

CHAPTER 14.

**BECOMING *TRANSFRONTERIZO*
COLLABORATORS: A TRANSDIS-
CIPLINARY FRAMEWORK FOR
DEVELOPING TRANSLINGUAL
PEDAGOGIES IN WAC/WID**

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Given that pedagogical approaches that challenge dominant language ideologies are not yet well represented in WAC/WID scholarship, this chapter outlines a transdisciplinary framework for developing translingual pedagogies. The framework is built around the notion of transfronterizo/a collaborators because before instructors can engage their students in exploring and challenging their views toward language, instructors must first critically interrogate their own. This interrogation must consider the unique political, social, economic, and linguistic exigencies of where an institution is located. The chapter concludes by showing that a transdisciplinary and translingual collaboration that is mutually transformative changes faculty collaborators in how they perceive their linguistic histories and abilities, challenges/enriches their instructional practices, and expands/complicates their scholarly knowledge. This chapter seeks to assist WAC/WID faculty interested in developing translingual and transdisciplinary collaborations in institutions where no professional development opportunities that focus on language difference exist or as an addition to a workshop setting.

Cognizant of an increasingly linguistically diverse student population in U.S. higher education institutions, the globalization of education, and the internationalization of English (Cox, 2011; Hall, 2009; Johns, 2001; Matsuda, 2012),

WAC/WID research on multilingual and second language (L2) writing has worked to develop more linguistically and culturally inclusive WAC/WID programs and practices (Cox & Zawacki, 2011; Ferris & Thaiss, 2011; Zawacki & Cox, 2014). Studies have focused on learning with and from L2 students (Harklau & Siegal, 2009; Zamel & Spack, 2004), exploring faculty concerns and expectations of L2 writers (Fishman & McCarthy, 2001; Ives et al., 2014), and more recently, calling faculty to change their attitudes toward multilingual writers by adapting their pedagogies to serve these students' needs (Fredericksen & Mangelsdorf, 2014; Jordan & Kedrowicz, 2011; Siczek & Shapiro, 2014). Despite the serious progress in WAC/WID scholarship in multilingual writing, we are still in the relatively early stages of developing WAC-based language-oriented pedagogical approaches that address the needs of students with a wide variety of linguistic backgrounds, including monolingual ones (Hall, 2014a). The seemingly slow progress in developing pedagogies that consider language difference is due in large part to the subtle bias against any language but standardized English in the academy (Geller, 2011), the assumptions of perceiving mainstream students as monolingual, and/or trying to assimilate multilingual students to a monolingual norm by excluding their written and spoken languages or language variations (Hall, 2009; Horner & Hall, 2018). In addition to these assumptions, there is the challenge to persuade faculty across disciplines to experiment with alternate pedagogical practices that consider language difference (Hall, 2014b).

Given that pedagogical approaches that challenge dominant language ideologies are not yet well represented in WAC/WID scholarship, in this chapter, we outline a transdisciplinary framework for developing translanguing pedagogies because exploring issues of language calls for transdisciplinary efforts “despite the challenges and problems of engaging in such work” (Hall, 2018a, p. 6). We build our framework around the notion of *transfronterizola* collaborators (De la Piedra & Guerra, 2012; Zentella, 2009, 2016) because before we can engage our students in exploring and challenging their views toward language, we must first critically interrogate our own (Parra, 2016). This interrogation must consider the unique political, social, economic, and linguistic exigencies of where an institution is located. Thus, we hope that the example of our transdisciplinary and translanguistic collaboration, while rooted in our unique context, resonates with WAC/WID scholars and educators in other contexts. We conclude by showing that a transdisciplinary and translanguing collaboration that is mutually transformative (Matsuda & Jablonski, 2000) changes collaborators in how they perceive their linguistic histories and abilities, challenges and enriches their instructional practices, and expands and complicates their scholarly knowledge. We hope this framework assists WAC/WID faculty interested in developing translanguing and transdisciplinary collaborations in institutions where no professional develop-

ment opportunities that focus on language difference exist or where it might be used in addition to a workshop setting.

LOCAL CONTEXT: STRIVING TO BECOME A BILINGUAL UNIVERSITY

Every scholarly work is constrained by and reflects a unique sociocultural and linguistic context (Gentil, 2018). For us, our context is The University of Texas Rio Grande Valley (UTRGV), a mid-size Hispanic-Serving Institution located on the southmost area along the Mexico/US border. Upon its establishment in Fall 2015, a merger between the University of Texas at Brownsville and the University of Texas-Pan American, the Department of English and the Department of Modern and Classical Languages consolidated into the Department of Writing and Language Studies (WLS). WLS includes the following units: modern languages, applied linguistics, and rhetoric and composition. Marcela teaches first-year writing (FYW) in the rhetoric and composition unit and Yanina teaches Spanish as a Heritage Language (SHL) courses in the modern languages unit.

