, in many ways, a labor of love. But I feel that translanguaging conferences are essential to the work of moving the intellectual work forward and developing more equitable academic practices.

4 “Testing, testing—Uno, Dos, Uno, Dos”

Ariana Mangual Figueroa

This reflection offers a theoretically informed autobiographical account of three moments in the author’s experience attending the 14th Inter-American Simposio on Ethnography and Education in El Paso, Texas, USA and Ciudad Juárez, Chihuahua, Mexico. These three moments include: encountering the unique linguistic landscape surrounding the University of Texas at El Paso; hearing the opening remarks by one of the Simposio organizers in El Paso; and hearing the welcome comments made by one of the Simposio organizers in Ciudad Juárez. Analyzing these moments, this contribution hopes to make two interventions in our thinking about translanguaging: first, centering the role of the addressee in current discussions of translanguaging that tend to more explicitly focus on the speaker’s experience; and second, demonstrating the purposeful interventions made by the Simposio organizers to foster multilingual exchanges laden with messages about social justice and solidarity.

4.1 Arrival



Sitting in a taxicab entering the city of El Paso from the airport at nightfall, I noticed an illuminated star facing me. When I asked the driver about its

significance he patiently explained that it shines every night at dusk, changing color depending on the causes or occasions it evokes: green and red on Christmas, pink for Breast Cancer Awareness, etc. The city immediately interpellated me into an addressee—not merely a visitor or tourist, but an audience member enlisted in the interpretation of its icons and their indexes. I later learned that individuals can sponsor a star lighting to celebrate local accomplishments, for example recent high school graduates and awardees, and to honor loved ones in memoriam. The sponsors are listed on the Greater El Paso Chamber of Commerce webpage, creating a running record of the star’s significance and expanding its audience to those—now including me—who view the star from afar.

The next morning, on my walk to the campus buildings adjacent to the hotel where the Simposio would be held on Days 1 and 3, the mountains once again addressed me. This time, a phrase inscribed on the Cerro Bola Mountains in Ciudad Juárez proclaimed from a distance: *La Biblia Es La Verdad LEELA* (The Bible Is the Truth READ IT). Wondering how visible that message was to those directly at the foot of the mountain in Juárez, I was struck by a message in Spanish so legible to an audience on the U.S. side of la frontera. Who was the text speaking to? How did it know I would understand? These human interventions in the natural landscape on both sides of the border created a literacy experience unfamiliar to me, and one that unsettled my role within El Paso and the Simposio. I was no longer simply a conference attendee slated to speak on Day 3: I was now a reader of the mountains, an addressee of the city who entered the meeting with a heightened awareness of my role as listener and learner.

The conceptual and critical literature on translanguaging tends to focus on the benefits for the speaker and for the society, attending to the role of the listener only implicitly. While the curriculum guides offered by CUNY NYSEIB scaffold instruction and interactions among peers using language across multiple domains, the focus tends to be on creating opportunities to translanguage (in the productive sense of speaking and writing). What of the receptive aspect of translanguaging—the listening and reading of it? García (2012) notes that teacher must have a “willingness to let go of total teacher control” in moments when she cannot understand during translanguaging, but this seems to be a rare instance of acknowledging the experience of the addressee or overhearer in a translanguaging space. Notably, critical writing on translanguaging (Cenoz and Gorter 2017; Jaspers 2018; MacSwan 2017) omits this question of recipient or audience, offering us a point of departure as we consider about new possibilities for translanguaging.

4.2 Opening

The keynote addresses of the Simposio were, by design, the only times in which the conference organizers arranged for formal translation to be provided. During the keynote sessions held at the Tomás Rivera Conference Center on the university campus in El Paso, self-identified members of a shared speech community tended to cluster alongside a translator donning headphones as they listened to the translation in Spanish. I assumed that during these sessions, our various languages, dialects, and registers would remain separate based upon the seats we occupied and whether or not we wore headphones. However, I was proven wrong just a few moments in to the Simposio's first session during co-organizer María Teresa (Mayte) de la Piedra's welcoming remarks. As Mayte talked with us about the conference logistics, formal translation via headphones was provided in Spanish and Portuguese. The following text represents a segment of those opening remarks, with verbatim speech recorded in my conference notes represented in bold.

Example One:

Experimental Togetherness

- 1 Mayte: Today we will have conference live streaming in la UACJ and then tomorrow we will go there. **This is a symbolic act of resistance to acts of hate dehumanizing immigrants and dividing families.**

((Among the many logistics, Mayte mentions that we will have a long trip back from Ciudad Juárez. Someone asked for clarification about the types of identification required to re-enter the United States.))

- 2 Mayte: **Yes, you need a passport. Especially to come back.**

((Group laughter, and another question from the audience about using a driver's license as valid form of ID.))

- 3 Translator
((in earbuds)): Necesitará un pasaporte o un coyote.

((Mayte translated into English to share with group, group laughter.))

- 4 Mayte: **We're moving towards an experimental togetherness.**

Here we can see how the Simposio organizers—in this case, Mayte—coupled trans-linguaging practices with metacommentary in the hopes of facilitating a shared political analysis and sense of purpose among conference attendees. Mayte opened

the Simposio with a bid for solidarity as she framed our virtual and physical border crossing as acts of resistance. She then transitioned into the logistical details of how this border crossing would be enabled: through live streaming from the University of Texas at El Paso on Days 1 and 3 and traveling to attend sessions at la Universidad Autónoma de Ciudad Juárez on Day 2. She seamlessly moved between speaking in English and using locally meaningful acronyms for la Universidad Autónoma de Ciudad Juárez or la UACJ [la-oo-wa-sac-ho-ta, as I heard it] that were still new to me as an east coast visitor to the region.