Because of our location, UTRGV has the mission of becoming a “highly engaged bilingual university” and, as a department, we are currently at the beginning stages of determining what this means. With this mission in mind, WLS has engaged TAs and faculty in rhetoric and composition with Spanish TAs and faculty in conversations about how our region and the transdisciplinary realities of our respective disciplines influence the teaching of writing and languages. The ideas that ultimately led us to develop the framework we propose in this chapter originated when we participated in a department-sponsored initiative in the fall 2016 semester (see Cavazos et al., 2018).

DEFINING *TRANSFRONTERIZO* COLLABORATORS

The concept of *transfronterizos* from cultural studies informs our framework. In its original conceptualization, *transfronterizo* refers to the continuous linguistic and cultural practices that children and young adults who traverse the Tijuana/San Diego border maintain daily across both sides (Zentella, 2009). *Transfronterizos* tend to be U.S. citizens, either by birth or naturalization, and have the flexibility to reside on both sides of the border (Relaño Pastor, 2007). Yet, despite their proficient bilingualism and identity as border-crossers, *transfronterizo* students struggle with language and identity (Zentella, 2016) and resist forging allegiances with social groups at school based on nationality, citizenship, language and social class (Relaño Pastor, 2007). We find the concepts of struggle with language and identity, the border-crossing action, and the resistance to

forge social allegiances with others very useful to help illustrate and understand the complexities and challenges faculty face when engaging in transdisciplinary and translingual collaborative activities within WAC/WID contexts.

While most *transfronterizo* studies have focused on youth residing on the Tijuana/San Diego border, recently, scholars like María E. Fránquiz and Alba A. Ortiz (2017) have begun to include other border regions and populations. They claim that not only students, but also teachers and researchers in institutions and communities located in the U.S./Mexico *frontera* (borderland), are *transfronterizos*. For them, being *transfronterizo* means to be fluent in different types of border crossings. These multiple crossings, whether physical or metaphorical, shape their identities, lives, perspectives, and actions (Fránquiz & Ortiz, 2017, p. 111). *Transfronterizos* forge transnational identities and multiliteracies by a constant negotiation on-the-move between two nation-states (Ceballos, 2012; Smith & Murillo, 2012). Our definition of *transfronterizos* moves beyond being bilingual, bicultural, and binational; it also includes self-identified monolinguals and monocultural faculty across the curriculum, willing to engage in transdisciplinary collaborations to critically and consciously interrogate their language ideologies.

Becoming *transfronterizo* collaborators demands learning to traverse across disciplinary and linguistic borders in order to develop what we call *transborder thinking*, the intellectual openness that considers that perspectives and methods in one's discipline have come from and/or been influenced by perspectives and methods outside one's discipline (Bazerman, 2012; Hendricks, 2018; Horner, 2018; Sandford, 2015). Engaging in these types of border crossings, like *transfronterizos*, might leave WAC/WID practitioners struggling with language and academic identity, resisting social allegiances with other disciplines, and/or becoming fluent in disciplinary crossings. Whichever the case, one thing is certain, partaking in transdisciplinary and translingual collaborations will challenge and change participants' identities, lives, perspectives, actions, and pedagogies.

TRANSDISCIPLINARITY: AN EXISTING BUT UNDERUSED FORCE IN WAC/WID

Historically, WAC/WID has been considered an inherently transdisciplinary field where WAC/WID scholars have called for reciprocal exchanges between composition and other disciplines in order to expand our understanding on how students use writing to move across academic and non-academic contexts (Hendricks, 2018). A transdisciplinary collaboration, unlike a multi-disciplinary collaboration or an interdisciplinary collaboration, requires participants to “push the methodological and conceptual bounds of their own respective disciplines, making collaborations both participatory and problem-centered in place of dis-

ciplinary allegiance” (Rademaekers, 2015, p. 1). Jonathan Hall (2018a) noted that transdisciplinarity is “an existing force that has already been driving widely diverse intellectual endeavors for several decades” (p. 3). He explained that in the humanities and social sciences transdisciplinarity has functioned more as “theory” whereas in STEM fields it has been more “pragmatic” in that it “concentrates on [social problems] that are too large for any one discipline to tackle alone” (2018a, p. 3) such as climate change, poverty, and hunger. Viewed from this perspective, to tackle issues about language, writing, learning, and teaching, issues central to WAC/WID, we need both transdisciplinary theory and practice.

However, in WAC/WID developing transdisciplinary collaborations has been challenging and at times even resisted (Russell, 2012). Reasons for this include the disciplinary division of labor (Matsuda, 1998), a lack of skills for negotiating working partnerships with disciplinary faculty (Jablonski, 2006), having narrow attitudes toward the role of writing and language in pedagogy (Cox, 2010, 2011), an intellectual fear of internal displacement of one’s discipline by another (Mercier, 2015), and being trained to function within the parameters of one discipline (Rademaekers, 2015). A discipline is defined as a bordered and hierarchically organized intellectual community of practice formed by a complex network of individuals (e.g., predecessors, mentors, peers, colleagues, collaborators, students at all levels) whose membership is determined by their acceptance of certain ideas, methods, procedures, habits of mind, epistemological assumptions, rhetorical conventions, genre practices, and publication/dissemination procedures (Hall, 2018a; Osborne, 2015). From this perspective, when disciplines are understood mostly in terms of territorial epistemologies (Mignolo, 2000) and specializations (Hendricks, 2018), and observed as discreet histories of thought and intellectual practices (Osborne, 2015), cultivating transborder thinking might not obtain. That is, when we decide not to engage in transdisciplinary collaborations, we are not fulfilling a WAC/WID mission that calls us “to examine the ways that students manage multiple languages and disciplines in the course of their education” (Hall, 2018a, p. 4) because in order to do this, we must develop an intellectual openness that transcends disciplinary perspectives and methods.

Developing transborder thinking calls for WAC/WID practitioners to engage in epistemological disciplinary disobedience (Mignolo, 2000). For our purpose, we define disciplinary disobedience as the willingness to radically question our conceptualization about/around language and its relation to writing, teaching, and learning which requires we traverse physical, intellectual, and metaphorical borders and lines that divide/unite disciplines. Here it is important to emphasize that an institution does not need to be located on a geographical border for its faculty (and students) to experience being “linguistically bordered” by others. Anne Ellen Geller’s (2011) study on 64 self-identified multilingual faculty from

across the disciplines who teach with writing in English noted the deeply ingrained institutionalized assumption to see faculty as monolingual. She writes about multilingual faculty colleagues at St. John's University who "feel (and/or have been made to feel) as if their spoken and written English is not standardized enough for their colleagues in the American academy to think of their linguistic ability in English as anything other than still deficient" (2011, p. 5). Engaging in epistemological disciplinary disobedience can take many forms such as participating in interdisciplinary learning communities or workshops focused on language (Cavazos et al., 2018), engaging in formal and/or informal conversation with colleagues from other disciplines about their views on language diversity and teaching (Matsuda & Jablonski, 2000), and/or reading scholarship from other disciplines about language issues (Horner, NeCamp et al., 2011).

TRANSLINGUALISM: A HELPFUL THEORETICAL LENS IN/FOR TRANSDISCIPLINARY WORK

In addition to engaging in transdisciplinary collaborations that focus on/around language and its relation to writing, teaching, and learning, it is important to consider scholarship that discusses language ideologies. Translinguality refers to a growing body of scholarly work from disciplines such as composition, sociolinguistics, second language acquisition, linguistic anthropology, cross-cultural studies, literary study, and multilingual education that calls into radical question the tenets of the monolingual ideology (Horner, 2018), and its use of the monolingual native speaker as the reference when teaching and learning writing and languages to multilingual students in school contexts (Cenoz & Gorter, 2015; Garcia & Kley, 2016; Horner, Lu et al., 2011; May, 2014). Because the conception of languages as stable, discreet, and uniform excludes other languages and varieties (Kachru, 1994), ignores the diverse language practices of most people around the world (Block, 2003), and imposes a view of the writer, reader, and speaker of other languages and varieties as deficient (Horner, Lu, et al., 2011), translinguality scholars have articulated language approaches and methods of knowledge-making and teaching as alternatives to monolingualism.

Out of all the different articulations within translinguality, we find the notion of translanguaging the most useful in assisting faculty transdisciplinary collaborations in exploring and/or challenging their beliefs about language. The term was first introduced in 2011 in the field of U.S. composition to counter the monolingual ideology that dominates the teaching of writing (Horner, Lu, et al., 2011). Unlike other translinguality terms such as "metrolinguism" (Pennycook, 2010), "contemporary urban vernacular" (Rampton, 2011), "code-meshing" (Canagarajah, 2011), "lingua franca multilingualism" (Makoni & Pennycook, 2012), and

“translanguaging” (Garcia, 2009), translanguaging is not rooted in a monolingual ideology or the traditional additive model of multilingualism (Horner, Ne-Camp, et al., 2011). Translanguaging has called for a reorientation of what error or language difference might mean (Trimbur, 2016), to treat difference not as a deviation but as a norm (Bawarshi, 2016), to change our own and our students’ disposition toward language practices by engaging in composing practices less familiar to us (Shipka, 2016), to include in writing curricula and programs the knowledge multilingual writers bring and how they negotiate language ideologies (Canagarajah, 2016), to confront the structuring of monolingualism into writing assessment (Dryer, 2016), to cultivate rhetorical sensibility to language difference (Guerra, 2016), and to position writers of any linguistic background as active and purposeful negotiators of meaning (Lu & Horner, 2013).