While this could have remained a politically neutral exchange focused on technology and travel, Mayte and the Spanish-language translator made clear that these were in fact charged with social significance in this particular geopolitical context. In Turn 2, Mayte's emphasis on needing a passport to come back underscored the role of the United States in creating the presently militarized national border with Mexico that we would be traversing the following day. From where she stood at the front of the room, Mayte heard the translator's own metapolitical commentary: a translation of passport followed by the remark that one could also enlist the help of a coyote to cross the border (Turn 3). While she could have allowed this utterance to remain between the translator and the Spanish speakers listening in on the headphones or overhearing at a nearby table (like myself), Mayte instead chose to translate it to the whole group in English. In so doing she modeled the experimental togetherness that she then evoked in Turn 4.

This togetherness involved risk-taking: would everyone understand the significance of coyote in that context and would they hear the reference to unauthorized border crossing as a satire of the arbitrary and inhumane policies that designate some of us legal passport holders and others undocumented migrants? And this togetherness was self-fulfilling: in that moment, attendees began turning towards one another to explain whether they could attend Day 2 based upon which documents they were in possession of. These intimate, politically charged exchanges were enabled by simultaneously offering translation in whole-group keynote sessions and collapsing the rigid boundaries of those receiving translation and those not. By making deliberate choices about which utterances to share with everyone, the Simposio organizers ensured that we all heard their message about the significance of this gathering. In so doing, we were all enlisted in taking action together, actions that would continue to unfold over the next three days of the Simposio.

This experimental space involved trust-building and critical care (Antrop-González and De Jesús 2006; Rolón-Dow 2005) made possible by translanguaging and new modes of translation. This care was evinced on multiple levels—interpersonal, linguistic, and political—and exemplifies the potential for the

social justice that García et al. (2017) argue is enabled through translanguaging. The Simposio created possibilities for solidarity as the conference facilitators made deliberate attempts to connect speakers across codes and social roles, offering us an example of translanguaging for social justice (see Jaspers's (2018) call for research on translanguaging that provides empirical evidence of this phenomena). Building on the point made above in Example One, the Simposio organizers relinquished total control of the linguistic environment of the conference by enlisting the help of formal translators who might inflect their translations with their own ideology and political commentary and by going off script to speak across codes about border crossing. In this case, the inevitable fact of interpretation during translation became an opportunity to incite resistance and enable the experimental togetherness that Mayte mentioned in her remarks.

4.3 Welcome

Our chartered bus ride on Day 2 began on the block of the Tomás Rivera Conference Center at the University of Texas at El Paso and arrived at la Universidad Autónoma de Ciudad Juárez (UACJ) approximately one hour later. Later in the day, we would board the same bus to make our return trip, stopping at the PC-51 Puente Internacional Paso del Norte to walk single file through the border checkpoint and show our passports to re-enter the United States. For the day, however, we were guests of the Departamento de Humanidades greeted by the Simposio organizers in la UACJ in the where our sessions would take place. After helping ourselves to coffee and snacks, we were ushered into the auditorium for welcoming remarks and an opening panel. Alfredo Limas, accompanied by a graduate student who provided translation from Spanish into English, offered opening remarks. In a moment that paralleled Mayte's opening remarks in El Paso just twenty-four hours earlier, he thanked us for coming.

Example Two:

Enlace Académico

Alfredo: **Gracias por tu valentía, disposición, emoción-**
((laughter))

-que no pasa nada, y que sean nuestros embajadores se puede hacer enlace académico se pudo venir y no pasó nada.

The Spanish phrase <<se pudo venir y no pasó nada>> was likely glossed by the translator as <<nothing happened ... it was possible to come and nothing

happened>>. Alfredo's echoing of that colloquialism underscored the point made in El Paso: that our individual decisions to participate in this collective border crossing constituted an act of resistance to the dominant U.S. narrative that simultaneously criminalized those who crossed from Mexico into the United States and endlessly portrayed acts of violence and criminality as endemic to Northern Mexico. For Alfredo, our uneventful bus ride had just disproven the incessant news cycle on our side of the border.

Returning to my notes now, at the time of writing, I find new meaning in that phrase <<no pasa nada>>. According to the Real Academia Española, the verb <<pasar>> has at least sixty-two meanings, and the first nine denote movement from one place to another. Spanish-language news coverage of the migrant experience uses the phrases <<pasar por la frontera>> or *cruzar la frontera* to describe the movement of people across nation-state boundaries. The tenth meaning listed in the Real Academia indicates that <<pasar>> is synonymous with <<sufrir>> or <<to go through>>. Writing now about border crossing, in a moment of blatant cruelty when the United States government has instituted a policy of separating migrant children from their caregivers at the border, and placing them in camps to deter additional migration from South to North, it seems fitting that a word synonymous with crossing also means suffering. And yet working my way through my translanguaged notes, and finding a way into this essay in English, has only allowed me to see this connection in Spanish more clearly. Coming full circle to Example One, I wonder: what kind of hearer have I become? How do I hear the imperative issuing from the Cerra Bola mountains to read the Bible—the same one used to justify the devastating and dehumanizing cruelty of the U.S. government in my lifetime and before? What do I do when I hear the number 2,435 or the number 4,645? These numbers connote current events unfolding at the time of the Simposio in September 2017: 2,435 refers to the number of migrant children separated from their families attempting to cross the U.S.-Mexico border and 4,645 refers to one estimate of the death toll in Puerto Rico after Hurricane María hit the island. At the time of writing the accuracy of these numbers is still being vehemently debated, but what they underscore is the fact that U.S. colonial and imperialist policies have caused and continue to cause suffering in communities both proximal to and distant from the mainland.

In closing, we can return again to García et al.'s (2017) claims that translanguaging fosters social justice. Gleaning ideas about how García and her collaborators frame the inextricable relationship between multilingual communication and political action, I urge us to reflect upon how we might continue to take collective action in the midst of crises ensuing at the Mexican-United States frontera and at many other nation-state borders worldwide. I believe that the

opportunities for transnational and translanguaging exchanges provided during and following the Simposio can continue to engender resistance and collective action—as the titles for Examples One and Two indicate—by employing all of our communicative resources to co-construct our togetherness/enlace.