Although the notion of translanguaging has created tension mostly with the field of second language writing over disciplinary territory, theoretical development, and practical pedagogical applicability (Atkinson et al., 2015; Schreiber & Watson, 2018), we find it helpful for transdisciplinary work. As a pedagogical approach, translanguaging sees difference in language not as a problem to eradicate, but as a resource “to be preserved, developed, and utilized” (Horner, Lu, et al., 2011, p. 304). However, a pedagogy is translanguaging not because it merely exposes students to language diversity, reconsiders what “errors” in grammar or usage are, or allows students to use their full linguistic repertoires in their writing, but because it asks “students to investigate/consider how language standards emerge, how and by whom they are enforced, and to whose benefit” (Schreiber & Watson, 2018, p. 95). Jonathan Hall (2018b) noted that at a minimum, a translanguaging pedagogy should help students become aware that on a global and historical basis monolingualism is the exception rather than the norm, see their multiple languages as a resource and receive encouragement to explore that resource, and understand that Standard English is a social construct, thus, it can be un-made and changed by groups of people through rhetorical and linguistic negotiations. As a theory, translanguaging challenges the monolingual orientation “that contains languages from contact with each other, associating language mixing with contamination and lack of proficiency” (Lee, 2016, p. 177). From this perspective, “siloes” disciplines are seen as functioning from a monolingual orientation in that they train their professionals within specific parameters both discursively and methodologically resulting in the acquisition of disciplinary knowledge through the critical investigation of disciplinary language, which has been a foundational goal of WAC/WID curricula (Rademakers, 2015).

Helping students develop disciplinary expertise and disciplinary epistemological understanding through language instruction aligns with the WAC/WID premise to see writing as highly situated and tied to a field’s discourse. However, this

view of language and writing is limited when it comes to transdisciplinary collaborations. In transdisciplinary work, inevitably a participant's disciplinary discourse would come into contact with the other participant's disciplinary discourse and in the process of cooperating with one another, both collaborators' discourses would be altered and changed in different ways. This disciplinary discursive encounter could result in either "linguistic and conceptual divides" (Eigenbrode et al. as cited in Rademaekers, 2015), defined as "disagreements regarding the specialist terminology used in varying disciplines and the different connotations for the same terms across disciplines" (p. 6), or "new disciplinarity" (Markovitch & Shinn as cited in Gere, Knutson, & McCarthy, 2018), which acknowledges the ongoing existence of the disciplines and of elasticity, the capacity of collaborators to move temporarily to the dynamic borderlands that exist outside disciplines in order to carry out projects of their own devising. As said earlier, a goal of transdisciplinary collaborations is that participants think far outside the boundaries of their own disciplinary discourses to form situated, problem-centered, and early-integrated methods for problem solving (Rademaekers, 2015).

Thinking and moving temporarily far outside the confines of our respective disciplines to explore language difference can assist WAC/WID faculty in becoming conscious of our linguistic beliefs because they make "the language question" essentially unavoidable in ways that can productively lead to a new disciplinary partnership or at least to mutually respectful growth" (Donahue, 2018, p. 132) through rhetorical and linguistic negotiations. Enacting these negotiations can inspire new conversations and invite us not to "other" fields that might inform language discussion in our own disciplines. Christiane Donahue (2018) noted that "as language questions move disciplines to engage in dialogue, [we will] (re)discover the other we have been thinking was alien to us" (p. 133) and "the experience of the Other always determines the perception of the self" (Gentz & Kramer as cited in Donahue, 2018, p. 133). Hence, engaging in transdisciplinary and translanguaging collaborations allows us to gain a perspective of ourselves by relating to all that is other (Bakhtin, 1986), even as we continue to operate within the persisting power of a monolingual ideology, because together we can begin to think of ourselves as agents making active choices in real rhetorical situations about language difference as we write and teach (Hall, 2018a).

BECOMING *TRANSFRONTERIZO* COLLABORATORS: A TRANSLINGUAL AND TRANSDISCIPLINARY FRAMEWORK TO DEVELOP TRANSLINGUAL PEDAGOGIES

In the context of a transdisciplinary faculty-led project that seeks to develop translanguaging student-centered activities, becoming *transfronterizo* collaborators

requires engaging in epistemological disobedience in order to foster transborder thinking, adopting a collaborative multilingual scholarly practice, and identifying possible connectors-for-teaching. Figure 14.1 depicts the components of our proposed framework. In the rest of this chapter, we will explain each component and provide examples from our own collaboration to illustrate each element.

Components	Description
Engage in epistemological disobedience in order to foster transborder thinking.	Get involved in translingual, transcultural, and transdisciplinary conversations to learn the personal, linguistic and cultural, and disciplinary background of each collaborator.
Adopt a collaborative translingual scholarly practice.	Take time/initiative to read scholarship in English and across languages about translinguality and important disciplinary theoretical concepts while at the same time ensure intellectual accountability.
Identify possible connectors-for-teaching.	<i>Connectors-for-teaching</i> refers to the moment collaborators are able to pinpoint an area where both disciplinary expertise can converge regarding language and writing issues.
Develop student-centered translingual activities.	Classroom activities should allow students to see their languages as resources, investigate/consider how language standards work and are sustained, and be aligned to Student Learning Outcomes (SLOs) and assessments goals, appropriate reading material, and delivery format.

Figure 14.1. *Transfronterizo/a collaborator framework.*

ENGAGE IN EPISTEMOLOGICAL DISOBEDIENCE TO FOSTER TRANSBORDER THINKING

To become *transfronterizo* collaborators, faculty should move out from their disciplinary territories by crossing physical, intellectual, and/or metaphorical borders that divide/unite disciplines in order to radically question conceptualizations of language. The goal of moving out is to engage in meaningful and rich cross-disciplinary conversations and share translinguistic histories. Motha et al. (2012) claimed that all teachers, monolingual and multilingual alike, have “translinguistic histories” which means that our teaching practices are informed by our life histories, including our linguistic and social identities, and that our identities impact our pedagogies (p. 14). Hence, exploring and acknowledging our language experiences and beliefs beyond the classroom is crucial to uncover (un)seen linguistic ideologies.

For us, this moving out began when we participated in the Multilingual Pedagogies Professional Development (MPPD) in our institution in fall 2016 (see Cavazos et al., 2018). The goal of the series was to engage TAs and faculty in rhetoric and composition in conversations with Spanish TAs and faculty about disciplinary realities and their repercussions in the teaching of writing and languages in our region. In addition to attending the series, we met several times during the semester to talk about our translinguistic histories. Some meetings took place outside campus in a relaxed and informal environment. Looking back at these meetings, we now see that we engaged in reflexive practice, the deliberate way of systematically recalling experiences, values, and assumptions in relation to new or even counterintuitive ideas and situations (Taczak & Robertson, 2017; Tarabochia, 2017). The more we talked, the more we became aware of our own backgrounds as users of the languages we speak and teach (Lacorte, 2016) and our own linguistic, social, and cultural biases toward others, including our students (Parra, 2016) and shockingly also ourselves, the authors, since the two of us learned English as a second language. We include short vignettes of our translinguistic histories that reflect our linguistic experiences and beliefs at the time of our participation in the MPPD series and our conversations to illustrate this point:

Marcela was born and raised in Mexico City where she began learning English at the age of 13. At the age of 23, she migrated to the United States to attend university. After graduating with a degree in education, she returned to Mexico to work as a teacher for two years. She migrated again to the United States to pursue a master's degree. While in graduate school, she married an Anglo man from Pennsylvania and became a naturalized citizen. Upon graduation, they moved to South Texas where the two work in higher education. She has taught in higher education for over 15 years. Since she is the only one in her family residing in the States, she traverses across linguistic (and physical) borders every day through the multiple interactions with her diverse social networks. At home, she speaks English with her Anglo husband and Spanish with their Mexi-White daughter.¹ Through technology, she maintains daily contact in Spanish with family and friends in Mexico City. At work, she intentionally divides her language system, speaking and writing only English since she believes that is what her discipline requires and because, based on her experiences and struggles as

1 Mexi-White is the term Marcela's daughter uses when someone asks her about her ethnic/racial background.

a language learner in higher education, she wants to equip her students to succeed in English. She speaks Spanish only when students and colleagues initiate the conversation.

Yanina identifies herself as Mexican American. She was born and raised in Mexico and immigrated to the US as a young adult. She feels deep ties to Mexico because her parents and siblings are still there and because that is the place where she grew up. Her profession in the teaching of language also allows her to maintain an active, daily use of her heritage language. She has taught Spanish courses in higher education for about 17 years and has lived in the Rio Grande Valley for more than 12 years. However, she also perceives herself as an American after living in the United States most of her life. She is bilingual, and Spanish is still the language she uses more at home, at work, and in her daily exchanges in the community. For her, living in a border region creates multiple contexts and opportunities to speak Spanish with her family, friends, colleagues, and people around the community.