5 Cultivating practices that support translingual dialogue and transcultural under/overstanding

Marjorie Faulstich Orellana

Language researchers have engaged in considerable debate about the notion of “translenguaje.” Critiques have centered on indiscriminate and fuzzy uses of the term (Jaspers and Madsen 2016; MacSwan 2017), giddy “celebrations” of language that obscure structural, institutional and cognitive borders that exert real power in the world (Jaspers 2018), its depoliticization (Flores and Lewis 2016), and how academics have not, seemingly, “walked the talk” or taken the risks involved in crossing linguistic borders en su vida profesional.

In this essay I reflect on my experiences trying to walk my own talk – to take the risks involved in crossing linguistic and other borders en mi vida profesional - at the simposio in El Paso. My aim is to identify what *supports* translingual and transcultural dialogue – ways of drawing from our linguistic and cultural tool kits and engaging with others in order to open new understandings, expand conceptual horizons, and see the world from outside our own comfort zones. I also want to consider what can get in the way of real dialogue. My inspiration comes from the young people I have worked with over many years: children of immigrants who use their bilingual skills to speak, read, write, listen and do things for others (Orellana 2009). This work both demands and develops “transcultural perspective taking” (Guan et al. 2014). Powerful lessons emerged for me en un proceso de reflexión y discusión (o plática), from working with discomfort after putting out some ideas, and listening to others’ responses.

When the organizers of the simposio asked for a volunteer to deliver a keynote in Spanish, I leaped at the opportunity to stretch myself, in order to experimentar (*experience* through *experimentation*) what language brokers do every day: taking words and ideas that have been cultivated in one social and cultural context, and trying to make them make sense “en otras palabras,” across linguistic and cultural borders, to people who are oriented to different world views and who have very different histories of experiences in the world. Given the conference theme, and my (perhaps misguided) assumption that the organizers knew of my writing on this topic (Orellana 2016), I also decided to

take additional risks, para poder experimentar con lo que pasa cuando salgamos de las cajas que nos regimentan en academia. Thus I chose not to give a typical “academic” talk, deliberately presenting images more than citations, sharing of myself by mixing in personal and political experiences, and striving to stir hearts as well as minds by making visible shared vulnerabilities. My aim was to *illustrate* more than explicate what can emerge when we either reinforce or transcend divisions that keep things apart, *encajadas*, or “en su lugar.” However, I did this in a language that I haven’t fully “mastered” (such an interesting word to use in relation to language), from a position of privilege and power, as a white woman working in an elite institution in the global north, and as a keynote speaker, standing behind a podium, rather than sitting together en diálogo.

Pronto experimenté precisamente lo que puede pasar cuando las cosas “no se encajan,” cómo lo dice Gabriela Novaro en su ensayo, que sigue abajo. My ideas, and/or the forms in which I presented them, or the images that accompanied them, unsettled some people, and their reactions (as far as I could sense them) unsettled me. I sensed some “empathy walls” (Hochschild 2018) going up and realized that my message had not been received in the way I had hoped. But the discussions that followed – ones I participated in, or overheard, and that continue in this written forum – and the ways the fallout moved *me* (and perhaps others) to some newer, deeper, lived understandings of things I had merely intellectualized about before – underscore for me the *possibilities* that can open when we traverse borders that are safer to stay behind, and work through the discomfort that may arise when we come face to face with challenges to our own assumptions, perspectives, and standpoints.

The concept that seemed to spark the most controversy in my talk was my call for *love* as a guiding force in the crossing of linguistic and cultural borders. I suggested the importance of generosity of spirit, a willingness to see and hear “the other,” and to go over as well as under the words people use, listening with our hearts, not just our heads, so that words do not become un obstáculo al diálogo (See Rodríguez 2016 and Orellana 2016 for elaboration on the idea of “over/understanding;” see also my blog, where I invite *your* thoughts into dialogue: marjoriefaulstichorellana.com). I chose to talk about el amor in an academic lecture, in a time of *vitriol* in the United States and around the world. I spoke about love as a force that can connect us across differences of many kinds and that can help override the human tendency to put people into boxes of “us” and “them” based on assumptions we make about who others are. My whiteness and relative privilege was part of my message and thus part of the problem in terms of how this message was heard.

Certainly, the current polarization that we are experiencing in the United States was an important motivating context for my remarks. I called for cultivating the kind of transcultural perspective-taking capacities that immigrant child language brokers garner from their work crossing linguistic and cultural borders (and facilitating crossing for others), in order to build broader forms of solidarity across lines of difference. I did not mean to suggest that such crossing is easy, painless, or that differences across lines of privilege are not fraught with all kinds of tension - only that love is a key ingredient for genuine and humanizing diálogo, as Freire (1978) and others have long posited.

Some of the reactions that I overheard or sensed made me want to retreat from my stance. Who was I to speak about love in this time of vitriol? Who was I to try to share from my own experiences crossing borders, from such a place of protection and privilege? Did I really want to say to academics and critical scholars that we can, and should, find commonality across differences, or that love can lead the way? Wasn't that just a display of tremendous naïveté? Post-talk reflections helped me to see how others experienced my call for love across lines of difference when speaking from a body and being that is not under attack and at risk in the ways that brown and black bodies are in the United States today.

But once I was able to hold my own insecurities in check (a process that took a long time), listening to others helped me move beyond my own initial viewpoint, without abandoning my core beliefs - reworking, expanding, deepening, and nuancing my ideas by taking into consideration others' thoughts and feelings on the matter as well. Key to this was the fact that conversation continued beyond the presentation itself, with dialogue across lines of difference by language, national origin, sociocultural contexts, race/ethnicity, gender, discipline, positions relative to academia, and more: in small and large group discussions, through emails, chats, the draft writing of this column, and, I hope, in the future conversations this may spark. Indeed, far more "translanguaging" and transculturation happened in processes behind the scene than is evident in the final form of this essay (or in my talk). As Ofelia García (García and Li 2014) and others have argued, translanguaging is not just about drawing on our full linguistic toolkits to *represent* our ideas, or to perform the mixing of languages for some abstract public; it is about deploying language in all its forms flexibly and creatively, to make and share meaning with real people, as we traverse contexts, audiences, activities and aims. Moreover, embracing translanguaging and transculturation will allow us to talk *and listen* with many more people than if we speak only with those who share our linguistic, cultural, social, historical, and lived experiences - our affinity groups, or those who are likely to "like" what we say.

As Jennifer Reynolds and I found when we brought youth language brokers together both to talk about and reenact their experiences, some social practices may shore up divisions between languages (as well as other forms of difference) while other practices may erode them (Reynolds and Orellana 2014). A keynote speech did not allow for the kind of diálogo I might have hoped for, though much conversation did ensue in the fallout after the talk, facilitated by the dialogic structure that the conference organizers set up. If we want to support transcultural and translingual communication and its attendant risk-taking, we need to move beyond the monoglossic, expository, ego-centric forums that academia most promotes. Can we transform critique into conversation, discusión (in the polemical sense of the word in Spanish) into discussion, and experiment with emergent ways to “do understanding” (Moore 2017) that undermine, transform, or invert established institutional norms, as we step out of the echo chambers that reinforce our own world-views (Jones 2017)?

Doing these things may help us build the broad, deep, and enduring forms of solidarity and transculturality that are surely necessary for tackling the planetary-level problems that confront us. Working across differences of all kinds, we may never come to full agreement, and we will always need to be attentive to both enduring and emergent forms of privilege and power, but we may at least get clearer about where we stand, and where we might work productively with others. We might take lessons from young people who have done this all their lives – who have *had* to, in order to defend the interests of the people they love.

6 Entre lenguas y estilos de investigación: diálogos en la frontera

Gabriela Novaro

6.1 Encuentros y publicaciones entre lenguas

Las potencialidades y también las complejidades de la conversación entre lenguas fueron un aspecto central en los tres Simposios Interamericanos de Etnografía y Educación a los que asistí: uno en Buenos Aires en el 2006, otro en Los Ángeles en el 2013 y el último en El Paso en el 2017. Para los investigadores del campo de la antropología y la educación del sur (al menos de

Argentina) estos encuentros ayudaron a quebrar la sensación de asimetría entre el inglés y el español. Esta asimetría (reforzada en ocasiones por los organismos de evaluación y financiación de la investigación) establece la escritura en inglés como sinónimo de calidad y prestigio, e impone que los logros en español, para difundirse y legitimarse, deben necesariamente traducirse.

Frente a este paradigma, ciertamente en los simposios se buscó dialogar desde otro punto de partida que propicio no solo una dialogo más horizontal entre lenguas, sino también entre formas y temáticas de investigación. Vale aclarar que en la investigación en Antropología y Educación en Argentina los diálogos con la academia del norte empezaron mucho tiempo antes del 2006. Con regularidad en los últimos veinte años recibimos la visita de Elsie Rockwell guiada por su empeño en hacer dialogar al norte y al sur porque los investigadores de EEUU conozcan los trabajos de otras latitudes. Parte de este empeño por construir diálogos se plasmó en el libro resultado del Simposio del 2013 que editó junto con Kathryn Anderson Levitt y en el que tuve el gusto de participar (Anderson-Levitt and Rockwell 2017). Este libro, procurando avanzar en la comparación de los estudios etnográficos de la educación atravesando las naciones, puso a dialogar y colaborar investigadores de EEUU, Brasil, Perú, México y Argentina. Se propuso ampliar (o romper) “los límites de los pensamientos pensables” (Rockwell and Anderson-Levitt 2017: 21). Durante el año 2016 y 2017 los intercambios con Lesley Bartlett para la producción de un capítulo para esta compilación se transformaron en una placentera experiencia entre dos lenguas. Nos propusimos la ambiciosa meta de pensar y comparar la situación educativa de la población latinoamericana migrante en EEUU y en Argentina. Ambas nos quedamos satisfechas con el texto, y también pensando que recién iniciábamos un camino con muchos senderos por recorrer.

6.2 Diálogos y entendimientos en la frontera o a pesar de las fronteras

Así llegué a El Paso en 2017, ilusionada con un reencuentro con colegas de Brasil, México y EEUU, preguntándome cual sería ahora el desafío, por que sendero seguiríamos andando juntos, transitando distancias entre lenguas y geografías.

Entré a EEUU por Ciudad Juárez, gravé en mi memoria imágenes de dos ciudades en espejo, grafitis, muros, alambres; experimenté papeleos e incomodidades; en la frontera de Ciudad Juárez a El Paso, como Argentina, para ser admitida, debía, enarbolando mi pasaporte y mi visa, dar cuenta de mi no peligrosidad. Con esta sensación imaginé la situación de aquellos que deben enfrentar diariamente demoras y gestos de sospecha, arbitrariedades y

violencias legitimadas. Encontrarme con los colegas en El Paso endulzó la sensación tan lejana a una bienvenida en la frontera.

Escuché muchas exposiciones en las que se aludía a situaciones replicables en los distintos territorios de dónde veníamos. Relatos de experiencias del norte que resonaban en el sur y viceversa: situaciones de exclusión y violencia, imágenes del otro construidas sobre presupuestos racistas, también demandas colectivas de inclusión, generación de lazos, y reivindicaciones conjuntas.