Listening to translinguistic histories can make faculty appreciate others' and their own backgrounds, raise their awareness on how they use language, and show them common concerns and questions about language and writing (Cavazos et al., 2018). This activity paved the way for our collaboration because it made visible how our previous experiences (personal and professional) have shaped our assumptions about pedagogy, language, disciplinarity, and writing. These kinds of interactions that mixed the "personal and professional dimension of work/life" (Jablonski, 2006) are an important aspect to forge transdisciplinary and translingual collaborations in WAC/WID contexts because they serve as sites where prospective collaborators can (un)consciously begin negotiating roles and assumptions.

ADOPT A COLLABORATIVE TRANSLINGUAL SCHOLARLY PRACTICE

Dorothy Worden (2013) asserted that a goal in reimagining writing research and teaching is to connect communities and classrooms, "but we cannot connect what we do not understand" (p. 238). Therefore, in addition to sharing translinguistic histories, *transfronterizo* collaborators should adopt a collaborative translingual scholarly practice in which participants take time to read and discuss scholarship on important transdisciplinary and translinguistic theoretical concepts in English, but also across languages, rhetorical traditions and

contexts. Horner, NeCamp, et al. (2011) claimed that the “dominance . . . by English monolingualism is manifested not only simply in the language(s) of the scholarship produced but the language(s) of scholarship cited, the bibliographic resources on which . . . scholars rely, the forums in which the scholarship circulates, and the arguments it makes” (p. 273). They call for scholarship to engage with non-English-medium scholarship published outside the United States despite the intense objections and challenges in doing so. Adding to their call, we include non-English-medium scholarship published within the United States in fields such as Spanish-as-a-Heritage Language. Doing this can help the teaching of writing in the US “develop an appreciation and respect for discourse practices that are different” (Matsuda, 2002, p. 194) as well as help increase linguistically diverse scholarship in WAC/WID work.

We emphasize here that the goal of adopting a collaborative translingual scholarship practice is not to become experts in each other’s disciplines, but to ensure what Matsuda (2013) called “intellectual accountability,” which avoids borrowing or critiquing terms from another disciplinary context without first defining them carefully and reflecting an awareness of the origin and history of the term as well as its variations (p. 135). Doing this will assist collaborators in acquiring a better understanding of each other’s disciplinary languages, and personal and professional ways of knowing (Ede & Lunsford, 1990; Jablonski, 2006; McCarthy & Fishman, 1991).

For us, adopting a collaborative translingual scholarly practice began when we found ourselves theoretically lost after we were introduced to the term *translingualism* and were asked to design a linguistically inclusive student assignment in a workshop session. As a starting point to fill this theoretical gap, we selected articles from the list of suggested readings provided by the organizers of the professional development series. Most of the listed articles were from the field of composition, therefore, for Marcela, understanding and developing theoretical connections with these readings was “easier” than for Yanina who experienced a linguistic and conceptual divide, an internal disagreement regarding the terminology about language difference used in her discipline and the different articulations found across disciplines (Rademakers, 2015). Despite feeling a theoretical dissonance, Yanina decided to continue engaging in epistemological disobedience and dwelling temporarily in the discipline of composition to carry out our collaborative project.

Recognizing we were reading scholarship mainly from Marcela’s discipline, we turned our attention and read scholarship in the field of Spanish as a Heritage Language (SHL) and bilingual education. Bilingual scholars claim U.S. border regions are considered areas of stable bilingualism, but “in the official worlds of the schools and universities [. . .], English is the dominant language,

and every day practices and policies are often contradictory” (De la Piedra & Guerra, 2012, p. 629). For many heritage language learners, their communities and society at large have stigmatized the code they use (García & Kleyn, 2016). For example, saying in Spanish “pus no sé si haiga” may be considered “improper” or “uneducated” and index a rural area. Such forms typically originate in the country of origin and are perceived as deviations from a standardized form or a prestigious variety. As a result, many SHL students carry these feelings of stigmatization because they do not always understand the prevailing politics and ideologies that society has imposed on them and are often perpetuated in the classroom (Parra, 2016). This reality has propelled HL scholars and educators to develop knowledge and pedagogical tools to help maintain and revitalize heritage languages (Aparicio, 1997; Fairclough, 1992). Instead of perpetuating grammatical oriented and language-remedial models in the teaching of heritage languages, Spanish included, the field is advocating for a Critical Language Awareness focus where students examine and question the often-invisible ways in which linguistic inequality is reproduced and reinforced socially, politically, and educationally (Leeman & Serafini, 2016).

By the end of this activity, we began to see similarities between composition and SHL that led us to identify possible connectors for teaching.

IDENTIFY (POSSIBLE) CONNECTORS-FOR-TEACHING

Sharing translinguistic histories and adopting a translingual scholarly practice can help *transfronterizo* collaborators to identify what we call *connectors-for-teaching*, specific moments where collaborators are able to pinpoint possible areas where both disciplinary expertise can converge regarding language and writing issues.

In our case, one connector-for-teaching is the realization that our respective disciplines have historically imposed “prestige,” “standard,” or “academic” varieties in the teaching of heritage languages and writing alike (Horner, Lu, et al., 2011; Valdés, 1997, 2001). As a result, by centering on dominant monolingual ideologies, both the SHL and the composition classrooms have become sites where local varieties are directly or indirectly labeled as deficient (Aparicio, 1997; Hall, 2009). Another connector-for-teaching we identified is that both disciplines alike are challenging dominant conceptualization of language, language relations, and language use with “alternate pedagogical practices” (Hall, 2014b)—translingualism in composition studies and Critical Language Awareness (CLA) in SHL. Consequently, scholars in both fields have urged instructors to be careful not to mislead students by legitimizing one variety (i.e., the “standard”) over another but to give all language varieties the same legitimization (Fairclough, 1992; Horner, Lu, et al., 2011).

We believe the preceding section exemplifies what connectors-for-teaching might look like in a transdisciplinary collaboration. For us, becoming aware of these connectors challenged us to think about the possible linguistic inclusive student activities we could design to raise our students' awareness of their linguistic agency, literacies, and cultural practices.

DEVELOP A STUDENT-CENTERED TRANSLINGUAL ACTIVITY

Identifying areas where disciplines intersect can assist *transfronterizo* collaborators in the design of more cultural and linguistic inclusive student activities and assessment. To do this, it is helpful to first read articles where the authors have implemented translanguaging pedagogies (Anderson & Lightfoot, 2018; Hartse et al., 2018; Kiernan et al., 2016; Lee & Jenks, 2016) and/or culturally sustaining pedagogies which center around linguistic-cultural issues (Paris & Alim, 2017). In "Sustained Communities for Sustained Learning: Connecting Culturally Sustaining Pedagogy to WAC Learning Outcomes" (this volume), Jamila Kareem provides an overview of culturally sustaining education and proposes learning outcomes for WAC educators intended to support curricula around cultural-historical realities of vulnerable and subjugated student populations. We believe her work supports the ideas proposed in our chapter.

The student-centered translanguaging activity we designed can be considered low-stakes for two reasons: we did not want students to stress over a grade and we are still considering how to best assess translanguaging writing in a way that is fair and promotes linguistic social justice (Lee, 2016). After aligning the activity to existing student learning outcomes, we devised the objective for the activity, which was twofold: that students saw their multiple languages as a resource, including the standardized academic forms (Ruecker, 2014), and that students gained an understanding that all linguistic, rhetorical, political, and institutional actions have impacts on others (Shapiro et al., 2016). To introduce students to these ideas, we chose a common reading titled "Challenging Our Labels: Rejecting the Language of Remediation," by Galindo et al., 2014. This article was written by five first-year composition students who were placed in a remedial writing course and labeled "not yet proficient" writers. Our goal using this reading was to direct our students' attention to the ways in which the different stakeholders (students, FYW professor, administrators, parents) negotiate, reflect, and recontextualize their identities through their linguistics practices.

The collaborative activity lasted seven weeks and moved rather slowly. It consisted of having both groups read, annotate, and discuss the common reading in their respective classes. After that, both groups of students had to respond to a prompt about the reading in a blog using their preferred language. To initi-

ate the collaborative activity, Marcela compiled her students' blog responses in one Word document and shared the file with Yanina (students' full names were removed and replaced by initials). Yanina posted FYW students' responses on a Discussion Board in her online class and asked her students to choose and respond to one of the FYW students' posts. After that, Yanina gathered written responses, saved them in a Word document, and sent them back to Marcela. In class, FYW students received SHL students' responses to their blogs. Both instructors engaged their respective students in class discussion about what was interesting about their peers' responses and how they would continue the conversation if they could. To end the activity, students were asked to write a reflection about their experience participating in this activity and their perceptions on how language actions impact themselves and others (see Figure 14.2).

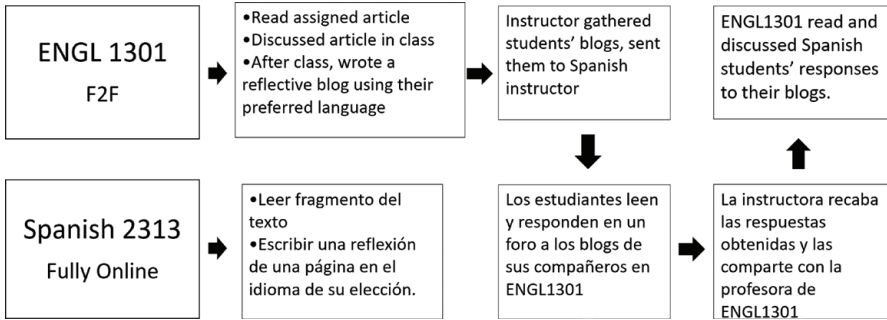


Figure 14.2. Translingual student activity descriptions for English 1301 and Spanish 2313.