6.3 Distancias, desencuentros y nuevos encuentros

Hubo también situaciones donde el diálogo fue más difícil. Entre otras, voy a detenerme en una particularmente compleja: las palabras que pronunció Marjorie Faulstich Orellana y la respuesta que tuvieron entre parte de los asistentes. En principio nos costó pensar en esas réplicas, escuchar y sopesar cuánto de lo oído resuena en las situaciones que experimentamos en distintas localidades. También voy a referirme a intercambios posteriores que realicé con ella y que me permitieron volver a imaginar cruces y senderos compartidos.

Desde mi registro seguramente sesgado y limitado Orellana, inspirada en las relaciones que registra en su trabajo con niños migrantes en EEUU, nos invitó a considerar la potencialidad del amor para transitar y cruzar distancias e imaginar otras formas de aproximación al otro. Esta invitación generó “ruidos” y algunas incomodidades en colegas argentinos y mexicanos. Algunos de estos ruidos entre los argentinos tienen una explicación en las reminiscencias que los términos nos trajeron con la retórica de la gestión actual de gobierno.¹ En lo personal, era mi primer viaje a Juárez-El Paso y me resultó difícil compatibilizar el discurso del amor con la imagen de la amenaza, la sospecha y el control de la frontera. Algo parecía no encajar; no podía evitar hacerme la pregunta, ¿se trata de reivindicar el amor, o más bien, de explicar el desamor?

Desconozco si el hecho de que la conversación fuera en dos lenguas ayudó a los malos entendidos, si estos se fortalecieron en los diferentes estilos y tradiciones de la academia del norte y del sur. En todo caso no fue solo eso. Creo que en parte confundimos la propuesta de dar lugar al amor en nuestra práctica profesional con una sugerencia (que mis intercambios posteriores con Orellana me convencieron no era su intención) a pensar las relaciones sociales, la

¹ El gobierno en ejercicio desde 2015 en Argentina (con el que muchos de nosotros no acordamos) intentó legitimar su gestión (sobre todo durante los primeros meses) aludiendo *al amor, el encuentro, el corazón, la alegría*; con esta retórica procuró deslegitimar al gobierno previo, supuestamente sostenido en la confrontación.

desposesión y la desigualdad desde el prisma del amor. En fin, lo que seguramente fue una invitación al encuentro, terminó en una situación de relativo desencuentro y algunos desentendimientos.

La propuesta de Orellana me provocó muchas preguntas en los días posteriores y en la invitación a realizar este escrito. Las dudas no surgen solo de las asociaciones con la coyuntura política de mi país y las imágenes tan poco amorosas de la frontera; más bien quiero dirigir la reflexión sobre el amor hacia la práctica de investigación en el campo de la antropología y la educación, suponiendo la posibilidad de asociarlo con nociones como empatía e involucramiento.

Sin duda para responder esta pregunta es necesario partir del hecho obvio de que términos como amor y empatía no tienen un referente unívoco dentro y entre las lenguas. En lo que sigue ilustraré brevemente esto con referencias al lugar de la empatía en la investigación con población migrante y en los discursos de interculturalidad y educación en Argentina.

6.4 ¿Es el amor un concepto clave para la investigación en distintas latitudes? Empatía y distancia en la investigación

En Argentina, hay una larga tradición que propone, la correlación investigación-acompañamiento (término este último que implica alguna forma de afinidad y apego). En particular el campo de la antropología y la educación ha surgido y se ha consolidado en diálogo con espacios de definición e implementación de políticas, sindicatos, organizaciones sociales; ha tenido desde su conformación una orientación que al menos a nivel discursivo se posiciona próxima a los sujetos y colectivos subalternos. No siempre estas propuestas se acompañan de la reflexión sobre la complejidad de lo que implica investigar y acompañar a los sujetos sobre los que investigamos.

La complejidad del par amar-investigar se hace evidente en la problemática que vengo trabajando hace varios años: la situación educativa de la población indígena y migrante, más concretamente de la población proveniente de Bolivia en Buenos Aires. Muchas expresiones del colectivo con el que trabajo (que no viene al caso detallar aquí) me generan una gran empatía. Existen también prácticas en esta población que me resulta difícil entender y que el trabajo etnográfico fue revelando en toda su complejidad. También advierto posiciones (por ejemplo sobre la autoridad y el disciplinamiento o los roles de género) con las que en principio siento una gran distancia.

Me pregunto si es desde el amor que podré comprender mejor algunos posicionamientos del colectivo con el que trabajo con los que siento cierta incomodidad, pero que resulta fundamental intentar explicar. Creo haber avanzado algo en el análisis cuando pude comprender el sentido de prácticas a las que no adhiero ubicándolas en la situación de pobreza, discriminación, y desarraigo de los migrantes bolivianos en Argentina. La pregunta es entonces, ¿entendemos los sentidos de estas prácticas desde el amor y la adhesión a las posiciones de los otros, o más bien cuando sumamos a la empatía con el colectivo, la puesta en relación de sus prácticas con problemas teóricos y la reconstrucción del contexto?

En términos de Bourdieu (a propósito de qué hacer con los discursos racistas de los entrevistados), creo que muchas veces la pregunta sigue siendo, *¿Cómo dar razón de sus palabras sin rendirse a sus razones?* (Bourdieu 1999: 541).

6.5 La investigación y la práctica educativa: sobre amores y odios

La cuestión de la empatía y la distancia también es significativa para pensar los cruces entre las prácticas de investigación (donde creo que en todo caso el amor nunca debería ser ciego) y las prácticas educativas propositivas (en las que sin ninguna duda el amor debe ser un componente fundamental, aunque por supuesto no el único).