After piloting the student activity, we analyzed students' final reflections. Notably, many SHL students wrote they identified with their FYW counterparts and the students/authors from the common reading in that they have been negatively labeled for speaking in Spanish, for being Hispanic, or for being undocumented. Even though a few SHL students questioned why they were given a reading in English in a Spanish language class, most noted it was a good experience reading FYW student reflections in English and responding to them in Spanish. While in need of revision, this cross-linguistic activity seemed to have heightened students' appreciation of the negotiation between two languages and raised their awareness of how linguistic actions impact others.

IMPLICATIONS AND CONCLUSION

Becoming *transfronterizo* collaborators can impact faculty in WAC/WID in at least three areas which include identity, teaching practices, and scholarship. Re-

garding identity, engaging in transdisciplinary and translingual collaborations will assist WAC/WID practitioners to become more aware of the role language plays in shaping personal and professional identities (Dicker, 2003). For example, while exploring our translinguistic histories, we realize we are more relaxed in engaging in bilingual practices outside our work, but when it comes to our professions, we held what Rosina Lippi-Green (1997) called a “standard language ideology” (p. 64), a sustained commitment to native speaker idealization. Marcela tended to repress speaking Spanish at work because she believed that reflecting a proper identity as a teacher of first-year composition called for speaking and writing in English because traditionally the prefix used to designate these courses is ENGL 1301/1302: Rhetoric and Composition (Musanti & Cavazos, 2018), whereas Yanina felt that mixing her languages when communicating with her students portrayed her not as a good Spanish instructor. To foster a translingual ideology, monolingual faculty can reflect on their translinguistic histories and compare them to the linguistic experiences of their monolingual and multilingual students in their institution and local communities (Schwarzer & Fuchs, 2014). Doing this may lead monolingual faculty to shift from a deficit-based monoglossic ideology to a heteroglossic one where all students—including monolingual, are seen as full members of the classroom community (Blair et al., 2018).

Raising one’s consciousness about language ideologies as a result of participating in translingual and transdisciplinary collaboration will impact and challenge our teaching practices. For example, while we introduce our students to language difference, we still cover and promote academic registers to help our students navigate the academic world (Ruecker, 2014). However, we also carve spaces where students can explore their linguistic repertoires without being penalized. Faculty in other disciplines interested in developing translingual student activities can also create spaces. For instance, WAC/WID practitioners collaborating with STEM faculty can engage their students in reviewing award winning articles written by non-native speakers in the field and have them pay attention to issues of structure, format, transitioning, content, and the use of world Englishes (Rozycki & Johnson, 2013). After the analysis, students may write a reflection on how learning about linguistic varieties challenges the dominant belief of using standard forms to write academically in college and/or for publishing in English-medium journals. Carving these spaces will encourage multilingual and monolingual students alike to see their linguistic repertoires as a resource. Another example may be a *transfronterizo* collaboration between sociology and Spanish as a heritage language faculty members where they design a translingual activity to have their students explore language discrimination in low-income housing.

Finally, becoming *transfronterizo* collaborators can expand and complicate participants' scholarship knowledge. For example, reading translanguaging scholarship has helped us navigate and negotiate linguistic notions less familiar to us and has propelled our disciplinary discourses to come into contact with one another in a way that we have cultivated transborder thinking. As a result, we have submitted and presented transdisciplinary collaborative work in national conferences in each other's fields. While it has not been easy going out of our disciplinary comfort zone, by experiencing the "other" disciplinary environment at conferences, we have fostered elasticity—the capacity to move temporarily to the borderlands outside our disciplines to carry our project, as well as to have developed mutually respectful growth. Because we are preparing students for a world that is radically interdisciplinary and transdisciplinary (Rademaekers, 2015), WAC/WID practitioners collaborating with disciplinary faculty can develop scholarship exchanges that include scholarship about language and scholarship about writing. Doing this can complement/challenge one's views of writing and language by making "the language question" essentially unavoidable as well as help us explore and understand better our students' language use across disciplines and contexts (Donahue, 2018).

In conclusion, we believe that the linguistic and disciplinary borders in WAC/WID are ripe for translanguaging renegotiations because we know that *solamente trabajando juntos haremos diferencia en la vida de nuestros estudiantes*.

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