En torno a la problemática que trabajo, interculturalidad, migración y educación, el sistema educativo ha sostenido históricamente una posición bastante poco empática.² En los últimos años estas posiciones fueron revisadas (por momentos parece que más bien tapadas y disimuladas) con discursos estatales de inclusión e interculturalidad. Estos últimos, posiblemente como reacción a los posicionamientos anteriores, en muchos casos predicán una cercanía absoluta con las causas y condiciones de los pueblos indígenas. Pasamos así en muy pocos años de los docentes etnocéntricos a los docentes indigenistas, de los salvajes incivilizados que son un estorbo para la civilización a la retórica del buen salvaje; en definitiva presenciamos la inversión del prejuicio desde visiones igualmente deshistorizantes. Se construyen así imágenes donde *el otro*, más que comprendido es ubicado como espejo invertido de todos los males de la propia sociedad. En ese lugar, pierde su vos, su historia y el derecho

² Las escuelas argentinas fueron instituciones centrales en la construcción de una idea de nación que excluyó como colectivos asimilables a los indígenas y los migrantes latinoamericanos o postuló la necesidad de que renunciaran su historia y su pertenencia como condición para su integración y progreso.

a vivir sus propias contradicciones. Se sigue así reforzando la oposición nosotros-otros, aunque ahora se predique la empatía y la valoración (y ya no el odio y el desprecio) por lo diverso en sus múltiples expresiones.

Entiendo que el lugar de los investigadores es poner a disposición argumentos para abandonar prejuicios, pero también para revisar el modo en que tendemos a construirlos. Para ello, creo que el amor debe tener un lugar, y también debe tenerlo la información, la crítica, la sospecha ... sobre todo la sospecha y la pregunta de como construimos nuestros propios amores y también nuestros odios.

Reponiendo las intenciones de este trabajo en colaboración con mis colegas, entiendo que estos disquisiciones sobre el amor en nuestros intercambios en el simposio y con posterioridad a él, tal vez sirvan de ejemplo de barreras no siempre explícitas entre lenguas y tradiciones académicas. Barreras que resulta necesario hacer visibles, para luego saltar, o al menos transitar, y así seguir encontrándonos.

7 Transitando entre línguas e situações: habilidade lingüística como prática (muito) situada

Ana Maria Rabelo Gomes

A proposta de refletir sobre a experiência compartilhada durante o 14th Inter-American Symposium on Ethnography and Education (El Paso, Texas, September 2017) faz com que eu possa retomar alguns intrigantes aspectos que marcaram minha participação no evento, desde sua preparação até as várias interações que efetivamente ocorreram nos dias do Symposium com diferentes colegas e em diferentes circunstâncias.

Em primeiro lugar, é importante marcar meu específico lugar enquanto bi (tri)lingual speaker (Portuguese, Italian, English), com maior domínio do italiano em relação ao inglês (em função de ter vivido por 10 anos na Itália onde trabalhei e me doutorei). Na maioria dos contextos nos quais atuo—é importante sublinhar—a exigência é de full mastering of only and exclusively one of these languages. Cabe ainda dizer que compreendo muito bem o espanhol, embora não o fale. E que ao transitar entre inglês e espanhol, as habilidades e possibilidades que o sistema linguístico italiano me proporciona sempre entram em campo.

Ariana Mangual Figueroa: There are more languages involved in translanguaging than the named ones we've been discussing! Incredible!

Brendan H. O'Connor: I had the same thought upon reading this - there's el movimiento de la corriente (on the surface) and then there are the deep ocean currents, the parts of people's linguistic repertoires or trajectories of socialization that aren't even visible to interlocutors, but which - nonetheless - impinge very directly upon what's said and heard in the moment.

Esta breve apresentação serve a explicitar o fato que, de forma muito imediata nessa reflexão, sem me ater à intensa discussão conceitual around translanguaging, vou assumir que o termo pode se referir às práticas de uso contemporâneo de mais de uma língua, assim como ao processo de transformação pessoal e social. No caso específico do Symposium, ao preparar o texto escrito e, a partir dele interagir, houve duas situações diferentes, que motivaram decisões e estratégias também diferentes – que contaram com uma reação interessante e interessada do público. Apresentei em inglês a keynote speech, voltada para o público total do evento; e um paper em português em uma sessão temática na qual sabia contar com uma boa parcela de audience hispano hablante. A essas duas situações, se somaram uma terceira: uma mesa redonda com questões colocadas ao momento, da qual participei com colegas bilíngues fluentes em espanhol e inglês, e que usavam em continuação práticas que podem ser classificadas como translanguaging que caracteriza o contexto bilíngue da fronteira entre México e U.S. no qual ocorria o evento. Enfim uma quarta situação, em que me vi respondendo pela coordenação de um grupo de discussão em que colegas que falavam somente o inglês (estrangeiros de diferentes nacionalidades) revelaram sua dificuldade em participar do evento e acompanhar as discussões trazendo as contribuições de suas práticas e experiências.

Cabe ressaltar que minha própria experiência em situações dessa natureza tem servido para provocar reflexões sobre as propostas e atividades no curso de formação de professores indígenas que existe há mais de 10 anos na UFMG—Formação Intercultural de Educadores Indígenas—no qual temos dois povos bilíngues (Maxakali e Guarani); e dois povos que tem português como língua materna, e estão em processo de reconstrução da língua ancestral (Xakriabá e Pataxó). Nesse sentido, as reflexões que aqui enuncio brevemente tendem a se aprofundar na direção indicada por N. Hornberger, ou seja, “to envision and incorporate students’ mobile, multilingual language and literacy repertoires as resources for learning” (Hornberger and Link 2012: 274)—onde eu acrescentaria somente que, aprendizagem para todos os envolvidos, e não somente os estudantes. A equipe da UFMG tem se deslocado lentamente de um uso monolíngue do português para buscar estratégias mais adequadas de conduzir as atividades

com os estudantes indígenas bilíngues—o que tem sido continuamente tensionado e discutido de forma por vezes conflitual dentro da equipe.

A experiência do Symposium revelou uma multiplicidade de possibilidades – e também de desafios e obstáculos. Em primeiro lugar, o fato de saber que as restrições orçamentárias que atingem boa parte dos scholars no Brasil e na América Latina os impediria de comparecer ao evento, o que acabou por me convencer a apresentar a keynote speech em inglês. Ou seja, as escolhas linguísticas são muitas das vezes marcadas por aspectos outros que não os diretamente relacionados com o domínio das línguas, mas revelam dinâmicas de dominação e impedimentos que se definem bem antes da situação em que vai se exercitar o translanguaging. Nesse caso, o exercício de produção do texto gerou um espaço mental em que certos conceitos foram retomados diretamente de suas matrizes em inglês – até mesmo para evitar mediações linguísticas. A keynote speech gerou um certo estranhamento, ainda que tenha sido, ao que parece, também uma provocação interessante para a audiência, o que me foi sendo revelado progressivamente nos momentos de interação com os participantes ao longo dos dias. Ou seja, fui reforçada por muitos colegas quanto à pertinência do tema, além de observarem que os obstáculos linguísticos foram minimizados ou percebidos como quase ausentes, pelo fato de ter utilizado a língua hegemônica e de comum domínio pela maioria dos participantes.

Esse primeiro exercício revelou também o clima de abertura e disponibilidade em que muitos dos participantes interagiam durante o Symposium, para além da definição “oficial” das três línguas.

No painel com maior audiência de latinoamericanos, falei pausadamente em um registro do português que se revela de fácil compreensão para os colegas hispano-hablantes. E de fato não houve dificuldades – eu falava em português e as pessoas se dirigiam a mim em espanhol.

Na mesa redonda houve uma maior complexidade de situação, e ela aconteceu na Universidade de Cidade Juarez, onde a língua dominante é o espanhol. Como a discussão era em tempo real, e não se tratava de um texto previamente preparado, diante da constante mudança de registro entre inglês e espanhol que os colegas operavam muito naturalmente—muitas das vezes em uma mesma frase (especialmente os que estavam na mesa)—tive um momento de dificuldade que decidi explicitar para o público. Os Portuguese speakers éramos muito poucos, o que nos colocava em uma situação de constrição. Embora eu fosse capaz de compreender tudo que era dito, no momento de falar, a rápida e contínua oscilação entre inglês e espanhol me causou dificuldades: não conseguia falar em inglês para me expressar com propriedade, e o espanhol não é do meu domínio. Consultei o público quanto à possibilidade de falar em português, uma das línguas oficiais do evento—o que foi imediatamente aceito.

Minha fala veio, no entanto, intercalada de expressões em inglês que, dado o contexto, não via sentido em traduzir. As questões nos foram colocadas indiferentemente em inglês, espanhol e português. O diálogo provocado por cada rodada de questões oscilava entre essas três línguas sem interrupção—e sem tradução.

Diferentes das situações acima referidas, nos grupos onde se apresentavam trabalhos de pesquisa, a prática da tradução estava sempre presente. Essa pode ser uma contradição pois exatamente onde o contexto de interação verbal era mais próximo e imediato, optou-se por produzir traduções, ou seja, a comunicação foi mais “mediada” uma vez que alguns dos participantes não tinham domínio de duas das línguas oficiais e era necessário se referir ao inglês para garantir a efetividade mínima da comunicação.

Creio que esse breve registro sirva a demonstrar a variedade de situações em que ocorre a comunicação; e a diversidade de estratégias acionadas para que a comunicação se efetive. Essa não univocidade dos cenários e o uso estratégico das próprias habilidades e das habilidades dos demais creio que deva ser desdobrado etnograficamente em cada contexto analisado. E em cada um deles pode variar muito.

8 Conclusion

Katherine S. Mortimer and Brendan H. O'Connor

In this polyvocal account of one academic space of research dissemination, we have offered multiple perspectives on what constituted the transformative nature of the translanguaging space of the 14th Simposio as well as its limits. In addition to collaboratively exploring what made this event so remarkable to many participants, our intention has also been to deduce some tentative principles of language planning for making this kind of translingual academic space possible. What does it take to make this space happen – to set the stage for transformative translanguaging in academic spaces of research dissemination? Based on the accounts above, we propose five preliminary principles.

8.1 Experimental togetherness

Experimental togetherness was first offered as a frame at the 14th Symposium in Ana Gomes' keynote speech, then picked up by Mayte de la Piedra in her organizer's remarks as she commented on the interpreter's joke about needing

a coyote to cross back into the U.S. after the next day's conference events in Ciudad Juárez. We further take up the idea of experimental togetherness here as a way of characterizing and understanding the productive discomfort of translinguaging in the Simposio space. The concept comes from Stengers's (2005) work in the philosophy of science and is useful in seeing possibilities in epistemological dilemmas like the traditional dichotomy between scientific realism and social constructionism. Experimental togetherness entails engagement of the dilemma through risk-taking in the company of others "in order to move forward with scientific inquiry and find those moments of experimental togetherness that can turn risks into moments of joint perplexity to be shared with other scientists" (Roy 2012: 321), entailing "productive discomforts" (321). Productive discomfort can be related to cultivating a "productive heterogeneity" (Rymes 2011) in a linguistic sense, an interactional space that "build[s] on whatever repertoire overlap exists across groups, expanding possibilities for the understanding of and access to ... social roles, relationships, and opportunities" (210).

Experimental togetherness can at times be playful, as in Mayte de la Piedra's repetition of the interpreter's playful coyote comment, but it is also risky and therefore uncomfortable, as in the risks and discomforts of giving a keynote presentation in one's less dominant language, as described by Orellana and Gomes. Because of both playfulness and risk/discomfort, experimental togetherness allows for the production of new forms of knowing. Roy (2012) writes about a sense among feminist scientists of disappointment with traditional forms of scientific practice, and she finds that an approach of experimental togetherness offers a way out—or through—this dilemma. The epistemological dilemma she describes is similar to that of the problem of named languages in linguistics, sociolinguistics, educational linguistics, linguistic ethnography, and linguistic anthropology. The proposal to engage in experimental togetherness offers a way through in the same way that translinguaging offers a way through our linguistic dilemma. Thinking of translinguaging in practice as doing experimental togetherness reminds us that it can be tentatively playful, yet always risky and uncomfortable—and that it is all three that allow for productiveness. What, then, does it take to generate experimental togetherness?

8.2 Unplanning

"Unplanned" language planning has been seen as a problem for language planning in general, in the sense that unplanned aspects of language could "change or pervert" language planning efforts (Baldauf 1994: 82) and so should

be brought to light and included in official language planning (Ramanathan 2005). In contrast, we conceptualize unplanning as planning for flexibility, planning for the relinquishment of total control, as illustrated in Ullman and de la Piedra's "buen viento y buena mar." As seafarers can plan many details of their expedition, they also plan to ultimately depend on the right weather. This resonates with García, Johnson, and Seltzer's (2017) articulation of what is necessary for translanguaging pedagogy – namely, that teachers attend to and embrace the "translanguaging corriente," the fluid meaning making and interactional movement of multilingual speakers. It is a current in which interlocutors participate but over which they do not have full control; a current that teachers can optimally bring to the surface, though it occurs whether it is planned for or not. Bringing the corriente to the surface, García and colleagues posit, involves teachers taking a pro-bilingual, pro-translanguaging stance; teachers designing instruction to use translanguaging; and teachers planning for and going with shifts in the corriente. Just as teachers must, and do, espouse and plan for translanguaging (Menken and García 2010) *and* plan for flexibility in order to create translanguaging space in the classroom, researchers, editors, and conference organizers must also plan and unplan. They must invite the corriente to the surface and yet be willing not to fully control it—they must plan for, as Gomes writes, a "clima de abertura e disponibilidade." They must plan for flow.

8.3 Movement of the space itself

The strategic movement of the Simposio space across the Americas—back and forth across North and South—is important to the creation of transformative translanguaging space. Many conference spaces move over time, but not always across the specific power-laden borders that are central to inequity. Moving the location of the meeting across the North-South borders in the Americas shifts, to some extent, the sociolinguistic power of participants. In the case of the 14th Symposium, this shift occurred within the three days of this particular meeting when attendees in El Paso traveled south across the U.S.-Mexico border for one of the days for sessions held at the Universidad Autónoma de Ciudad Juárez. Such movement does not neutralize the dominance of U.S. English or the marginalization of Portuguese, but it can shift attendees' positions in relation to each other and to norms of interaction; thus, it can also shift attendees' level of comfort in interactions and, to some extent, distribute the risk. Such shifting positions are important to translanguaging's potential for transformation in academic space.

8.4 Ongoing interaction

Our co-authors repeatedly emphasize the importance of ongoing interaction—that is, ongoing opportunities to continue the business of meaning making together/in dialogue. Of course, meaning making is always ongoing, even in cases where interlocutors never interact with each other again. But for translanguaging in academic space to be transformative, it would seem that ongoing opportunities for dialogue are important: opportunities to check understanding, misunderstanding, to add to and revise one's utterances and comprehensions, to continue building meaning together beyond the boundaries of the conference, as we have sought to do in this collaborative discussion.

8.5 Love (for others) and suspicion (of oneself), or critical care

The risk of experimental togetherness is what makes it productive, and yet that risk must be shared and made bearable by work to build trust. Like the stances required for transformativeness in translanguaging pedagogy, translanguaging in scholarship seems to require fundamental stances, or stance-taking practices and processes in order to be transformative, as well. Orellana's call in her keynote (and in her work more broadly; Orellana 2016) for a stance of love, for, as she writes above, "a generosity of spirit, a willingness to see and hear 'the other,'" is such a stance. Gomes observes such a stance in Symposium attendees' *abertura e disponibilidade*. And Mangual Figueroa links such stance-taking work with the notion of critical care (Antrop-González and De Jesús 2006; Rolón-Dow 2005; see also *transcaring* in García et al. 2012), which reminds us that caring is conceptualized and interpreted differently in different places and that authentic caring cannot be neutral: it must address inequities of power. It must be a "politicized notion of care" (García et al. 2012: 801). This is where suspicion comes in. Novaro writes, "el amor debe tener un lugar, y también debe tenerlo la información, la crítica, la sospecha ... sobre todo la sospecha de cómo construimos nuestros propios amores también nuestros odios," advocating suspicion of oneself (especially if one is in a position of power) as a check on uncritical care. Discussing the dangers of more powerful groups' projecting their own collective feelings of inadequacy, frustration, or pain onto less powerful others (as in Novaro's *espejo invertido*), Orellana (2016) writes that love can be "a force that helps us suspect our own egos." It seems that this combination of "bilanguaging love" (Mignolo 2012) and suspicion—or perhaps love and criticality—is necessary for translanguaging in academic space to be transformative.

As García and colleagues have argued (García et al. 2017), the transformativeness of translanguaging comes not from the mere use of multiple named languages or even from seeing linguistic repertoires as wholes, but rather from the production of new subject positions that these practices and epistemological positions may entail. These preliminary principles are promising steps toward generating transformative translanguaging space in the dissemination of academic research for the same reason—not merely because they involve linguistic flexibility, but because they help to produce new subject positions. They help to shift the loci of enunciation, unsettle the experience of power, spread the risk, and build some trust.

Ariana Mangual Figueroa: I am struck by how much goes into this kind of translanguaging experience: from the frames of reference that inflect our reading of terms like love, to the many codes we draw on in the space (including Italian, and likely more!), and so on. I think this bears repeating—the density of the interactions and the complexity of exchanges represented here has in some ways been theorized before and yet is novel and emergent all at once! I want to note the intergenerational, multilingual, and transnational relationships that were a prerequisite to this writing experience. I think this is so important to underscore, so that it can become a “teachable moment” for others too.

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